

heading and higher normal schools and that of students on March 1 of each year follow:

Year	Schools	Students
1934	257	184,473
1935	255	186,963
1936	259	189,151
1937	259	190,332
1938	260	192,377

Higher Schools (Koto Gakko) The higher school is primarily an institution whose object is to complete the general education of young men. But it is as a matter of fact a preparatory school for universities or higher trade and industrial colleges in present-day Japan. No women are admitted. It is divided into two courses, the higher and the lower. The former extends over three and the latter over four years, making seven in all. A postgraduate course of one year may be taken after the higher course. Some schools have the higher course alone. On May 30, 1938, the higher schools with the higher course alone numbered 25, while those with both lower and higher courses numbered 7.

The entrance requirements for the lower course are practically the same as those for the middle schools. The higher course is divided into the literature and science courses and a candidate must be one who has completed the lower course of the same school or one who has completed the fourth year of the middle school or whose scholastic attainments are equal or superior to the same standard.

There are about the same number of preparatory courses of universities which correspond to higher schools and are directly attached to universities. The following figures for 1937-38 refer to the higher schools only.

HIGHER SCHOOLS (1937-1938)

Schools	32
(School which have lower course)	(7)
Teachers	1,283

UNIVERSITIES, March 1938

	Students &		Applicants	Left School
	Professors	Pupils		
Governmental:				
Tokyo Imperial	589	7,951	2,320	4,615
			2,449	290

Lower Course	154
Students	14,546
Lower Course	2,471
Graduates	4,419
Lower Course	558
Applicants	34,282
Lower Course	4,974
Entrants	4,668
Lower Course	602
Left School	359
Lower Course	38

Of the 32 schools, 25 are governmental, 3 public and 4 private.

Universities A university (Dalgaku), in its regular form, consists of several faculties, but a single faculty may also constitute a dalgaku. Each faculty is required to have a post-graduate course, and in those universities which include several faculties a university hall may be established for keeping the various post-graduate courses in touch with one another. Under special circumstances a preparatory course may be provided.

Admission to a university is extended to the graduates from higher schools and from preparatory courses of its own, and to those who have the same scholastic attainments. When a student has studied in the university for three years or more (four years or more in the faculty of medicine) from the date of his entrance, and has passed a prescribed examination, he may assume the degree of "Gaku-shi" (lit. "learned gentleman") or Bachelor. He is also qualified to enter the post-graduate course. In many universities facilities are provided for those who wish to pursue studies only in some particular subjects according to prescribed regulations.

A university is authorized to confer a doctor's degree on persons who have pursued studies for a period of two years or more in the post-graduate course and whose theses have been approved by the faculty council. Those who have not pursued studies in the post-graduate course may also submit theses and apply for doctor's degrees. The degree is conferred when the faculty council is satisfied with the theses.

	Students &			Applicants	Entrants	Left School
	Professors	Pupils	Graduates			
Kyoto Imperial	460	5,550	1,322	2,243	1,828	527
Tohoku Imperial	245	1,716	494	1,041	544	62
Kyushu Imperial	270	1,889	549	995	557	102
Hokkaido Imperial	280	2,285	648	4,060	735	48
Osaka Imperial	239	1,317	308	539	369	66
Niigata Medical	46	358	91	86	80	6
Okayama Medical	46	440	93	107	101	7
Chiba Medical	55	789	178	996	223	18
Kanazawa Medical	67	513	143	229	143	17
Nagasaki Medical	46	508	136	546	132	20
Kumamoto Medical	38	326	98	101	84	10
Nagoya Medical	77	464	109	132	127	4
Tokyo Commercial	128	2,292	712	3,860	811	75
Kobe Commercial	99	658	205	443	241	19
Tokyo Technical	109	609	172	589	218	21
Tokyo Literature and Science	124	422	114	184	138	15
Hiroshima Literature and Science	77	372	104	209	123	8
Total	18	2,995	28,459	7,788	20,576	8,903
						1,315

Note: Nagoya Medical University was raised to the status of an Imperial University, assuming the new name of Nagoya Imperial University, in 1929.

Public:						
Kyoto Medical	57	665	177	999	185	12
Osaka Commercial	54	784	237	1,270	260	13
Total	2	111	1,449	414	2,269	25
Private:						
Kéio-Gijuku	324	7,227	1,981	7,299	2,445	366
Waséda	429	8,101	2,736	10,655	3,278	431
Meiji	135	3,495	1,141	1,947	1,521	508
Hoséi	189	2,403	671	1,352	954	345
Chuo	158	2,999	996	1,659	1,237	575
Nippon	328	3,809	1,228	3,591	1,808	694
Kokugakuin	79	590	233	324	268	47
Doshisha	111	1,418	498	844	618	162
Tokyo Jikéi-kai Medical	66	1,266	341	2,305	349	21
Ryukoku	92	627	186	291	231	66
Otsu	77	441	127	209	168	53
Senshu	134	1,274	179	855	580	269
Rikkyo	119	1,543	449	904	577	110
Ryumei-kan	69	952	307	713	458	103
Kansai	163	1,387	472	872	613	275
Takushoku	85	725	242	355	297	69
Rissho	100	342	103	106	106	20
Komazawa	99	412	118	169	93	43
Tokyo Agricultural	69	691	230	553	317	33
Nippon Medical	57	1,180	306	1,926	342	22
Koyasan	37	218	67	118	108	52
Taisho	118	498	151	133	145	36
Toyo	67	153	45	109	74	16
Jochi	51	232	80	179	140	38
Kansalgakuin	125	1,077	374	828	480	63
Total	25	3,279	43,060	13,252	38,306	17,207
Grand Total	45	6,385	72,968	21,454	61,150	26,555
						4,419

Note: In 1939, Fujihara Engineering University was established at Hiyoshi, Kanagawa prefecture.

The oldest of the 45 universities is Tokyo Imperial University, which was founded in 1877. Keio-Gijuku was founded in 1858, but it was raised to the present standard in 1920 according to the ordinances enacted at that time.

The following figures as they stood on March 1, 1937 and 1938 show the number of students in these universities classified according to faculties.

	1937	1938
Post graduate course	2,602	2,440
Law	8,432	8,629
Medical Science	8,225	8,287
Science	1,112	1,150
Agriculture	2,200	2,246
Economy	6,138	6,004
Commerce	4,736	4,946
Law and Literature	4,390	4,155
Politics and Economy	1,358	1,395
Technology	4,170	4,319
Literature	4,571	4,325
Law and Economy	645	652
Science and Technology	821	796
Literature and Science	756	773
Commerce and Economy	872	1,207

Keiogijuku University

In the former numbers of the Japan Year Book, Tokyo Imperial University and Waseda University were chosen as models of universities. For the present issue Keiogijuku University has been chosen.

The Keiogijuku, commonly known as Keio University, originated as a private institution of learning, founded by Yukiichi Fukuzawa, in the 5th year of Ansei (1858), at Teppozu, Tsukiji, Tokyo. But, from the beginning it was the founder's intention to make the newly organized institution a common property of the members comprising the students who gathered themselves thither seeking education.

This spirit was carried down uninterrupted till, through legal formalities, it became, on June 13, the 40th year of Meiji (1907), nominally and actually a Foundation having control and management over those schools mentioned in following paragraphs.

The officials of the Foundation are: Chancellor, President of the Foundation, Executive Committee, Supervisors, and Councillors, who compose the Board of Councillors, which is the highest executive body of the Foundation. The president of the foundation has the control of all these schools, which each school has either its own president, dean, or principal, who executes

severally the management of his own school. For convenience's sake, the president of the foundation discharges the additional duties of the president of the university.

The University, the leading department of the Keiogijuku, located at Mita, Shibaku, Tokyo, comprises the four Faculties of Literature, Economics, Law, and Medicine, in which not only the highest intellectual culture is attainable but also a strong emphasis is placed upon moral culture based on the principle of "Independence and Self-respect." In order to assure each student the thorough-going study of a given subject and also to encourage the spirit of independent research, a wide range of elective studies is offered in the Faculties of Literature, Economics, and Law. The length of time required for completing the courses given in each faculty, is three years except in the Faculty of Medicine, where it is four years. The students entitled to admission to the first year course of each faculty, are those who completed the courses in the Junior University-course, the government or public higher schools, or their equivalents.

In connection with the University, there is the Graduate School for the convenience of those graduates of each faculty, who desire further to pursue the studies on given subjects. Special facilities are offered to such students by the University.

The Junior University-course is where the liberal education of a higher degree is offered, while subjects preparatory to entering each Faculty of the University are simultaneously taught. The length of time required for completing the courses given in this school, is three years. The students entitled to admission to the first year course of this school, are those who completed the fourth year course either of the Keiogijuku Middle School or of any other middle school including the lower course of a seven year higher school, those who successfully passed the entrance examination to the higher course of the seven year higher schools, those whose scholarship is recognized by the Minister of Education as being equal to that of those who completed the fourth year courses of the middle schools, those who passed the entrance examination to the technical colleges, and those whose scholarship is recognized by the Minister of

Education as being equal to that of those who graduated from the middle schools. A selective entrance examination is required of all the candidates except those who either finished the fourth year course of the Keiogijuku Middle School or graduated from the Keiogijuku Commercial and Technical School, or from the Evening Commercial School.

The Kotobu, established under the Ministry of Education of the Government Ordinance for professional schools, is a college, in which subjects related to Law, Economics, Philosophy, and Languages are chiefly taught with the aim to give the students moral culture and liberal education of a higher degree. In other words, character building and the training of serviceable men on a broad educational basis is the chief object of this school.

The University Library, which was built in 1912 as a commemoration of the semi-centennial anniversary of the foundation of the school, occupies the most conspicuous location upon Mita Hill, commanding the beautiful view of the Shinagawa Bay and a part of the city. It now contains some 300,000 volumes.

In connection with the Faculty of Medicine, there is the Keio Hospital with a nurses' training school and a midwives' training institute.

President and Deans: Honorary Chancellor of the University, Yasokichi Fukuzawa.

President of the University: Shinzo Koizumi, M. Pol., Econ. D.

Dean of the Faculty of Literature: Sumie Kobayashi, M. A., Litt. D.

Dean of the Faculty of Economics: Yukio Masui, M. Econ., Econ. D.

Dean of the Faculty of Law: Takuzo Itakura, M. Pol., LL. D.

Dean of the Medicine: Taichi Kitashima, M. D., M. Sc. D.

Dean of the Junior University-course: Tatsunosuke Nishimoto, LL. M., LL. D.

President of Kotobu (The College of Liberal Arts): Shinzo Koizumi, M. Pol., Econ. D.

Dean of Kotobu: Junichi Takagi, M. Econ.

Principal of the Middle School (Futsubu), Takashi Hashimoto, M. A.

Principal of the Commercial and Technical School (Shoko Gakko): Gi-ichiro Machida, M. Econ.

Principal of the Evening Commercial School (Shogyo Gakko): Kenji Sono, M. Econ.

Principal of the Primary School (Yochi-sha): Ei-ichi Kiyooka, B. A. (Cornell).

Colleges, and Higher Trade and Industrial Colleges

"College" is the usual translation of the Japanese "Semmon Gakko" or Speciality School. The required length of the course of a college is three years or more. For admission to an art or music school, the completion of the third year of the middle school or the girls' high school or the possession of equal or higher scholastic attainments is required, while for admission to all other colleges the completion of the course of the said second grade schools or similar or higher scholastic attainments is required.

In March 1938, there were 118 colleges, 8 of them being founded and maintained by the Government, 9 by public bodies and the rest by private bodies. They may be classified as follows according to their nature:

Pharmacy	8
" for women	5
Medical Science	5
" for women	3
Dentistry	5
" for women	2
Medical and pharmacy, for women	1
Languages	3
Literature	6
" for women	5
Religion	11
Christian Theology	3
Painting and other fine arts	2
" for women	1
Music	2
Commerce	1
Law, Economy, Commerce, Industry	13
Agriculture	1
Colonization	1
Mathematics and Chemistry	1
Meteorology	1
Athletics	2
Fencing and Judo	1
Literature, economy, law, domestic science and other (including for women)	48
Total	118

The following table shows the movement of the college students, classified according to their course of study, in 1937-1938:

Course of Study	Students		Graduates		Applicants		Entrants		Left School	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Medical Science	4,048	1,924	865	370	9,005	741	905	435	96	54
Pharmacy	3,129	2,977	912	604	5,019	1,265	1,023	914	94	154
Dentistry	3,621	473	850	89	2,726	180	947	180	102	48
Law	12,532	46	3,599	9	9,127	21	5,692	21	2,207	14
Economy	1,801	—	339	—	1,479	—	1,087	—	569	—
Commerce	11,781	6	3,188	—	10,500	3	5,351	3	1,902	4
Literature	3,473	2,189	906	646	3,453	1,112	1,376	843	520	219
Mathematics and Chemistry	911	—	69	—	2,296	—	669	—	356	—
Domestic science	—	4,641	—	1,547	—	3,150	—	2,440	—	643
Sewing	—	1,416	—	416	—	828	—	610	—	130
Handiwork	—	627	—	136	—	455	—	314	—	92
Religion	2,211	29	645	7	885	16	754	11	198	2
Fine arts	588	37	152	7	165	20	158	18	12	8
Music	77	233	21	58	38	118	34	106	9	18
Athletics	518	67	115	22	353	25	155	22	37	3
Agriculture	691	—	218	—	497	—	254	—	46	—
Colonization	372	—	51	—	334	—	260	—	55	—
Nursing	—	62	—	—	—	76	—	39	—	11
Meteorology	50	—	18	—	249	—	18	—	—	—
Industry	954	—	298	—	1,649	—	331	—	88	—
Normal	3,809	651	896	269	3,732	503	1,697	346	665	46
Shinto	175	—	54	—	113	—	67	—	8	—
Arts	378	—	54	—	269	—	212	—	112	—
Total, 1938	51,119	15,378	13,250	4,180	51,889	8,513	20,990	6,302	7,136	1,446
(Total, 1937)	51,002	13,339	13,009	3,639	45,330	6,439	19,470	4,813	7,423	1,208
Preparatory and Special Courses	3,419	2,172	1,043	1,420	3,147	2,537	2,774	1,937	1,802	507
Grand Total	54,538	17,550	14,293	5,600	55,036	11,050	23,764	8,239	8,938	1,953

The number of Higher Trade and Industrial Colleges and that of their professors and students was as follows in the 1937-38 school year.

Kind	Colleges	Professors	Students	Graduates	Applicants	Entrants	Left School
Technical	19	938	8,275	2,715	24,991	3,185	286
Agricultural	15	609	4,851	1,581	11,884	1,910	177
Commercial	24	791	13,063	4,219	25,543	4,921	562
Navigation	2	150	1,189	276	2,069	261	27
Fisheries	1	37	235	76	737	82	7
Total	61	2,525	27,613	8,867	65,224	10,359	1,059

Other Education

Besides the schools stated above, there are Kindergartens, schools for the blind, schools for the deaf and dumb, and miscellaneous schools.

Kindergartens Kindergartens may be found chiefly in larger towns. With general social progress, however, the necessity of their improvement and diffusion being greatly felt the Imperial Ordinance for Kindergartens has lately been issued to encourage their further development. Kindergartens receive children from 3 years of age to school age or full six years of age.

The following table gives the number of kindergartens and that of children attending in the years 1934-38:

Year	Kindergartens	Children
1934	1,786	133,735
1935	1,862	143,469
1936	1,892	143,676
1937	1,946	152,627
1938	2,001	162,027

Education for the Blind and the Dumb It has been the educational policy of the Japanese Government since the beginning of the Meiji Era that there shall be no illiterates in the country. There-

fore, even persons with physical defects are admitted to elementary, middle or girls' high schools, provided that they are fit to attend a greater part of the lessons. But boys and girls who are blind or deaf and dumb are encouraged to enter schools specially founded for them. A special ordinance relating to the schools for the blind and schools for the deaf and dumb has lately been issued for the purpose of perfecting their elementary and secondary education. The following table gives the number of them and that of their pupils in the years 1934-1938.

Year	Schools	Pupils	Blind	Deaf & Dumb
1934	138	9,500	4,709	4,791
1935	140	9,907	4,830	5,077
1936	140	10,284	4,950	5,334
1937	140	10,566	5,040	5,526
1938	140	11,030	5,160	5,870

Miscellaneous Schools Under the heading of "Miscellaneous Schools," the Japanese Government includes for convenience sake all schools which do not fully come into any definite category of schools under the provisions in the laws and ordinances.

The following table gives the number of miscellaneous schools and that of their pupils in the years 1934-1938.

Year	Schools	Pupils
1934	1,950	209,674
1935	1,921	230,394
1936	1,913	241,112
1937	1,931	258,713
1938	1,926	272,140

Of the total given above, 150 were maintained by public bodies and 1,776 by private persons or bodies. As to their category those which might be classified as elementary schools numbered 194, middle schools 115, girls' high schools 73, business schools 646, colleges 31, the blind and the dumb schools 9, and the professional 853. Among miscellaneous schools, there are not a few which to be highly esteemed as educational institutions in their ideas and new methods of education. Many of the Christian schools are included among them.

Training of Teachers

The Japanese Government, alive to the necessity of having a large supply of capable teachers, has spared no

efforts in the completion of organs for their training. To give an outline of the present system, Hokkaido and the prefectures are called upon to establish and maintain at least one normal school each, and an institution for the training of Young Men's School teachers when circumstances make it necessary, a responsibility which is also imposed on the cities. The Government itself undertakes the training of teachers of normal schools, middle schools, girls' high schools and technical schools by establishing and maintaining higher normal schools, higher normal schools for women, special institutes for the training of teachers, etc., and the students of these schools are given scholarships, covering part of their expenses, either by the Government or by the local public bodies. Moreover such of the students of universities, colleges and the like as intend to become teachers, receive aid out of public funds or may be exempted from the payment of fees. Persons who have proved themselves deserving extended aid are chosen for studying abroad in order that they may be better qualified to teach higher arts and sciences.

The following table gives the number of schools for training teachers and that of their students in the years 1934-1938:

Year	Schools ¹	Students
1934	155	36,849
1935	156	34,583
1936	156	34,019
1937	157	34,663
1938	156	35,360

Organs for Training Elementary School Teachers The principal organs for training elementary school teachers are the normal schools, while the training course B grade of the Tokyo Academy of Music trains music teachers for elementary schools.

A normal school consists of the regular and the post-graduate courses, the former is divided into the first and second sections. The course of study of the first section extends over five years and it takes in the graduates of high-

¹ Note: There are 4 higher normal schools and their students included in this as well as in the number of the table on higher education.

er elementary schools of a two years' course or persons of over 14 years of age who have similar attainments. The course of study of the second sections runs for two years and it takes in graduates of middle schools, girls' high schools and persons of similar scholastic attainments.

The following table gives the number of normal schools and that of their students and graduates in the years 1934-1938.

Year	Schools	Students	Graduates
1934	103	32,817	11,669
1935	102	30,420	10,735
1936	102	29,825	10,431
1937	101	30,256	10,340
1938	101	30,783	10,499

Organs for Training Teachers for Secondary Education As organs for training the teachers of secondary education, there are the higher normal schools, higher normal schools for women, special institutes for training teachers, the training course in drawing of the Tokyo Academy of Fine Arts and the training course, grade A of the Tokyo Academy of Music. The systems differ more or less with the schools or the main subjects taught, but their entrance requirements are, generally speaking, the completion of middle school, girls' high school and normal

school, or the possession of the same or higher scholastic attainments, and their courses extend over four, three or two years, with additional post-graduate and special investigation courses. The number of graduates from these schools is from 850 to 1,000 annually.

In addition to the foregoing, teachers' certificates are issued without examination to graduates of high grade schools both in Japan and in other countries in order to meet the deficiency in the supply of secondary school teachers. The main conditions are that the schools in question must be equal to or higher than the higher normal schools of Japan in entrance requirements and in curricula. Including those who passed examination there were 8,344 persons, 5,485 men and 2,859 women, who received such certificates in 1937-1938.

Organs for Training Business School Teachers For the purpose of training teachers of practical subjects in technical schools, institutes are attached to the Government universities and colleges. They are of a three year course, the scholastic standard corresponding to that of the colleges.

The following table gives the number of such institutes and that of their students and graduates in the years 1934-1938:

Year	Agricultural		Technical		Commercial		Total		Graduates
	Schools	Students	Schools	Students	Schools	Students	Schools	Students	
1934	1	111	2	150	1	101	4	362	120
1935	1	116	2	144	1	96	4	356	111
1936	1	120	2	142	1	98	4	360	114
1937	1	84	2	224	1	56	4	364	119
1938	—	—	2	139	1	93	3	232	71

As further means of providing business school teachers, certificates are issued without examination to graduates of certain specified schools. Including those who passed examination the number of persons who received such certificates in 1937-1938 was 484.

Organs for Training Teachers of Young Men's Schools For this purpose there are institutes which Hokkaido, the prefectures and cities alone are authorized to establish. They are of one or two year courses above the secondary education. The following table shows the number of these insti-

tutes and that of their students in 1933-1938:

Year	Institutes	Students	Graduates
1933	42	1,039	618
1934	43	1,014	529
1935	45	1,106	588
1936	45	1,117	619
1937	47	1,315	539
1938	49	1,596	761

Training of High-grade Professors No particular schools are instituted for the training of high-grade teachers. Scholarships, however, are given to stu-

dents of the post-graduate course of higher normal schools for training such professors. Further, persons of adequate career and experience are sent to foreign countries for a further prosecution of studies, their expenses being met by the Government. The following are figures concerning such persons at the end of March, each year:

Year	Students Abroad	Year	Students Abroad
1933	184	1936	126
1934	136	1937	168
1935	104	1938	112

As a further means of supplying higher grade professors, a professor's licence is granted to persons holding doctor's degrees and those who have graduated from universities and colleges. In 1937-1938 the number of persons who received Higher School Professor's licences was 801, of which 6 were women.

Training of Special School Teachers and Nurses of Kindergartens Teach-

ers for the blind and the deaf and dumb are trained in the training courses in the Tokyo School for the Blind and the Tokyo School for the Deaf and Dumb. The nurses of kindergartens are trained in the training courses provided in women's normal school, special courses in the higher normal schools for women and in the special institutions for the purpose established by private bodies. In 1937-1938 the number of kindergarten nurses' certificates given was 1,083.

Teacher's Certificate Given by Examination Persons who have similar scholastic attainments with the graduates of the schools mentioned above, may ask for an examination to get a teacher's licence. They have to undergo a strict examination by the special examination committees of the Educational Ministry. The number of persons who passed such examination during 1937-1938 was 7,690. These may be classified as follows:

Teachers of	Applicants	Passed examinations
Elementary School and Kindergarten	40,974	6,966
Normal School, Middle School and Girls' School	5,908	584
Higher Department of Higher School	201	24
Business School	792	116

Physical Education and School Hygiene

With a view to promoting the rational development of the young and to encourage and further the spread of gymnastics, games and athletic sports, both eastern and western, there was established in 1924 a national Institute for Research in Physical Training, where research work is now in active progress.

For school hygiene, special attention is paid to buildings and equipments, and efforts are being made to improve and strengthen the physical constitution of pupils and students by employing school physicians, dentists and nurses, by taking measures for the prevention of infectious diseases in schools, by making plans for open-air schools, vacation colonies, school feeding, school clinics and the like:

There were 33,870 school physicians, 9,344 dentists, and 3,613 nurses for 33,870 schools in 1938.

For the administrative organs responsible for the work referred to, Hokkaido

and prefectures have school hygienic experts and directors of physical training, while the Ministry of Education has the Section of Physical Training, Supervisors of School Hygiene and the Institute for Research in Physical Training. In addition, there are provided in the Education Ministry a School Hygiene Investigation Committee and a Physical Training Investigation Council, which investigate and make researches in important questions submitted to them by the Minister of Education.

Social Education

For the diffusion and development of social education there has been created a Bureau of Social Education in the Ministry of Education, and a certain number of supervisors of social education are appointed in the Ministry, and directors of the same in the local governments.

Adult Education For the benefit of those adults who have had little or no

chance to receive regular education, the Ministry has requested some of the schools under its direct control or under that of the local governments to start a series of lectures. Most of the adults who are gathered to these lectures are laborers or farmers, and fuller reference to this is made in the chapter on labor.

Libraries The spread of libraries in Japan has been rather slow because of many reasons, but the place of the library in social education has been under-

stood more and more clearly with the advancement of national and international life in recent years. The Government, therefore, established a national library at Uéno, Tokyo, and at the same time has given encouragement to local public bodies for establishing their own libraries by granting subsidies to them. It also tries to help them by holding short period courses for training capable librarians. The results of these efforts have been a notable progress in libraries, as may be observed in the following table:

Year	Public Libraries	Books	Readers	Daily Average of Readers of a Library
1934	4,634	10,762,000	24,949,000	21
1935	4,794	11,376,000	24,666,000	20
1936	4,759	12,319,000	24,191,000	20
1937	4,730	12,648,000	24,124,000	20
1938	4,752	12,985,000	24,551,000	20

In November 1931, the Tokyo Science Museum was established by the Government, and is located in Uéno Park, Tokyo. At the end of 1937, it exhibited 2,079 technical and machine models and 196,910 specimens of natural science, and in 1937, 273,486 people visited it in 356 days.

Young Men's and Young Women's Associations With the object of giving mental and moral culture to those young men and women who are no longer cared for in the schools, the organization of young men's and young women's associations has been encouraged so that there is at present hardly any city, town, or village where they are not established. These associations work, on the whole, according to the principle of self-government, quite different from the foregoing Young Men's Schools, and along the lines which they choose in view of the circumstances peculiar to themselves.

The following table shows the number of young men's and young women's associations and that of their members in the years 1934-1938:

Year	Y.M.A. Members	Y.W.A. Members
1934	15,440	2,488,113
1935	15,469	2,456,505
1936	15,719	2,450,427
1937	15,806	2,442,924
1938	15,859	2,335,548

Organization of the Dai Nippon Sei-Shonen Dan The national association

of young people was organized on January 16, 1941, by the amalgamation of the Japan Young Men's Association, the National Federation of Young Women's Associations, the National League of Boys' Associations and the Imperial Boy Scout. The new association assumes a name of the Dai Nippon Sei-Shonen Dan, or the Great Japan Young People's Association, and comprises all young men, boys and girls in Japan among its members, including young men in the Young Men's Schools, other young men of 14-20 years of age, young men as leaders of 21-25 years of age, unmarried young ladies of 14-25 years of age, and boys and girls in the third year or up in the National Schools. The total number of these young people is said to be over 5 million.

Educational Expenditure

Education in Japan, as previously mentioned, is principally controlled by the State, though it is partly delegated to local public bodies and partly carried on by private individuals or organizations by permission of the Government. The expenditure incurred is met from these three different financial sources.

Part of the educational expenses of local public bodies, however, is met by the State Treasury in order that the teachers may be sufficiently paid and the burdens on the ratepayers may not

be too heavy. Formerly the sum of ¥10,000,000 was yearly defrayed for this purpose, but it has been recently increased to ¥85,000,000 or more, and destitute municipalities receive special consideration in the apportionment of the grant.

Local governments are required to pay additional salaries at certain rates for long service to the teachers of schools for which they are directly responsible. To meet part of these expenses, the Government allocates a sum of money fixed annually in the National Budget and divides it among Hokkaido and prefectures in proportion to the

number of teachers. In cases where a city, town or a village undertakes to pay for residences of elementary school teachers, the higher local body is required to share part of the expense.

In recent years educational undertakings have been greatly extended and the treatment of teachers considerably improved in accordance with the post-war program of the country, and this has caused the educational expenditure to swell in a remarkable degree. The following table shows the total governmental and public educational expenditure in yen during the years 1934-1938:

Year	State Treasury	Prefectures	Cities	Towns and Villages	School Associations	Total
1934	152,105,765	100,103,429	102,318,577	202,816,370	87,274	557,434,115
1935	154,732,262	104,617,681	103,435,462	214,853,579	91,476	577,730,460
1936	151,099,914	109,120,439	119,144,631	224,908,617	102,928	604,376,529
1937	142,573,799	111,717,579	137,128,239	230,811,039	122,442	622,353,098
1938	145,642,185	118,091,381	138,575,155	230,306,977	95,969	632,711,667

GOVERNMENTAL EDUCATIONAL EXPENDITURE

1937-1938 (In yen)

Administration	2,463,873	Blind, Deaf and Dumb education	209,614
Elementary and Secondary education	90,364,469	Universities and libraries	32,518,406
Business education	719,472	Total including others	145,642,185
Special education	3,901,879		

PUBLIC EDUCATIONAL EXPENDITURE BORNE BY LOCAL PUBLIC BODIES

1937-1938 (In yen)

Kind of Education	Hokkaido & Prefectures	Cities	School Associations of Municipalities	Towns & Villages	Total
Elementary Schools	—	114,515,114	46,352	195,517,977	310,079,443
Normal Schools	10,098,714	—	—	—	10,098,714
Middle Schools	23,000,806	343,674	42,512	198,430	23,585,422
Girls' High Schools	16,542,021	3,103,163	—	2,101,683	21,746,867
Higher Schools	552,247	—	—	—	552,247
Universities	1,329,587	494,140	—	—	1,823,727
Colleges	337,246	148,478	—	—	485,724
Business Schools	22,133,551	8,187,126	—	2,530,572	32,851,249
Teachers' Training Schools	592,351	—	—	—	592,351
Young Men's Training Schools	89,930	5,113,614	3,828	24,310,438	29,517,810
Blind Schools	1,069,173	67,668	—	19	1,136,860
Deaf and Dumb Schools	457,692	105,040	—	—	562,732
Miscellaneous Schools	391,127	502,244	—	26,080	919,451
Kindergartens	—	1,294,591	—	556,441	1,851,032
Libraries	724,231	793,483	—	261,428	1,779,142
Miscellaneous	40,772,705	3,906,820	3,277	4,803,909	49,486,711
Total	118,091,381	138,575,155	95,969	230,306,977	487,069,482

Other Schools

There are schools in Japan proper which do not come under the control of the Education Ministry, and they have been excluded from the foregoing sections. But to complete the chapter on education we cannot pass without some mention of them. Fuller explanations may also be found in other chapters.

Peers' Schools They belong to the Ministry of the Imperial Household, and the purpose of their establishment is the education of the nobility, but admission to them is by no means restricted to children of titled families. They are called the Gakushu-in and Joshi (women) Gakushu-in. The former is for boys and is composed of three departments, namely, elementary, middle school, and college. The latter is composed of two departments, namely, high school and college.

Two Special Schools The Ministry of Foreign Affairs has two schools: one is the To-a Dobun Sho-in (Tung Wen College) in Shanghai and the other the Russo-Japanese Association School at Harbin.

The Jingu-Kogakkan This was established by the Home Ministry and is a Shinto seminary.

The Fisheries Institute This is under

the Ministry of Agriculture and Forestry.

In the territories, schools are under the control of the Territorial Governments, as a matter of course, and full descriptions of them may be found in the chapters on territories. However, a list of the various universities and colleges is here appended.

CHOSEN

Kéijo (Seoul) Imperial University
Kéijo Imperial University Preparatory School
Kéijo Law College
Kéijo Medical College
Kéijo Technical College
Sulgen Agricultural and Forestry College
Kéijo Commercial College
Eight private colleges

TAIWAN

Taihoku Imperial University
Taihoku College
Four other colleges

KWANTUNG

Ryojun (Port Arthur) Technical University
Preparatory College for the same
Four private colleges

Foreign Teachers and Students

The number of foreign teachers and students at the end of March 1938, was as follows:

Schools	Teachers			Pupils & Students		
	Male	Female	Total	Male	Female	Total
Elementary	4	3	7	286	178	464
Normal	—	—	—	5	—	5
Higher Normal	6	—	6	128	—	128
Woman's Higher Normal	—	—	—	—	25	25
Middle Schools	38	5	43	28	—	28
Girls' High Schools	3	65	68	—	2	2
Higher Schools	69	2	71	115	—	115
Universities	108	1	109	1,778	54	1,832
Colleges	106	73	179	918	223	1,144
Business Colleges	54	—	54	252	3	255
Business Schools	29	10	39	19	—	19
Young People's Schools	—	1	1	—	—	—
Blind Schools	—	1	1	—	—	—
Miscellaneous	101	181	282	893	806	1,699
Total	518	342	860	4,422	1,294	5,716

The comparison for the seven years, 1932-1938, is as follows:

Year	Teachers	Students	Year	Teachers	Students
1932	908	2,761	1934	883	2,765
1933	1,059	2,232	1935	912	4,681
			1936	906	6,942
			1937	915	8,026
			1938	860	5,716

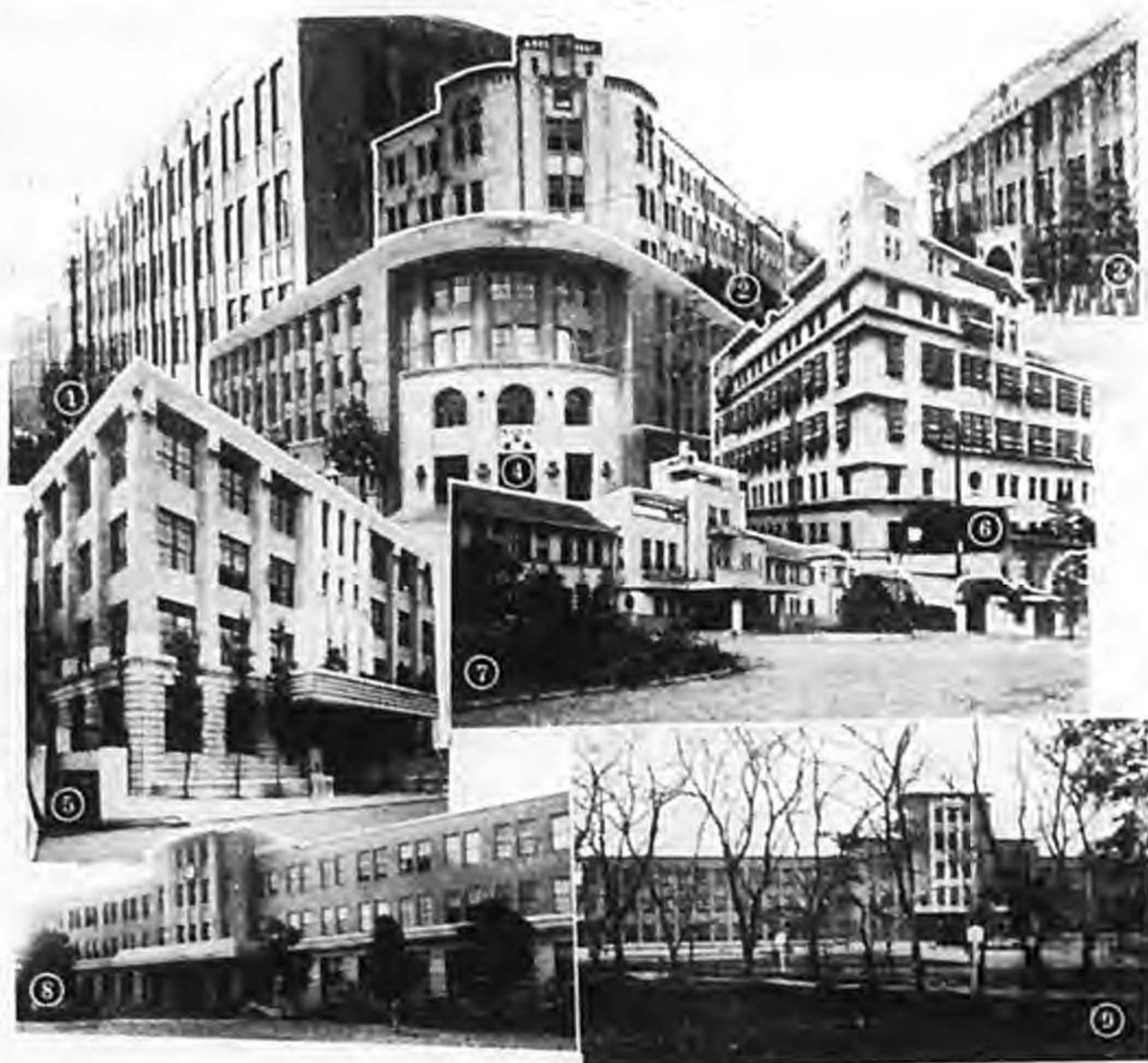
CHAPTER XXIX

RELIGION

(Continued from front of Education Section)

NIPPON UNIVERSITY

Among other features attributed to the university is its encouragement of sports for physical and spiritual training. The university thus far has produced a list of noted sportsmen, including Toyoda, Hamuro, Yusa, Amano, Shibahara, Tsuda and others, all celebrated athletes in connection with their participation in the Olympic Games as swimming and other champions.



1. Dental Department, 2. Engineering Department, 3. Department of Law and Literature, 4. Department of Commerce and Economics, 5. Nippon University Headquarters, 6. Dental Hospital Attached to the Dental Department, 7. General Hospital Attached to the Medical Department, 8. Medical Department, 9. Nippon University Preparatory Course Department.

CHAPTER XXIX

RELIGION

General Survey

From prehistoric ages Japan has had an indigenous cult which is now known as Shinto. Buddhism and Confucianism were introduced through Korea and China later, and Christianity more recently still. Islam, however, never gained a footing on her soil until but recently though its literature has been introduced to some extent.

Shintoism is the Japanese national religion which has its origin in the ancient traditions connected with ancestral gods. The peculiarity of Shintoism is that it has no doctrine or creed of any kind other than worship offered to the Imperial ancestors and the ancestral spirits. It is not an idolatry, as foreigners commonly understand, since there is no image enshrined in any of the Shinto shrines. A shrine is simply a place of worship dedicated to a guardian deity whose spirit is represented by a metal mirror placed on the altar. Shintoism has taught the people simplicity and purity of heart and fostered loyalty to the Imperial House and love for the country throughout the ages.

It is now divided into two, namely, national Shintoism, which is represented by the shrines, and sectarian Shintoism, which developed towards the end of the Tokugawa Shogunate.

Confucianism is rather a code of moral precepts than a religion, except in that it teaches some vague ideas regarding a heavenly God. In the realm of moral culture it has exerted great influence on the minds of the Japanese people and on their principles of daily life; that influence being very noticeable in the Imperial Rescript on Education of the Emperor Meiji.

Buddhism has had still greater influence on all phases of Japanese life. Its fatalism has had a retarding effect on the material progress of the Japanese as with other Oriental nations, but has induced a habit of dauntless composure in their behavior, and its broad philanthropy has given rise to a spirit of mutual help among the people, subduing egoism or individualism. Its philosophi-

cal literature fed the national thought, while its fine art has left many masterpieces enriching the cultural life of the Japanese. Buddhism is still the most powerful among the religions in Japan.

Christianity has made valuable contribution towards the civilization of Japan with its world-wide nature and positive teachings on human life. The number of believers is comparatively small, but its influence on the people's thought and morals is said to be even greater than that of Buddhism. It has raised Japan's moral standards, waging war against licensed prostitution, the low position of women, drinking and smoking, and polygamy as practised in a certain section of society. It has still to amalgamate itself with the life of the people in order to exert greater influence upon them.

Shinto Shrines

While the sectarian Shinto denominations are under the Education Ministry as other religious bodies, most Shinto shrines are supervised by the Shrine Bureau of the Home Ministry, which consists of one chief official and 64 minor officials.

The Isé Grand Shrine is the most honored of all as the first national shrine. The Goddess enshrined in it is Amaterasu-Omikami, which may be translated as Heaven-Shining-Great-Goddess. According to the Japanese mythology, Amaterasu-Omikami sent down her grandson to the Nippon Islands to rule the people by the 'Kingly Way,' giving him the Three Sacred Treasures, which have been handed down even to the present Emperor as the sacred symbols of the Imperial Throne (see Appendix, The Constitution of Japan; The Imperial Household Law Article X; and Chapter III). In the Grand Shrine and attendant shrines more than 10 gods, who represent the Imperial ancestors or personify natural powers, are installed besides the principal Goddess.

The name of the shrine comes from its location in Isé province or more accurately on the Isuzu river, city of Ujiyama, Mie prefecture. The whole sac-

red area of the Grand Shrine includes 13,135 acres.

About 74 priests are attending it under a chief priest. There are established a seminary for the education of priests, a police station, two museums, and a library in connection with the shrine.

According to the report of the Shrine Bureau, the Home Ministry, the number of shrines at the end of 1937 was as follows:

Governmental and national shrines	198
Prefectural and village shrines	49,530
Private shrines	60,703
Soldiers' shrines	104

The number of private shrines in Japan proper has been steadily decreasing since 1889, lessening from 136,783 in that year to 60,703 in 1937, or 133 less than in the previous year. There were many too superstitious and barbarous ones among them and the decrease indicates the healthy progress of the religious ideas of the people and the radical policy of the government.

The total area of the sacred campus of these shrines in 1933 (not including soldiers' shrines) covered 76,948,646 tsubo, 65,721,332 of it being government property.

The total number of priests in Japan proper at the end of the year 1937 was 15,873.

For the education of priests there are one seminary of college grade at Isé as mentioned above, a department in Kokugakulin (Japanese literature) College of junior college grade, a middle school grade seminary affixed to the one at Isé, and 26 smaller places for giving a course of study.

A list of important shrines other than the Isé Grand Shrine is given below:—

IMPORTANT SHRINES

Name	Location	Date of Festival
Asama-jinja	Shizuoka Pref.	Nov. 4
Aso-jinja	Kumamoto Pref.	July 28
Atsuta-jingu	Minami Ward, Nagoya	June 21
Chosen-jingu	Keijo, Chosen	Oct. 17
Dazaifu-jinja	Fukuoka	Aug. 25
Futarayama-jinja	Tochigi Pref.	Apr. 17
Hakozaki-gu	Fukuoka	Aug. 15
Helan-jingu	Sakyo Ward, Kyoto	Apr. 15
Hie-jinja	Kojimachi Ward, Tokyo	June 15

Name	Location	Date of Festival
Hikawa-jinja	Saitama Pref.	Aug. 1
Hirano-jinja	Kamikyo Ward, Kyoto	Apr. 2
Hiyoshi-jinja	Nishinomiya, Hyogo	Mar. 16
Hirota-jinja	Shiga Pref.	Apr. 14
Ikutama-jinja	Tennoji Ward, Osaka	Sept. 9
Ikuta-jinja	Kobe	Aug. 15
Inari-jinja	Fushimi Ward, Kyoto	Apr. 9
Itsukushima-jinja	Hiroshima Pref.	June 17
Iwashimizu-hachimangu	Kyoto	Sept. 15
Izumo-taisha	Shimane Pref.	May 14
Kamakura-gu	Kamakura	Aug. 20
Kamo-jinja	Sakyo Ward, Kyoto	May 15
Karafuto-jinja	Karafuto	Aug. 23
Kashii-gu	Fukuoka	Oct. 29
Kashima-jingu	Ibaragi Pref.	Sept. 1
Kashiwara-jingu	Nara Pref.	Feb. 11
Kasuga-jingu	Nara	Feb. 13
Katori-jingu	Chiha Pref.	Apr. 14
Kirishima-jingu	Kagoshima Pref.	Sept. 19
Kitano-jinja	Kamikyo Ward, Kyoto	Aug. 4
Kumanohaya-tama-no-jinja	Shingu, Wakayama	Oct. 15
Matsuo-jinja	Sakyo Ward, Kyoto	Apr. 2
Meiji-jingu	Shibuya Ward, Tokyo	Nov. 3
Minatogawa-jinja	Koto Ward, Kobe	July 12
Mishima-jinja	Shizuoka Pref.	Aug. 16
Nogi-jinja	Akasaka Ward, Tokyo	Sept. 13
Sapporo-jinja	Hokkaido	June 15
Shiramine-gu	Kamikyo Ward, Kyoto	Sept. 21
Sumiyoshi-jinja	Sumiyoshi Ward, Osaka	June 30
Suwa-jinja	Nagano Pref.	Apr. 15
Taiwan-jinja	Taihoku	Oct. 28
Togo-jinja	Shibuya Ward, Tokyo	June 1
Toshogu	Nikko, Tochigi	June 1
Toyokuni-jinja	Higashiyama Ward, Kyoto	Sept. 18
Tsurugaoka-hachimangu	Kamakura	Sept. 15
Usa-jingu	Oita Pref.	Mar. 18
Yasaka-jinja	Higashiyama Ward, Kyoto	June 15
Yasukuni-jinja	Kudan, Tokyo	Apr. 30
Yoshino-jingu	Nara Pref.	Oct. 23
		Sept. 27

Sectarian Shintoism

Shinto Sect This sect is called by the general name given to the national cult before its later branches had developed. The principal ideas of the sect are to follow the "Great Way of the Gods," and to propagate the national cult indigenous to the people of this country. Its believers and devotees consider it their most important duty to cultivate reverence for the gods, cherish the spirit of patriotism, elucidate Heavenly Reason and Humanity, pay homage to the Emperor, and observe all the Imperial ordinances.

Kurozumi Sect This was founded by Munetada Kurozumi (1780-1850), who was born at a small village in Okayama prefecture. His main idea was to include, while contemplating the Goddess Amaterasu-Omikami, the energy of the

sun, and thereby to fill up the heart with satisfaction and complaisance. He teaches to avoid the following seven evils, which are against the will of the gods; (1) to be faithless to the country of the gods in which one was born; (2) to get angry and to worry over things; (3) to be arrogant and spiteful; (4) to entertain evil desires from seeing others do evil; (5) to neglect one's household affairs while in good health; (6) not to have sincerity even when one is entering upon the path of sincerity; and (7) not to accept things gratefully for which one ought to be grateful every day.

Other sects of Shinto are as follows—the teachings of all being much the same, except that some lay particular stress on the worship of one or another of the early gods:—

Shinto-shusei	Founded by Kunimitsu Nitta (1829-1902) born in Chiha Prefecture.
Taisha	Preached by Sompuku Sengé (1845-1918)
Fuso	Founded by Takekuni Fujiwara (1541-1646) and preached by Han Shishino.
Taisei	Founded by Shosai Hirayama (1815-1890)
Jikko	Founded by Hanamori Shibata (1809-1890)
Shinshu	Founded by Masamochi Yoshimura (1839-1916) of Okayama prefecture.
Ontaké	The chief center of this sect is Mount Ontaké, where the spirits of certain gods are enshrined.
Misogi	The sect of Water Purification. Founded by Masakané Inouyé (1790-1849) of Mié prefecture.
Shinri	Founded by Tsunehika Sano (1834-1906)
Konko	Founded by a farmer, Bunjiro Kawaté (1814-1883)
Tenri	Founded by a woman, Miki Nakayama (1798-1887) of Nara prefecture. Of all these sects the Tenri-kyo has perhaps the greatest number of believers; it lays emphasis on personal conduct and mental discipline, in addition to patriotism and obedience to the Emperor and Imperial ordinances. It particularizes the "eight forms of dust which must be swept away"; they are grudging, evil desires, impure attachments, hatred, enmity, anger, covetousness and arrogance.

Buddhism

It was in the thirteenth year of the Emperor Kimmel (552 A.D.) that Buddhism, first founded in India, came over to Japan after passing through China and Korea. Prince Shotoku, Regent from 593 to 628 A.D. and a devout Buddhist, was largely responsible for its rapid spread throughout the country. Six schools of Buddhism, that is, Sanron, Hosso, Jojitsu, Kusha, Ritsu, and Keron, were introduced one after another. In the reign of the Emperor Kwammu (782-805 A.D.), Tendai and Shingon flourished. New schools such as Jodo, Zen, Shin, Nichiren and others

then gradually developed. Through these long periods of its history Buddhism became further divided, owing to differences in the exposition of the doctrines and in the methods of propagation, into many sub-sects. Eleven of the principal sects still in existence are Hosso, Keron, Ritsu, Tendai, Shingon, Yuzunembutsu, Jodo, Shin, Ji, Zen, and Nichiren; and these eleven are subdivided into fifty-eight branches.

Hosso Sect This sect was introduced into Japan by Doshô (628-700), a Buddhist priest who went to China in 653 and studied its teachings under Hsuan-tsang.

Kezon Sect Roben (688-776) of Todaiji Temple, Nara, the first propagator of this sect in Japan, learned its doctrines from the Chinese Buddhist priest Dokel who visited Japan during the Tempyo Era (729-749). The head-temple of this Sect is Todaiji in the city of Nara.

Ritsu Sect The Ritsu or the Sect of Moral Discipline ("Vinaya" in Sanskrit) was first propagated in Japan by Ganjin (686-763), a Chinese Buddhist priest, who came to Japan during the Tempyo Era (729-749). It obtains its name from the Vinaya-pitaka, according to which its followers strictly regulate their daily conduct. Toshodaiji in Nara prefecture is the head-temple of this Sect.

Tendai Sect The founder of this sect was Chisho Daishi (537-597) of the Sui Dynasty.

The Japanese priest Saicho (Denkyo Daishi, 766-822) went over to China in the year 782 during the Yenryaku Era, and studied the principles of Tendai there. On his return to Japan, he became the chief exponent of the sect in this country.

There are three sub-sects or branches in this sect, each of them having its own head-temple. They are: (1) the Tendai Branch, whose head-temple, Yenryakuji, is in Shiga prefecture; (2) the Jimon Branch, which has its head-temple in Onjoji in Shiga prefecture; and (3) the Shinsai Branch, the head-temple of which is Saikyoji in Shiga prefecture.

Shingon Sect The first exponent of this sect in Japan was Kukai (Kobo Daishi, 773-835), who went over to China soon after Saicho, the Japanese founder of Tendai.

This sect is sub-divided into eight branches, which are: Koya, Omuro, Daikakuji, Daigo, Toji, Yamashina, Ono, and Senyuji.

Three hundred years after the death of Kukai, the Japanese founder of the Shingon Sect, a priest called Kakuban known as Kokyo Daishi (1094-1143), established a new school of Shingon. Under this there are two branches now, one of which is Chizan and other Buzan. The head-temple of the former is Chishaku-in, Kyoto, while that of the latter is Chokokuji (Hasedera), in Nara prefecture.

Yuzu-nembutsu Sect The head-temple of this sect is Dalnembutsuji of Osaka prefecture.

Jodo Sect The founder of this sect

was Genku, known as Yenku Daishi or Honen (1133-1212), and it was established in 1174. The head-temple, Chion-in, is in Kyoto.

One of Genku's disciples, called Shoku (1176-1247), established a new separate school at Nishiyama, which is known as the Seizan Branch of Jodo. This branch is again subdivided into three: (1) Zenrinji, its head-temple bearing the same title, is in Kyoto prefecture; (2) Komyoji; and (3) Fukakusa, Selgwanji, Kyoto, is its head-temple.

Shin Sect Shunran (1173-1262), who is known as Kenshin Daishi, founded the Shin Sect.

There are at present ten branches of the Shin Sect: Hongwanji, Otani, Bukkoji, Takata, Kibe, Kosho, Idzumoji, Yamamoto, Selshoji, and Sammonto.

Ji Sect This was first promulgated by Ippen (1239-1289).

The head-temple, Shojokoji, is in Kanagawa prefecture.

Zen Sect Under this name three Sects are comprised: Rinzai, Soto, and Obaku.

The Rinzai Sect of Zen was first taught by Yetsai (1140-1215) who came back from China in 1192. Soto finds its first Japanese exponent in Dogen (known as Juyo Daishi, 1199-1253) who studied Zen in China during the Sung Dynasty and returned to Japan in 1234. Obaku was introduced to Japan by a naturalized Chinese priest Yin-gen (1592-1673) in 1653.

There are fourteen branches in the Rinzai Sect: Kenninji, Kenchoji, Tofukuji, Engakuji, Nanzenji, Daitokuji, Myoshinji, Tenryuji, Yengenji, Shokokuji, Hokoji, Buttsuji, Kokutaiji, and Kogakuji. The Soto Sect has two head-temples, Eiheiji, and Soji. Obaku is undivided, and its head-temple is Mampukuji, Uji, Kyoto prefecture.

Nichiren Sect This was founded by Nichiren (1222-1281) on the merits of the Saddharma-pundarika Sutra.

This sect is sub-divided into nine branches: (1) Nichiren-shu (the head-temple, Kuonji, is in Yamanashi prefecture); (2) Hommon-shu, (Hommonji at Ikegami, Tokyo, and six other temples in Shizuoka prefecture are its head-temples); (3) Hokke-shu (its head-temple, Honjoji, is in Niigata prefecture); (4) Kempon-hokke-shu, (Kochoji and four others in Shizuoka prefecture are its head-temples); (5) Hommyo-hokke-shu, (its head-temple is Honryuji, Kyoto); (6) Nichiren-seishu, (its head-temple is Daisekiji in Shizuoka prefec-

ture); (8) Nichiren-shu-fujufuse-ha, (its head-temple is Myokakuji in Okayama prefecture); and (9) Nichiren-shu-fujufuse-komori-ha, (the head-temple, Honkakuji, is also in Okayama prefecture). (Teachings and doctrines of these Buddhist sects are mentioned in the Japan Year Book, 1939-40, pp. 656-659.)

IMPORTANT BUDDHIST TEMPLES

Sect and Branch	Head Temple	Location
Tendai Sect		
Tendai-shu	Enryakuji	Sakamoto, Shiga
Jimon-ha	Enjoji	Otsu
Shinsei-ha	Saikyoji	Sakamoto, Shiga
Kogishingon Sect	Kongobuji	Koya, Wakayama
	Daikakuji	Sakyo, Kyoto
	Ninnaji	Sakyo, Kyoto
Shingon Sect		
Daigo-ha	Daigoji	Uji, Kyoto
Toji-ha	Toji	Kujo, Kyoto
Senyuji-ha	Senyuji	Imakumano, Kyoto
Yamashina-ha	Kanshuji	Uji, Kyoto
Zentsuji-ha	Zentsuji	Zentsuji, Kagawa
Shingishingon Sect		
Chizan-ha	Chiseklin	Kyoto
Buzan-ha	Hasedera	Nara
Shingon-ritsu Sect	Seidaiji	Fushimi, Nara
Ritsu Sect	Toshodaiji	Nara
Jodo Sect		
Jodo-shu	Chion-in	Sakyo, Kyoto
	Zojoji	Shiba, Tokyo
	Zenrinji	Sakyo, Kyoto
	Komyoji	Kyoto
	Seiganji	Nakakyo, Kyoto
Rinzai Sect		
Tenryuji-ha	Tenryuji	Saga, Kyoto
Sokokuji-ha	Sokokuji	Kamikyo, Kyoto
Kenninji-ha	Kenninji	Higashiyama, Kyoto
Nanzenji-ha	Nanzenji	Sakyo, Kyoto
Myoshinji-ha	Myoshinji	Ukyo, Kyoto
Kenchoji-ha	Kenchoji	Kamakura, Kanagawa
Tofukuji-ha	Tofukuji	Higashiyama, Kyoto
Daitokuji-ha	Daitokuji	Kamikyo, Kyoto
Enkakuji-ha	Enkakuji	Kamakura, Kanagawa
Elgenji-ha	Elgenji	Takano, Shiga
Hokoji-ha	Hokoji	Okuyama, Shizuoka
Buttsuji-ha	Buttsuji	Takasaka, Hiroshima
Kokutaiji-ha	Kokutaiji	Ota, Toyama
Kogakuji-ha	Kogakuji	Shioyama, Yamanashi
Soto Sect		
	Eiheiji	Shibiya, Fukui
	Soji	Tsurumi, Kanagawa
Obaku Sect	Mampukuji	Uji, Kyoto
Shin Sect		
Honganji-ha	Honganji (Nishi)	Shimokyo, Kyoto
Otani-ha	Honganji	Shimokyo, Kyoto
Takata-ha	Koseiji	Mie
Kosei-ha	Bukkoji	Shimokyo, Kyoto
Bukkoji-ha	Senshuji	Shimokyo, Kyoto
Kibe-ha	Kinshikiji	Nakazato, Shiga
Izumoji-ha	Gosetsuji	Mimano, Fukui
Yamamoto-ha	Shoseiji	Shin-Yokoe, Fukui
Seishoji-ha	Seishoji	Sabae, Fukui
Sammonto-ha	Keishoji	Toyo, Fukui

Sect and Branch	Head Temple	Location
Nichiren Sect		
Nichiren-shu	Kuonji	Minobu, Yamanashi
	Hommonji	Ikegami, Tokyo
Nichiren-sei-shu	Daisekiji	Ueno, Shizuoka
Kempon-hokke-shu	Myomanji	Kamikyo, Kyoto
Hommon-shu	Hommonji	Kitayama, Shizuoka
Hommon-hokke-shu	Kochoji	Kanaoka, Shizuoka
	Honnoji	Kamikyo, Kyoto
Hokke-shu	Honselji	Sanjo, Niigata
Hommyohokke-shu	Honryuji	Kamikyo, Kyoto
Fujufuse-ha	Myokokuji	Kanagawa, Okayama
Fujufuse-komon-ha	Honkakuji	Kanagawa, Okayama
Ji Sect	Seijoji	Fujisawa, Kanagawa
Yuzunenbutsu Sect	Dainenbutsuji	Hirano, Osaka
Hosso Sect	Horyuji	Horyuji, Nara
	Kofukuji	Noborioji, Nara
Kegon Sect	Todaiji	Zoshi, Nara

Christianity

Before the Restoration Christianity was first introduced into Japan by Francis Xavier, a Jesuit Father, who came to Kagoshima in 1549. This was the time when Nobunaga Oda was at the height of his power, and he gave great encouragement to the spread of the Christian religion. Hideyoshi Toyotomi, his successor, too, was kindly disposed towards it. Combined with the devout and untiring work of the missionaries, this attitude on the part of the authorities made it possible for Christianity to gain followers with wonderful rapidity. Their number is reported to have run into hundreds of thousands.

Hideyoshi, however, changed his policy later on. Christianity was interdicted, its followers were persecuted, and the missionaries had to leave the country. When the Tokugawa Shogunate was established, still stricter measures were adopted, especially after the Shimabara Rebellion in 1637. Christianity had now no hope of prospering under the rigorous Government policy of exclusion. The only port open to foreigners was Deshima, Nagasaki, where the Dutch traders were allowed to carry on their business.

The American envoy, Commodore Perry, came to Uraga in 1853, demanding a friendly commercial treaty with his country. The Shogunate Government granted this request in 1854 not only to America, but to Russia, England, France and Holland, and in the year following the three ports of Kanagawa, Nagasaki, and Hakodate were opened to foreign trade. A party of American missionaries were the first to avail

themselves of the opportunity thus offered to them. Among them were the Rev. J. Liggins, of the Protestant Episcopal Church of the United States of America, and the Rev. M. C. Williams, who came to Nagasaki in 1859. These were soon followed by Dr. G. F. Verbeck, of the Presbyterian Church (1859), and J. Goble, of the American Baptist Missionary Society (1860), and others. In 1864, the Rev. J. H. Ballagh, of the Dutch Reformed Church, came from America, and in the following year came Dr. Thompson, of the American Presbyterian Church.

In 1869, the Rev. D. C. Greene made Kobe the basis of his mission work representing the American Board of Commissioners for Foreign Missions. The first woman missionary, Miss Kidder, of the Dutch Reformed Church, arrived here in the same year. In 1873, the American Methodist Episcopal Church and the Canadian Methodist Church sent their missionaries, and in 1876 the Evangelical Association of North America started its propaganda work.

The Restoration When the Tokugawa feudal system collapsed and the Imperial House was restored to power, the edicts prohibiting "Kirishitan" were withdrawn, in the sixth year of Meiji (1873), and missionaries were officially permitted to establish schools, publish religious tracts, and preach their doctrines in all the sea-ports open for foreign trade. In 1872, the Rev. Brown and Rev. Ballagh of Yokohama established, aided by their young followers, a Christian church to be known as the Yokohama Yaso Kyokai, which was the beginning of the Union Church. In the following year a sister church was organized at Tsukiji, Tokyo.

This was the first Christian church in the metropolis. In 1876 Nagasaki saw another church established. Later all these churches were federated under the name of the United Church of Christ in Japan. This was the origin of the Nihon Kirisuto Kyokai. The Rev. D. C. Greene who started his mission work in Kobe established a church known as the Settsu First Christian Church. This was the first Congregational Church ever organized in Japan, and developed into the present Kobe Kumiai Kirisuto Kyokai. In the same year the Unemoto-cho Church came into existence in Osaka, which later came to be called the Osaka Kumiai Kirisuto Kyokai. Some time before this, 35 students of the Kumamoto Foreign School, who were converted to Christianity under the influence of their American teacher, Captain James, came up to Kyoto, and entered the Doshisha College just established by J. H. Neeshima, who had lately returned from America. After their graduation from the college they grew active as propagators of Christianity, and built up the foundations of the Nihon Kumiai Kirisuto Kyokai. In 1872, the Rev. Loomis and Rev. Ballagh conducted a Bible class for young men in the above-mentioned Church at Yokohama every Sunday afternoon. In 1873, a Congregational Missionary, Dr. Berry, set up in Kobe a Sunday-school, probably the first one conducted in the Japanese language. As to the vernacular translation of the Bible, in which Dr. Brown had been engaged for some time, the work progressed rapidly early in the Meiji Era, and the New Testament was completed in December 1879, and the Old Testament in 1886. The chief translators were Brown, Verbeck, Greene, and Maclay, while among the native assistants were Takakichi Matsuyama, Masatsuna Okuno, Masahisa Ujemura, Kajinosuke Ibuka, Gorō Takahashi, and others.

Y.M.C.A. In 1880, the Young Men's Christian Association was first organized in Tokyo, and among the leaders must be mentioned Hiromichi Kozaki, Kajinosuke Ibuka, Masahisa Ujemura, and Yoshiyasu Hiraiwa.

In 1870, Miss Kidder opened a school for girls in Yokohama. This was the first institution of the kind in Japan, and from it developed the present Ferris School for Girls. Four years later another girls' school, Kobe Jo Gakuin, was erected in Kobe by the Congregationalists.

According to the statistics of 1882, there were in that year 145 foreign missionaries, 93 organized churches, 13 of which were self-supporting, 4,367 adult members, 39 mixed schools, 15 girls' schools, 9 middle schools, 7 theological colleges, 109 Sunday-schools, 49 ordained preachers, 100 assistant preachers, 37 Bible women, and 5 hospitals.

In 1883, the Church of Christ sent missionaries to Japan, and in 1885 the Presbyterian Church of the United States of America did the same. The American Society of Friends, and the Evangelical Protestant Missionary Society of Germany and Switzerland also despatched their agents. In 1886, missionaries came from the Methodist Episcopal Church, South, and in Osaka a hall was set up for the Young Men's Christian Association. In 1887 the missionaries and representatives of the Episcopal Church of England and America had a conference, the result of which was the organization of the Holy Catholic Church of Japan. In the same year, the American Unitarian Association sent its representative, the Rev. A. M. Knapp, and following him came the Rev. Clay McCauley.

Freedom of Faith On February 11, 1889, the Constitution was promulgated, and freedom of faith was definitely guaranteed by Article XXVIII. In that year, L. D. Wishard, International College Secretary of the Young Men's Christian Association, came and planned out a summer school for Bible study for the first time in this country. Since then every summer sees its work carried on. The United Church of Christ in Japan changed its name to the Church of Christ in Japan, compiled a fundamental law, settled on its creeds, and at last became an independent organization. Soon after, they put up a Board of Missions and made progress towards financial independence.

In 1890, the Universalist General Convention of America sent its missionaries. In 1895 officers of the Salvation Army came, and Gumpel Yamamuro joined it, and they at once started on their propaganda work. In the same year, the United Brethren in Christ started a mission.

Until 1901 the foreign missionaries had not been allowed to hold land in Japan, which greatly inconvenienced their activities. In that year the Home Minister gave permission to the Baptist Missionary Society in Japan to organize a corporation which could hold and man-

age lands and buildings for missionary purposes.

In 1905 the Japanese Congregationalists planned to be financially independent of the foreign mission by the end of that year; in this they were later successful.

In 1907 representatives of the Methodist Church of Canada, the Methodist Episcopal Church, South, and the Methodist Episcopal Church convened in Tokyo with a view to effect a confederation of the three denominations in Japan. The First General Conference of the Methodist Church of Japan thus took place, and Yotchi Honda was chosen to be its first Bishop and was duly consecrated. In the same year F. L. Brown, of the International Sunday School Association, arrived and the outcome of this visit was the organization of the Sunday School Association of Japan, marking an epoch in the history of the Sunday School of the Christian Church. The conference of the World's Student Christian Federation was also held this year in Tokyo, in which 160 foreign visitors took part representing 25 nations. This was the first world's convention of any kind in Japan.

Roman and Greek Churches. The Catholic Church has been active ever since the opening of the seaports for foreign trade. Missionaries from the *Société des Missions Etrangères* in Paris are working all over the country, which is now divided by them into seven districts: Tokyo, Osaka, Hakodaté, Nagasaki, Shikoku, Niigata, and Sapporo, with a Bishop resident in Tokyo. In Shikoku there is a Spanish Dominican mission, while in Hokkaido the Franciscans have found their principal fields of activity, where are two Trappist monasteries. The Jesuit missionaries reached here again in 1908, but instead of following up their predecessors' work, they have now a college established in Tokyo and concentrate their efforts on education. Besides the Jesuits, those that are chiefly engaged in educational work are the Missionnaires de Marie, *Société des Soeurs de Saint Paul*, *Société de Sacré Coeur* and others. In the prefecture of Nagasaki, Catholics, who have been at work for the last 300 years, though secretly, are still in the ascendancy.

The activities of the Greek Church centered in the person of the Russian priest, Father Nicolai, who came to Japan first as priest attached to the Russian consulate in Hokkaido in 1859. He reached Japan after crossing Siberia, and after

settling in Hakodaté he baptized Takuma Sawabé and two other Japanese. In 1872 he came to Tokyo where he began missionary work. In 1884 he started to build a fine large church in Tokyo, which was completed in 1891. The church was regarded at that time as the greatest and finest building of the sort throughout Japan. The internal disturbances in Russia which followed the World War made it very difficult to maintain this beautiful edifice, until in 1919 the followers succeeded in organizing an independent church known by the name of the "Orthodox Church of Christ in Japan."

Islam

Among the world religions Islam has exercised the smallest influence over the Japanese people. The Koran was translated into Japanese early in the Meiji Era (1868-1912), but the faith could not obtain many adherents, because it was introduced to Japan without political or economic elements accompanying it. Islam is not yet officially recognized by the Japanese Government and the number of Islamites in Japan is unknown, although it is believed that there are several hundreds of them.

In August 1937, the Islam Cultural Association was organized in Tokyo. Its president is Ryusaku Endo, and it issues a magazine "Islam" for the promotion of Islamic culture in Japan. A mosque was built in Tokyo, early in 1938, by Japanese Islamites. The friendly attitude of the Islamites in China and Islam countries toward Japan since the occurrence of the Sino-Japanese Conflict in 1937 has aroused the general sympathy and interests of the Japanese people in the religion and its believers.

State Regulation of Religions

Supervising Office. A wholesale change of the governmental system took place at the time of the Restoration, and in the third year of Meiji (1870) the *Mimbusho* was established to take care of various affairs of the state, such as general home affairs, communications, etc. In the fourth year, this office was abolished, and the office of religious affairs was transferred to the Finance Ministry. With the establishment of the *Kyobusho*, or Ministry of Religions, in 1872, the shrines and temples were placed under the care of the new office. Afterwards the *Kyobusho* was abolished

too, and all the business conducted by this office up to that time was transferred to the Ministry of Home Affairs which was established in 1873. In April 1900, the former Bureau of Shrines and Temples was divided into two sections, i.e., the Bureau of Shinto Shrines and the Bureau of Religions. All administrative policy concerning the Shinto Shrines is now in charge of the former and is entirely independent of the policy governing religions. The Bureau of Religions was transferred to the Education Ministry in 1913 and is under its jurisdiction at present.

While all the Shinto and Buddhist sects were placed under the direct supervision of the Government, giving official recognition, it gave no official recognition as regards the Christian denominations. In the case of Christianity, therefore, the official supervision did not go further than looking after its missionary activities, selection of preachers, establishment of churches or preaching halls, etc. But times have changed and a bill for Control of Religious Organizations (*Shūkyō Dantai Hōan*) was presented and approved by the 74th session of the Imperial Diet, and the new law was enforced as from April 1, 1940.

New Religious Law

The new law is comparatively simple in form and consists of 37 articles.

Essential Points. 1. The new law is to be applied to both religious organizations and religious societies. A religious organization (*Shūkyō Dantai*) is understood to be an association of believers organized for the purpose of advocating a religious faith and of conducting rituals; its establishment is recognized by the Minister concerned or by the Prefectural Governor according to specific regulations provided in the law. A religious society (*Shūkyō Keshū*) is understood to be an organization of believers organized similarly for the purpose of advocating a faith and of conducting rituals, but which is not considered by the State as coming under the category of a religious organization. As a matter of fact, the religious society is a new name for bodies hitherto known as "groups of believers in a faith analogous to a religion" (*Ruiji-Shūkyō Dantai*).

2. The proposed law groups all religious bodies into five classifications: Shinto sects (*Kyōha*), Buddhist denomi-

nations (*Shūha*), Christian and other religious organizations (*Kyodan*), temples, and churches. Actually, the first three of these include the latter two.

In regard to Shinto sects and Buddhist denominations, there has existed a basic law, however incomplete it may have been, known as Ordinance No. 19 of the *Dajōkwan* (predecessor of the present Cabinet) issued in 1884. Christian churches and other religious organizations have been left untouched, placed outside the purview of the Ordinance. The proposed law, therefore, includes them as religious organizations similar to Shinto sects or Buddhist denominations.

In principle, Shinto, Buddhism and Christianity are to be treated equally in accordance with the terms of the law. They have, however, different historical and social backgrounds. Accordingly, the law gives separate names to these religious bodies (the above-listed Shinto sects, Buddhist denominations and religious organizations belonging to Christianity and other faiths) to place a certain demarcation between them. However, in contrast to the old regulations which spoke of the religion "other than Shintoism and Buddhism," the new law names Christianity as a religious organization.

3. Establishment of the religious organizations prescribed in the law must obtain official recognition of the competent Minister in the case of the first three groups mentioned in Paragraph 2, or that of the Prefectural Governor in the case of individual temples or churches. Official recognition shall be given only to those organizations that have good traditions and stand on sound foundations, spiritual and material, and make laudable contributions to the nation and to society. The State undertakes to give protection and award special privileges to the religious organizations thus recognized.

According to the proposed law, for example, (1) the privilege of exemption from the income tax, which was hitherto enjoyed only by Buddhist temples, shall be extended to all other religious organizations; (2) the land tax shall not be levied, in principle, on the precincts of temples and churches; (3) the local surtaxes shall not be levied on the income of religious organizations as well as similar taxes on the precincts or buildings of temples and churches which are

already exempted; (4) the privilege of being exempt from registration fees shall be extended to the registration of the precincts and buildings of temples and churches; and (5) attachments on the buildings or their lots which are used for public worship by the organizations and on the treasures of temples and churches are, in principle, prohibited.

4. As to protection, the special provisions included in the new law for the creation of a juridical person by the religious organizations provides for a new method of protection.

At present Buddhist temples only are allowed to create such legal persons, although the provisions pertaining to legal persons in the civil code have rarely been applied to them. No regulation exists for the creation of a juridical person by either Shinto sects or Buddhist denominations or Christian organizations.

The new law prescribes that Buddhist temples shall be juridical persons, and that Shinto sects, Buddhist denominations, Christian and other religious organizations and churches may be juridical persons. The law also contains many other provisions relative to this matter. With legal entity thus established, the organizations may be able to solve many of their financial problems and function in a less involved manner.

5. When they meet with bankruptcy, the religious legal bodies are to be dissolved just as secular corporations are, according to the law. But the dissolution of religious organizations merely on account of financial insolvency or acquirement of heavy debts, without taking into account their spiritual aims, origin, history, traditions and existing status, may appear unreasonable.

Accordingly, the proposed law, which may order dissolution of a religious organization, makes a series of special provisions to ameliorate this situation. In case the organization becomes bankrupt, (1) the State may leave it as a recognized religious organization for the time being; (2) the competent Minister may cancel his recognition as such when he comes to the conclusion that the organization cannot be saved by any means; and (3) with the cancellation of recognition, dissolution may take effect.

These provisions may be described as legal grace granted to religious organizations in recognition of their spiritual nature. Application of legal measures

against a spiritual body only for secular reasons is contrary to the spirit of the new legislation.

6. The new law states that "the representatives (Sōdai) of the laymen shall assist the head monk or the superintendent of a temple or church in matters of administration." Formerly, the relations between spiritual leaders and the representatives of the believers were very harmonious and the latter were proud of being "great supporters" or "secular protectors" of the spiritual institutions and willingly lent their services to them. But the recent trend in and out of Buddhist temples demonstrates that this custom is on the wane. The insertion of this provision in the new law is aimed at the sound management of secular affairs indispensable to the existence of temples or churches. Harmony between a temple and its parishioners, in particular, is indispensable for the effective management of temple affairs and at the same time may give a spiritual basis to the dealings of members of communities among themselves.

7. The important protective measures and privileges given to religious organizations by the law, as outlined in foregoing paragraphs, are to be extended only to religious organizations and not to religious societies, as defined in Paragraph 1.

Application for establishment of a religious society must be made by a proper representative to the Prefectural Governor within two weeks of the founding. Neglect in this regard or the presentation of a false report is punishable by fine.

In regard to the formation of new religions or quasi-religious cults, this has hitherto been placed under the jurisdiction of the police. But in view of the present state of ideological affairs, the new law assumes partial jurisdiction and applies to such religions those regulations concerning application for recognition and other conditions specially prescribed for the supervision of the religious societies, with the purpose of halting the unworthy ones in the bud or fostering the worthy ones to healthy growth. According to the provisions of the proposed law, a way is opened to the religious societies to advance to the status of religious organizations.

The inclusion of these societies in the Law for Control of Religious Organizations may be criticized as incongruous.

But it is a matter of no little importance in encouraging the general growth of religions that the law gives them a place side by side the major religious organizations defined in Paragraph 2 and affords them the opportunity of raising their status.

8. The new law includes many regulations for supervision over religious organizations and societies, but reference here shall be limited only to those which have relation to Article 28 of the Constitution of the Japanese Empire.

Article 28 states: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Thus, although the Government has been empowered to resort to any means of restraining against the deeds of religious believers prejudicial to peace and order and antagonistic to their duties as subjects, no special regulations have been enforced to this effect.

The new law provides measures of restraint against religious preaching, rituals or conducts contrary to the prohibition clauses of Article 28 of the Constitution, giving the competent Minister power to cancel the official recognition of the establishment of religious organizations.

9. According to the provisions of the new law, religious groups may appeal to or sue the courts for redress against unreasonable decisions on the part of supervising authorities. This is a new feature in religious regulations in Japan. Where (1) the recognition of the establishment of the religious body is cancelled; where (2) preaching, rituals or other religious functions are restricted or prohibited as prejudicial to peace and order and antagonistic to the duties of the members as subjects of the Empire; and where (3) their conducts are ordered to cease or are prohibited as detrimental to

public welfare, the aggrieved group or individual in the group may appeal for redress. Religious organizations who feel that their rights have been injured by the alleged unlawful cancellation of recognition or establishment may appeal to the Court of Administrative Litigation.

10. After legal organization of the religious organizations is completed and their finances are stabilized according to the law, the greatest problem connected with their activities is the human problem of obtaining the fittest persons for preaching and execution of rituals so that their faiths may be spread among the people and their organizations gain spiritual influence in society. The ability of these ecclesiastical leaders (the new law designates them as "teachers") bears direct consequence on the success of the religious organizations.

The new law, however, includes no provision for fixing the qualifications of the religious teachers and leaves the matter to the private regulations of the different bodies themselves, not from any neglect of the importance of the problem but to avoid possible friction with the traditional usages of different bodies which have their own individual standards, differing from those of other groups in doctrines, creeds, history and traditions. Any unification of such qualifications throughout different religious bodies may be considered an interference with their free religious activities and might, in the end, "kill the bull to strengthen its horns," as a Chinese proverb relates.

Many other important matters exist which the new law leaves untouched solely because the State wishes to respect the self-government of each religious organization and refrain from bringing different religious bodies under a single sweeping standardization.

New Order of Buddhism and Renaissance of Shinto

Introduction Not since 551 A.D. when the seeds of Buddhism were sown in the soil of this country has Buddhism in Japan been hit so hard as it is today by the storm of nationalism, except at the beginning of the Meiji Restoration (1868).

It is true that the persecution in the first years of Meiji, sent all Buddhists in the land staggering into their hiding places as their temples were burnt by

mobs and the images of the Buddha and Bodhisattvas were destroyed by excited crowds fanned by a bunch of so-called super-patriots.

Yet the followers of Buddha somehow managed to weather the storm by maintaining that Buddhism, although alien in its origin, was in perfect harmony with the national polity. Abruptly, priests embarked upon various social and educational undertakings to divert

the attention of these champions of nationalism to whose eyes everything foreign was detrimental to the maintenance of the prestige and purity of the nation.

Dark clouds had been hanging low over the world of religion in Japan as if to warn the men of Buddhist faith, who had been leading a soft and easy-going life after the termination of the Buddhist persecution toward the end of the first decade of Meiji. The outbreak of the China Affair signalled the outbreak of the storm. The storm reached its climax in the latter part of 1940, and it is not likely to stop unless the world of Buddhism is completely cleansed of the dust piled upon for the past 60 years.

The Education Ministry openly announced its plan regarding the establishment of a new order in the country's religious world as in the fields of politics and economics in October 1940. The officials of the Bureau of Religious Education expressed hope that every denomination of Buddhism would take steps immediately to reform itself so as to meet the requirements of the times.

High priests of every sect hurriedly set to work and held conferences day and night in order to discuss first of all the amalgamation of the numerous branch-sects, in accordance with the principle laid down by the Education Ministry, "One Founder, One Sect."

However, the task of making large denominations absorb small ones was not so easy as generally expected, even with the authority of abbots and the power of the Education Ministry.

First of all, the relationship between a sect and its branch-sects is not like that between a business corporation and its subsidiaries. Although the main and branch sects worship the same founder in most cases, their cardinal doctrines vary based on the different interpretations placed on the founder's teachings.

From October 1940 to March 1941, the whole order of Buddhism in Japan was aflame with heated and endless debates over the advisability of merging branch-sects with main ones. By September 1941, the merger of 29 branch sects was completed, reducing the number of branch sects in Japan from 56 to 27. It was the most epoch-making event which took place in the annals of Japanese Buddhism since its

transmission from China via Korea in 552 A.D.

Commenting on the movement to set up a new order in Buddhism, Tokufu Sato, a noted scholar of Buddhist philosophy and admirer of Dogen, the founder of the Soto Zen Buddhism in Japan bluntly declared in his article published by the Asahi in March 1941: "To place the existing Buddhist order on a new set-up is like putting an aged man, wearing an armor on a high-spirited horse. It is all well for him to ride a horse to make a rush for a new goal, but before reaching the goal, the rider might succumb to the weight of his armor."

"One may know the outline of Buddhism by studying books, but the Buddhism that breathes the breath of Sakyamuni and beats with the heart of that Indian sage is not found in the sacred scriptures written in Sanskrit or Pali. As Buddha once said, a man who tries to see Buddha in color, in form, and in words, will never see him."

"The real Buddhism is in the practice of what Buddha taught. One important end of Buddhism is to discover the meaning of new life and find new values. The leaders of various Buddhist sects in Japan today seem to have no ambition to build an ideal country in the minds of themselves and their followers. The only thing they seem to do is to cling fast to their parishners for the support of their living and for the maintenance of their temples."

Ataru Ishimitsu, a noted commentator on religion said: "The merging of one branch sect with another or the elimination of a third, will not serve to pave the way for a new order in Buddhism. On the contrary, it may kill off the very life of Japanese Buddhism. The real end of the establishment of a new order in Japanese Buddhism, it is clear, lies not in the merger or the elimination of branch sects, but in the renovation of the life of Buddhist priests and monks."

New Order of Buddhism (1) Merger of Branch Sects of Buddhism. It was in October 1940, the third year of the start of the China Affair, that the Government openly announced its deliberated plan to introduce a new order in Buddhism in Japan. The officials of the Bureau of Religion of the Education Ministry declared that all branch sects of Buddhism should be merged together just as the financial, industrial, and commercial corporations

had done in order to meet the requirements of the times.

Responding to the call of the Government, the leaders of all Buddhist sects in Japan held a conference in Tokyo on the 27th of the month to study the concrete measures to be taken by them for the amalgamation of sub-sects.

In view of the important nature of the conference, Vice Minister of Education Toyosaburo Kikuchi, and the directors of the Bureau of Religion and the Religious Section of the same Ministry attended the conference to explain the intention of the Government with respect to the unification of branch sects to the delegates from 13 large denominations.

The Vice Minister of Education told the delegates that all Buddhist priests in Japan should awaken to the gravity of the situation in which Japan is finding itself today, and that as the time to register the constitution and covenants of each sect under the provisions of the Religious Bodies Law was fixed at the end of March 1941, every sect had to make preparations for it.

After listening to the speeches by these officials in which they emphasized the dire necessity to merge various sub-sects together to pave the way for a new order in Japanese Buddhism the representatives of the 13 sects including the famous scholar Rev. Daijo Tokiwa of the Otani branch sect of Jodo Shin Sect, Rev. Ryocho Shiohri of Tendai Sect and Rev. Kozul Gasan of the Soto branch sect of Zen, agreed to take steps immediately in the direction marked by the Government.

They also declared that all Buddhist sects in Japan should take advantage of the enforcement of the Religious Bodies Law to create a new order in the Buddhist world, and carry on an intense drive for patriotism in the heart of its believers.

Soon 180,000 priests, monks, and nuns in 70,000 temples and monasteries of 13 sects started moving toward the goal designated by the Government.

The Nichiren Sect, the denomination which was born and reared in this land unlike most other sects, and which has strong nationalistic and even militant color, led the procession, followed by the Shingon Sect, one of the oldest sects in Japan, founded in the first years of the ninth century by Kukai, better known as "Kobo Daishi." Not falling far behind them, the Rinzaï Zen

Sect rose from the seat of meditation, and began to shake all sectarian elements off its body. Within a short period, 13 sub-sects of Rinzaï became one denomination.

At about the same time, three groups of the Seizan branch sects of the Jodo Sect were swiftly moving toward amalgamation, and the time finally ripened for the Tendai Sect to attempt a merger of its sub-sects.

While most denominations were steadily marching on in the same direction, the Soto Sect, one of the largest denominations in Japan failed to fall in line with them. The long standing conflict between the Eiheiji and the Sojiji factions which originated from the scramble for the leadership of the sect flared up again with the Education Ministry officials expressing the opinion that those belonging to the Eiheiji faction ought to occupy better seats in the sect, because the Eiheiji Temple is the one built by Dogen, the founder of the sect whereas Sojiji is a temple founded by Dogen's disciple. For a time, the independence of these groups as the Eiheiji Sect and the Sojiji Sect seemed unavoidable. But finally a compromise was made just in time to register at the Education Ministry on March 31.

As a result of this drive for amalgamation of sub-sects by the Education Ministry's order, the number of sub-sects of the 13 Buddhist sects in Japan was reduced to 27 from 56 by the beginning of April. However, the 13 main sects remained unchanged, which are in the chronological order as follows:

Name of Sect	Founder	Time of Establishment
1 Hosso	Dosho	574 A.D.
2 Kegon	Dosen	736
3 Ritsu	Kanjin	754
4 Tendai	Saicho	788
5 Shingon	Kukai	806
6 Yuzu-nenbutsu	Ryonin	1117
7 Jodo	Genku	1175
8 Rinzaï	Eisai	1191
9 Shin	Shinran	1224
10 Soto	Dogen	1227
11 Nichiren	Nichiren	1253
12 Ji	Chishin (Ippen)	1275
13 Obaku	Ryuki (Ingen)	1654

(2) Enforcement of the Religious Bodies Law. The Religious Bodies Bill passed the 74th session of the Diet in 1939 with some difficulty after being

shelved a few times in the preceding sessions of the Diet. The law was enforced in April 1940, requiring all religious bodies in Japan to send in the necessary documents for registration to the Bureau of Religion of the Education Ministry by the end of March 1941.

Although the enforcement of the law is not likely to cause radical changes in the traditional Japanese manner of worship of Buddha, it is evident that the law is aimed to put the various sects and sub-sects of Buddhism in order once and for all as well as to make them serve the ultimate end of the State by placing their activities under the control of the Government.

As a matter of fact, the activities of Buddhist denominations in Japan have been left almost unchecked by the Government for more than 60 years since the beginning of the Meiji Era. The Governments in the periods of Meiji and Taisho showed no particular enthusiasm for establishing definite policies for religious administration.

It was not until the spread with incredible speed of the treasonous, superstitious and immoral teachings of Omoto-kyo and Hlonomichi-kyo whose founders were convicted of Lese-majeste, and of attacking a daughter of one of his followers respectively among the credulous people of this country in the first years of the Showa Era that the Government was alarmed. It was not until the outbreak of the present China Affair that the Government began to take up seriously the matter concerning religion, and think of the utilization of the influence of Buddhism for the defense of the country from the spiritual point of view.

Another object of the enforcement of the law, therefore, is the elimination of all superstitious beliefs by preventing the association of people who might propagate unsound religious doctrines and do queer things in the name of Buddha or God which are detrimental to the maintenance of peace and order of society.

Concerning this, Article 16 of the law stipulates that if and when the propagation of doctrines by religious bodies or by the preachers appointed by the bodies, and the religious rituals and ceremonies to be conducted by the bodies and the preachers are found detrimental to the maintenance of peace and order, and contrary to the duties of Japanese subjects, the competent

Minister shall restrict or prohibit the propagation of such doctrines and the performance of such rituals, and ceremonies and revoke his approval once given for the formation of such bodies.

Before the enforcement of this law, the Government, as a matter of policy, avoided to interfere with the activities of sects, and the happenings within sects as much as possible, and entrusted to the head priests of sects the task of controlling all affairs concerning their denominations.

This rather indifferent attitude of the Government toward the Buddhist denominations, however, is to be abandoned according to the provisions of Article 17, which stipulates that if and when religious bodies violate the laws of the State or the constitutions of sects and the regulations governing sects and temples, or act in a manner harmful to the public good, the competent Minister may, according to his discretion, prohibit or restrict the activities of such bodies.

(3) Activities of the International Buddhist Society in 1940-41. Amid the upheaval and twists and turns in the world of faith all through the period between the closing months of 1940 and the summer of 1941, the International Buddhist Society headed by Dr. Tetsujiro Inoue, one of the foremost authorities of Buddhism in Japan, kept its head cool, and carried out numerous undertakings, contributing greatly toward the better understanding of the teachings of Buddha by the Occidental minds.

Besides publishing books and magazines on Buddhism in English and other European languages and inviting the students of Buddhism in America and Europe to this country, the society made extra efforts during the period to bring together the Mahayana Buddhists in Japan with the Hinayana Buddhists in French Indo-China, Thailand, Burma and Indja, by introducing the particular faith and customs of these southern Buddhists to the people of this country, and demonstrating, in turn, the accumulated assets of the Mahayana Buddhism in Japan to the people of the Hinayana countries through movies, photographs and publications.

Apparently, the society's activities in this new field were accelerated as the national interest in the southern regions gradually deepened as a result of the developments of the China Affair,

and as the number of American and European students of Buddhism visiting the Orient gradually diminished due to the aggravation of international relations.

Under the auspices of the society, meetings were held from time to time in Tokyo in 1940, for the study of the history of Hinayana Buddhism in the southern regions as well as the current activities of Hinayana Buddhism.

The Pali Language School was established by the society on April 8, 1941, with Indian monks and Japanese scholars on Pali in its faculty staff.

Crowning the activities to bridge the space between the Mahayanists of Japan and the Hinayanists of French Indo-China, Thailand, Burma, and India, Vesak, a Hinayana festival to commemorate the birth and death of Buddha, and to celebrate his attainment of Buddhahood, was held at the Hibiya Public Hall, Tokyo on July 5, 1941, before an audience of 3,000 spectators.

The ceremony was officiated by the Indian monk Rashtrapal Shandilyayana, sutras were chanted in Pali, and lectures were given by Dr. Inoue, president of the society and Dr. Nobumi Ito, president of the Board of Information to the audience among which were the Turkish Ambassador, the Mexican, Greek, and Panamanian Ministers, and other distinguished members of the diplomatic corps in Tokyo.

It was the first time in the history of Japan that the Hinayana festival was celebrated with such grandeur in this land of Mahayana Buddhism.

No less important was the publication of various books on Buddhism by the society. The 3rd volume of Studies on Buddhism in Japan was published in the summer of 1941, a collection of essays in English, French, German, and Sanskrit, written by Dr. Hakuju Uj, professor of Tokyo Imperial University, and the foremost authority on Indian philosophy in the world today and other Buddhist scholars in Japan.

Other publications include 'The Awakening to the Truth in English, The Japanese Spirit and Buddhism in Siam in 1941, and Master Honen, the Luther of Japan in English in 1940.

Renaissance of Shinto (1) The Rise of Nationalism and Shinto. The heyday for Shinto came in the wake of China Affair. The start of a war between Japan and China in 1937 was followed

by waves of nationalism which pushed all alien elements before them, and washed clean the whole structure of Shinto.

Patriots from all sections of national life have solemnly declared that if the Japanese could understand Shinto clearer the national polity would be clarified and the morale of the nation will be enhanced further.

The Government has borrowed the phrase "Hakko Ichiu" the literal meaning of which is "The eight corners of the universe under one roof" from an old Shinto book to explain the object of the Holy War, and commentators, columnists and newspaper editors have demanded all people to look back to Shinto upon which the Japanese Empire was founded some 2,600 years ago.

For several months before and after the creation of the Board of Shinto by the Government in December 1940, all newspapers and magazines lavished ink upon the printing of the articles explaining the origin and history of Shinto and the inseparable relations between it and the national life.

Despite its having been born in the soil of Japan, Shinto has not been able to hold a strong sway over the masses, as Buddhism has for the most part of Japan's 2,600 years of history. Shinto, it seems, has been standing aloof from the life of the people. Except for the grand festivals in spring and autumn, Shinto priests did not come in close contact with common people while the followers of Buddha tried hard to win the hearts of the majority by giving food to the poor, providing the sick with medicine, and praying for the dead.

Shinto remained quiet and inactive until the last days of the Tokugawa Shogunate when an attempt to restore it was made by Hirata Atsutane, a disciple of Motoori Norinaga, the greatest scholar of classic national literature and Shinto philosophy of the day.

The movement to revive Shinto ran side by side with the persecution of Buddhists. It was at this time that a great number of priests, monks, and nuns were murdered, the images of Buddha burnt and temples destroyed.

With the arrival of the Meiji Renovation, the Government took a hand in restoring Shinto, and in the first year of Meiji, a Shinto office was established by the Government.

For a time, Shinto prospered, but for

some reason or other, its influence over the people of this country began to decline between 1874 and 1876 and held but a rather obscure position in the spiritual world of this country until the start of the present China Affair.

Buddhism's mishap has always Shinto's opportunity. While Buddhists were plunged into great confusion in 1940 by the Government's order to weed out insignificant sub-sects, various Shinto sects recovered their lost territories. Riding high on the waves of nationalism, learned Shinto priests knocked the door of journalism to advocate the practice of Misogi, a time-honored Shinto rite, for the purification of the nation's mind and body so that they can clearly see the original figure of the Japanese people.

(2) The Misogi Movement. With the beginning of 1941, the impact of the war in China and Europe was felt heavier by the public. The Government felt more keenly the importance of the national unity. It, then, took up the antique Shinto practice of Misogi, examined it closely, and discovered that it could serve the immediate purpose of the Government to awaken the public to the gravity of the situation at home and abroad.

In the early months of the year, Misogi became the most absorbing topic at dinner tables; newspapers and magazines devoted much of their space for the discussion of that Shinto rite of ablution; heated verbal war was waged between those for and those against it, rivetting the eyes of the whole nation on the subject.

The people at large hardly reached a general conclusion on the problem when retired generals and admirals, nationally known politicians and businessmen, high Government officials, and even college and university professors and a few writers jumped into the cold water in early spring to realize the "Way of the gods preserved from time immemorial."

The literal meaning of the word "Misogi" is "Purification of one's body by water." According to some Shinto scholar, Misogi has its origin in the prehistoric days. Tradition says that Izanagi-no-mikoto took a bath in the streams of a river in the Tsukushi Province, Kyushu, to cleanse his body of impurities after returning from the world of death where he had met his dead consort Izanami-no-mikoto.

There is a definite method of practicing Misogi. The rite begins with Amano-torifune, a sort of warming-up exercise — a series of bodily movements closely resembling the motions of rowing a boat. This the modern Shintolsts interpret as representing the coming of Yamato ancestors across the sea to this land thousands of years ago regarded as the forefathers of the present-day Japanese. Next comes the most essential part of the rite, Misogi, in which one stands or sits in a stream, river or in the sea with the water coming up to one's neck. For about five minutes one stays submerged in this fashion, calling loudly the holy names of ancient gods.

The ablutions over, the physical jerks are conducted again on the banks of the river or on the shores of the sea before entering a Shinto house to perform "Furi-dama," literally the shaking of soul. The eyes are closed, and the hands lightly clasped in front of the chest are shaken down violently while each one is reciting the holy names of gods. Following the recitation of gods' names, they chant the words of Sun-goddess Amaterasu-Omikami, the Imperial rescript on education granted by Emperor Meiji and the poems by the same Emperor—the epilogue of the rite.

During the seclusion period of Misogi, the participants get up at dawn and go into the water twice a day in the morning and in the afternoon before they retire at about nine o'clock at night.

They are not permitted to eat more than a bowl of rice porridge with salt sprinkled over it, and a piece of salted plum a day and are not allowed to drink intoxicants and smoke cigarettes during the whole period of training.

It would be no exaggeration to say that the Misogi movement swept throughout the country from the beginning of May to the end of August.

The first Misogi training on a large scale was held at Kugenuma, Fujisawa city, Kanagawa Prefecture for five days from May 24, 1941 under the auspices of the Central Spiritual Training Office of the Imperial Rule Assistance Association.

Sixty representatives of all prefectures in Japan except Okinawa Prefecture participated in it, dressed in white robes, and tried hard to grasp the spirit of Japan in its purest form through this antique ritual of Shinto.

His Imperial Highness Prince Kanin, junior, and his consort visited Yumoto at Hakone, the famous hot spring resort in Kanagawa Prefecture to observe the Shinto baptism on August 3, the third day of the second Misogi meet under the auspices of the same office.

The special significance of the second Misogi gathering at Yumoto where the Spiritual Training Hall of Japan is situated was participated in by representative men from all walks of life. Among the participants, for instance, were persons like General Kunlaki Koiso, former Overseas Minister, Lieutenant-Generals Kesago Nakajima, Sadao Ushijima and Hajime Matsushita, Tadayoshi Kobata, former assistant-director of the Cabinet Planning Board, and Haruhiro Minakawa, chief of the Education Bureau of the Tokyo Municipality.

From the industrial circles came Asahiko Karajima, president of the Toyo Rayon Company, one of the biggest manufacturers of rayon textile in Japan and Chichiro Koyama, managing-director of the Arable Land Development Corporation.

Among men of letters were Riechi Yokomitsu, who is dubbed "God of literature" and Murao Nakamura, both popular novelists of Tokyo. One who

attracted most attention from fellow participants was Rev. Kakue Miyaji of the Hongwanji Buddhist Sect who bravely threw himself into the cold waters of a Hakone stream and chanted rather awkwardly the names of Shinto gods to see if there was something which could bridge the philosophy of Misogi with the teachings of Shinran.

"Some of my friends felt very strange and others jeered at me when they learned my plan of participating in Misogi," wrote M. Nakamura in the Yomuri soon after the conclusion of the exercises, "but no advice of my friends could change my resolve. At the beginning I felt pains all over my body, but these physical pains seemed too insignificant when compared with the mental exaltation I experienced."

"From 4.30 o'clock in the morning to 9 at night, I had no time of my own except for 10 or 20 minutes' recess now and then. I had thrown myself into the rhythm of Shinto ritual, and therefore had become a part of it and could not look at it as a third person might have. I can however say with certainty that in my 50 years' life, I have never had such a fine time filled with purity and sublimity of feeling as the five days I spent at the Misogi training camp at Hakone this season."

Present State of Christianity in Japan

All phases of Japanese life and thought have been affected by the existing national and international situation, Christianity being no exception. What follows is a brief statement of the important changes witnessed by Christian movement in Japan during the year, July 1940 to June 1941.

United Protestant Church The most outstanding change in Japanese Protestantism is the coming into birth of a united Christian church of Japan. The first Christian church organized in Yokohama in 1872 and the others in Osaka and Kobe in the following years were all undenominational; it was the common intention of the founders to establish a single church of Christ in Japan. In keeping with this intention, efforts were made from 1886 onwards for several years to effect a union of the Japan Presbyterian and Congregational churches; but for various reasons the attempt did not succeed. In 1906, just after the Russo-Japanese War, attempts were made on a larger scale to

unite all the Protestant bodies then in existence into one Christian church, but the objective, remained unrealized. At a great Christian gathering in 1919 at Gotemba, a strong resolution was passed for the creation of a united Protestant church in Japan. The efforts for church union continued being stimulated by the union of the Congregational, Methodist and Presbyterian churches of Canada in 1925, and resulted in the establishment by the Japan Christian Council, of a permanent promotional committee of church union, in 1929, and in the launching, about the same time, of a movement, — vigorously pushed in recent years by the Doshikwai or Christian Brotherhood—by the late Hampel Nagao and other laymen, for the purpose of uniting, at least, the Protestant churches in the country. In these and other similar ways, the ideal of a united church had been kept before the mind of the Japanese Christians ever since the introduction of Christianity eighty years

ago; and yet it was exceedingly slow of realization as it had to struggle against the growing denominational spirit in many sections of the Christian Church in Japan. The movement for the uniting of Protestant churches received an unprecedented stimulus with the enactment of the Religious Organizations (Bodies) Law which passed the 74th Session of the Diet and became effective April 1, 1940, and particularly with the formation, by the second Konoé government, in the fall of the same year, of a new structure, now embodied in the Imperial Rule Assistance Association, calling for coordination or cooperation of all the political, economic, industrial, social, cultural, and religious activities of the entire nation to meet the growing emergency caused by the Sino-Japanese conflict and the general world situation.

On June 12, 1940, several representatives of Protestant churches were told by the Ministry of Education that, in order to secure recognition under the Religious Organizations Law, a religious denomination must have to its credit fifty churches with a membership of 5,000 followers. This statement of the Educational Ministry made it evident that only seven of the Protestant denominations could obtain their legal recognition under the Law, leaving thirty or more smaller bodies without recognition. This situation created a move, on the part of the smaller denominations to unite as far as possible to meet the requirements, for recognition. There were also fresh exchanges of opinions among leaders of the larger denominations as to their union. In the meanwhile the Christian men and women, conscious of the gravity of the national and international situation, came to feel that, in order for the Protestant churches to come up to the demands of the new national structure, they must actually be united into a single Church. On August 3, the newspapers carried sensational reports of alleged espionage attributed to certain foreign missionaries in Western Japan. On August 7, reports on the detention and investigation of seven high officers of the Japan Salvation Army relative to the matter of espionage were given wide publicity in the newspapers, creating quite a sensation among the people. In view of these circumstances together with the nation-wide unifying trends in the country, representative leaders of

Japanese Protestantism commenced to hold conferences, beginning August 15, 1940, to discuss ways and means for coping with the demands of the hour as Christians. At the final meeting held on September 2 attended by 120 representatives of the various denominations, Christian organizations and schools in the Tokyo-Yokohama area, the following resolutions were passed.

"Resolved that at the Christian Celebration of the 2,600th Anniversary of the Founding of the Japanese Empire to be held on October 17 we proclaim our purpose to establish a United Church and that we then move immediately toward the realization of this goal by setting up a Preparatory Commission on Church Union, which Commission to be given full power to take the necessary measures. In anticipation of such a proclamation each denomination is to take action through its regularly established channels, taking such steps as are necessary for it to cooperate with the Preparatory Commission."

In accordance with the above agreement, various communities held their stated or special conferences, assemblies, or conventions before the Celebration, and took steps to unite and to appoint official representatives to serve on the proposed Preparatory Commission. Some thirty denominations such as the Presbyterian, Methodist, Congregational, Baptist, Holiness, Lutheran, United Brethren, Methodist Protestant and others, appointed their representatives for the Commission numbering about 75 including several observers. The Preparatory Commission on Church Union met for the first time, as planned, on October 18, the day following the Christian Celebration of the Founding of the Empire, and organized, electing the necessary officers, dividing into four sections, namely, organization, creed, ministerial personnel, and finance each with a sub-committee. The Commission as a whole and the four sectional committees have been working constantly since their organization and they have prepared a constitution and by-laws for a union church. According to the constitution, the organization of the new church consists of three administrative units, one central general office, eleven dioceses—nine in Japan proper and one each in Taiwan and Chosen—and local churches, based on the three general principles, namely, to be a genuinely

united church; to retain, as far as is consistent with such church, the traditions and characteristics of each community; and to maintain the parliamentary system of administration. The new united church, as proposed by the Commission, embraces practically all of the forty or more Protestant denominations including the Friends and the Japan Salvation Corps (the new name for the Salvation Army in Japan), with the exception of the Nippon Seikokai (the Japan Episcopal-Anglican Church) which refuses to unite with the new church because of its special historic characteristics. Though a genuinely united church is envisioned, the new Protestant church comprises, for the time being, eleven blocs or divisions each acting practically as an autonomous body. The eleven blocs are: the Presbyterian-Reformed; Methodist, including Japan Methodist, Methodist Protestant etc.; Congregational, including Japan Congregational, United Brethren, Evangelical and Disciples; Baptist; Lutheran; Sei Kyokwai, a branch of Holiness movement; Japan Evangelistic Christian Church, a union recently constituted of five smaller denominations; Japan Holy (sanctified) Christian Church, consisting of Free Methodist, Missionary Alliance, Nazarene, and World Missionary Band; Kiyome Kyokwai, a branch of Holiness movement; Federated Independent Church, consisting of some fifty independent churches throughout Japan; and Salvation Army Corps. The new church has one official head recognized by the Ministry of Education and eight departments under him such as general affairs, home missions, overseas work, religious education, finance, social welfare, women's work, and publication; but the actual activities of the church are to be performed largely, at least for the time being, by the constituent blocs through their respective machineries. Needless to say, the new church is financially independent of foreign assistance. It is evangelical in its theological position as is indicated in the credal statement: "We believe in the Triune God revealed in the Holy Scriptures as the Father, Son and the Holy Spirit, who for the salvation of mankind by the atonement of Jesus Christ through his death and resurrection, gives remission of sins, justification, sanctification and eternal life." "We believe in the church of Jesus Christ as the body of believers who

being called by Grace observe regular worship, keep its ordinances, preach the Gospel, and await for the coming of the Lord."

The new church with the above and many other characteristics was proposed by the Preparation Commission on Church Union at the inaugural Conference held in Tokyo on June 24 and 25, 1941, attended by three hundred delegates representing eleven blocs, and it was unanimously adopted by the Conference. So the new church at last became a fact in the history of Japanese Protestantism. Though it may not completely satisfy the wishes of those who have been endeavoring for the realization of a thoroughly united Protestant church in Japan, the establishment of the new church within ten months is a marvelous achievement and sets a precedent in the Christian movement not only in Japan but also in the world.

Withdrawal of Protestant Missionaries
Another phenomenal change in Japanese Protestantism is the sudden withdrawal of approximately eighty per cent of its missionary force in Japan and Taiwan.

In the early years of Protestant Missions in Japan, foreign missionaries were the pioneers, organizers, executives in evangelism, education, social service, dissemination of Christian literature and in other forms of Christian activity. But with the growth of Japanese churches and Christian organizations, the leadership has been gradually transferred from foreign missionaries to Japanese leaders, the former assuming the position of associates or assistants to the latter in many cases. And yet the presence of the foreign missionary had always been considered as an indispensable factor in the direction of the Christian movement in Japan. But simultaneously with the startling changes announced by the new Konoé government all purporting to tighten up the new national structure, the rapid changes within the Japanese church to fall in line with the regimentation process of the government, and with the increasing tension in international situation since the summer of 1940, the question of foreign missionaries became an acute and urgent problem for the missionaries and their affiliated organizations. At the meetings of Protestant leaders held between August 15 and September 2, 1940, no direct mention was made concerning the place of the foreign

missionary, though their two-fold program of church union and independence of foreign financial aid had an indirect bearing upon the matter. In the meanwhile, however, the executive body of the Japan Episcopal-Anglican church, at its meeting on August 20, resolved, following the example of the Salvation Army above referred to, to cut off any financial relation to the supporting churches abroad as well as to relieve the foreign missionaries of places of executive authority in the denomination. On September 6, the executive committee of the Japan Christian Educational Association adopted a plan to be submitted to its constituent educational institutions involving the replacement of foreigners by Japanese in all places of executive authority within the schools, the majority of the members and all the chairmen of the boards of trustees to be Japanese with complete financial independence from foreign sources. These points on the whole have since been followed by the schools under the Association. On the 13th of the same month, an informal meeting was held in Tokyo attended by about twenty Japanese Christian leaders to discuss the matter of foreign missionaries which they felt could not be avoided under the existing situation and reached a tentative conclusion that missionaries in local difficulty due to misunderstanding may have to adjust their work or residence temporarily; that it is no kindness, on the part of Japanese leaders, to ask those missionaries, who consider their contribution to the Christian movement in Japan is ended and who feel their presence would be an embarrassment to the work, to remain in the country; and that to missionaries who wish to continue their work with the Christian movement, the leaders will extend cordial cooperation and assistance in case of need. This tentative conclusion was conveyed by the chairman of the Japan Christian Council to about twenty five missionaries at a special meeting called by him on September 17 also in Tokyo. The Japan Presbyterian-Reformed church, at its meeting in October, passed a resolution suggesting the withdrawal from membership in the Presbytery of foreign missionaries, though not asking them to discontinue their work. The above actions of different bodies did undoubtedly have much effect on the movements of mis-

sionaries. There is no doubt that the Japanese Christians would wish to see the missionaries who have greatly contributed to the development of the Christian movement in Japan to remain and continue their work. This sentiment is entertained even by those outside the Christian circles. For instance, the Kofukwai, a club consisting of members of the Diet, held conferences this spring with missionaries in Tokyo and expressed to them their special concern and wished them to remain, promising to do everything possible to make their stay congenial and pleasant and urging them to continue their valuable services in the country.

The missionaries themselves became greatly perplexed as to the course they should follow under the growing national and international situation. Some adopted a definite policy of withdrawal stating that the changed circumstances in Japan, which show no indication of change for a number of years, would not render their stay beneficial to the Japanese churches. Others have decided on a policy to stay, saying that they have dedicated their lives to the service of Christ in the land. Still others have taken the attitude that they would remain as long as possible or take ante-date furloughs and return when the circumstances changed. In the meantime, the State Department at Washington, following the announcement by Japan of her entrance into the Axis camp at the end of September, sent warnings or advices, in the first part of October, virtually calling back all American citizens in East Asia adding much to the tangled situation. Moreover, orders for missionary evacuation came from some of the Mission Boards. To comply with these warnings and orders and for sundry reasons, the missionaries began to return in large numbers, so that the number of missionaries left in Japan and Taiwan at the end of June 1941 is less than 150, against 898 reported to be living in this area in 1940, according to the Japan Christian Year Book for 1940.

The effect of missionary departures upon the Christian bodies in Japan differs with denominations. The missionaries of the American, Canadian, British, Australian missions connected with the Japan Episcopal-Anglican Church departed for the most part by the end of 1940, and since then the remaining ones have almost all gone.

even many of those connected with St. Luke's Hospital and St. Paul's University and St. Margaret Girls' School in Tokyo. The missionaries affiliated with the Japan Methodist church received orders to withdraw in February 1941 from the newly united Methodist Board of Missions in New York; and practically all of them have obeyed the orders with the exception of a few who are trying to secure special understanding with the Home Board to continue their work. Of the four missions connected with the Japan Presbyterian-Reformed church, the Southern Presbyterians are most seriously disturbed; next come the Dutch Reformed and to the same degree the Northern Presbyterians, probably the least affected being the Evangelical-German Reformed missionaries who seem to feel no great concern over the situation. The American Board of Mission in affiliation with the Japan Congregational church has been trying to maintain its policy of non-withdrawal although many of its staff, especially single women, wives and children have left. They are encouraged by the return to Japan recently of one of their number from furlough. The American Baptist mission both Northern and Southern working with the Japan Baptist church has suffered immensely by the departure of most of its force. The Seventh-Day Adventists are all gone except two families of German workers. All the missionaries in Taiwan have left the island. The Lutherans are affected but they are holding on quite well. All the other missions are demolished in different degrees. Thus the major portion of Protestant missionaries, moved by the sudden changes in the national and international horizon as well as in the Japanese ecclesiastical circles, have withdrawn to their home constituencies, and the remaining missionaries are unsettled and will probably depart for the most part in the near future.

Condition of Several Christian Communions. Christianity in Japan is roughly divided into the three major groups, namely, Greek Orthodoxy, Roman Catholicism, and Protestantism.

The Greek Orthodox Church. A Russian consulate was established at Hakodate in Northern Japan in 1859. Two years later, the Greek Church began its work by Bishop Nicolai (1836-1912) who came to Hakodate early in 1861. He achieved great success for the

church. He remained at his post even during the Russo-Japanese War. After the death of Bishop Nicolai the work of this church had been carried on under the direction of his successor Bishop Selgie until the fall of 1940 when he resigned his position to have the church in line with the new national structure. The church is now headed by a Japanese bishop and has been financially independent since 1917 when the Russian Communist Revolution broke out; it is thus an autonomous body and is making preparations to secure recognition under the Religious Organizations Law. It has 25 dioceses, 184 churches with 41,251 communicants, 84 priests and teachers, and local church property valued at ¥706,950.

The Roman Catholic Church. It began its work in 1549 with the arrival of Francis Xavier who was followed by other missionaries. They achieved great successes during the early periods of their mission, but in the opening decades of the 17th century, Christianity was proscribed by the Shogunate, foreign priests were expelled and foreign missionaries and many Japanese believers suffered severe persecutions. With the opening of Japan in 1859, Catholic missionaries came and resumed their work. According to the latest statistics, there are 16 dioceses with 16 bishops, 324 churches with 117,769 communicants, 133 monasteries, 1 theological seminary with 100 students, 437 priests, 278 brothers, 1,270 nuns. Up to the end of 1940 bishops at the head of 16 dioceses, with the exception of the Tokyo and Nagasaki dioceses, were all foreigners; now all the diocesan bishops are Japanese. The church is the first of the Christian bodies to receive recognition under the Religious Organizations Law, obtaining it on May 3, 1941, from the Ministry of Education. Archbishop Tatsuo Doi is appointed Tōrisha, or the official head of the Roman Catholic Church in Japan. It is independent of foreign control and is declared to be financially self-supporting. It has a large number of foreign missionaries—595 priests, brothers etc. all of whom are under Japanese control. It is interesting to note that these Catholic missionaries are from 22 foreign countries such as France, Germany, Canada, Spain, the U.S., England and other countries in Europe. None of the missionaries have returned since last year, except those

for reasons of extreme illness. They take practically no furloughs; they are in Japan to stay and work for the church.

The Japan Episcopal-Anglican Church. The work of this church was started with the arrival of two American Episcopal missionaries in 1859. The church was organized to take the above name in 1889, by uniting the churches under several missions, so as to render it indigenous in character. Yet the work of this church had been, in many respects, under foreign control financially and in personnel. So in view of the general trend in the nation and in the world, the church decided last fall, through the action of its executive board, to be independent of foreign support financially and to relieve the foreign missionaries of their executive positions. Since then these decisions have been carried out by the church. This church is the only one of the Protestant communions which has declined, as was mentioned previously, to join with the new united church. In the early stages of the work of the Preparatory Commission, the church sent its observers to the meetings of the Commission, but it refused to do so from the end of 1940. At a conference held by members of the Commission with several representatives of the Episcopal-Anglican church early 1941, the latter expressed the position of their church in regard to the church union question, as follows: "The Japan Episcopal-Anglican church is neither Protestant nor Catholic. We desire to unite both with the Catholic and Protestant churches." Basing their arguments upon this position they explained the inability of their church to participate in the preparations for the establishment of a united Protestant church. The church at its general synod held April 1941 decided to make application for legal recognition by the Educational Ministry as a separate communion. It has not yet obtained this recognition. This church has hitherto been one of the largest Protestant bodies in Japan. It has at present 260 churches with 29,000 communicants, 400 ministers and evangelists, a theological seminary, one university with several colleges, and 7 middle schools for boys and girls. The church is now headed by Bishop Yasutaro Naldé.

The New United Church Groups. As already stated above, the newly united

church in Japan comprises eleven blocs or groups of which the largest and named first in the order of numerical strength is the Nippon Kirisuto Kyokwai (Church of Christ in Japan) or the Japan Presbyterian-Reformed church. Falling in its early efforts to unite with the Japan Congregational churches, it took the above name in 1890 and has been very vigorous in its evangelical activities. This group has 358 churches with 55,000 members, 500 ministers and evangelists, 2 men's and 1 women's seminaries, 11 middle schools and 3 colleges. The missionaries who had been working with this group have gone back in large numbers. Next in the order of numbers is the Japan Methodist church. This church took this name by organizing into one the churches affiliated with the American Northern and Southern Methodist missions and the Canadian Methodist mission in 1907, though the movement for their union had started some twenty years before that date. This Methodist group, by adding the figures of the Methodist Protestant church which is now affiliated with the group, has 280 churches with 50,500 members, 328 ministers, 170 evangelists, 2 men's and 2 women's seminaries, 15 middle schools, 1 university and 8 college departments, and 4 primary schools. The third in rank in the new church is the Japan Congregational church. This church was started in Japan with the arrival, in 1869, of Dr. and Mrs. D. C. Green sent by the American Board for Foreign Missions. Its famous Doshisha University in Kyoto was founded in 1875, in cooperation with Dr. Green, by a distinguished Japanese Christian, Joseph Jo Neesima who was educated in the United States, and it has been exerting much influence in the promotion of Christian education. This church had been a great advocate for financial independence and church union. It united with the Christian Church in 1929 and added thus to its strength. It has 195 churches with 33,500 members, one university with men's theological department and several colleges, two women's colleges and several middle schools for boys and girls. With this Congregational group there are now three affiliated bodies, namely the United Brethren of Christ, Japan Evangelical and Disciples churches with their respective constituencies. The next group designated

as the fourth is the Baptist bloc. The Japan Baptist church has its beginnings in 1860 with the arrival of a missionary named Jonathan Goble sent by the American Free Baptist Missionary Society. He was followed by Nathan Brown under the American Baptist Foreign Missionary Society in 1873. He had great linguistic abilities and did much in helping to translate the Bible into Japanese. The American Southern Baptist Missionary Society commenced its work in Japan in 1889, making Kyushu its principal field of operation. The Japanese Baptist churches connected with these two missionary societies, at their general convention in January 1940, voted to form one Baptist church of Japan. The united Baptist church has now become a constituent member of the new Protestant church of Japan. There are 74 Baptist churches with 7,500 members, 100 ministers and evangelists, 1 seminary, 3 colleges, and 6 middle schools. Of the other blocs one interesting group is the Japan Evangelistic Christian church. This church is a union, consummated, just before the Commission on Church Union began its work, of the Japan Evangelistic Band, Japan United Christian Church, Japan Jesus Christ Church, Christ Evangelistic Church, and the Revival Christian Church and has a total membership of 17,000 believers. This church is the seventh bloc in the new church. In closing this section, a word may be said of the eleventh bloc, namely, the Japan Salvation Corps. This group has had an eventful history in this country. The Japan branch of the World Salvation Army commenced its work in 1895 just after the Sino-Japanese War. Its founder, General Booth visited Japan in 1907 and greatly contributed toward the progress of the Japan Salvation Army. It made great advances in its evangelistic and social activities under the able leadership of Lieutenant-General Gumpel Yamamuro (1872-1940). During the closing years of his connection with the Army, there were some internal troubles in the organization. This had some relation with the detention and examination of its high officers in 1940 by Japanese authorities relative to a certain espionage question. This unhappy episode led to the reorganization of the Japan branch under the new name of the Japan Salvation Corps on August 28, 1940, and the

severance of all its relations with the Headquarters in London. Since then its foreign officers have returned to their home constituencies. In joining the new church, the Salvation Corps will have regularly organized churches in conformity with its creed and ordinances of ordination, Baptism and the Lord's Supper. It has a constituency of more than 10,000 people and it maintains several very fine hospitals and other forms of social activity. Including the other blocs, the Lutheran, the Holiness and the Independent churches, the new Protestant church in Japan has a membership of nearly 250,000 which together with the 50,000 members of the churches in Taiwan brings the total Protestant church to approximately 300,000, which is a very small number as compared with the 80,000,000 people in Japan proper and Taiwan.

Other Christian Organizations. Y. M. C. A., Y. W. C. A., W. C. T. U., and other social groups will continue their activities independently of the new church, which, however, may in future incorporate them in its organization. The Japan Sunday School Association is to be placed under the bureau of religious education of the new church; while the Japan Christian Educational Association, which embraces about 100 educational institutions throughout the country, will continue to operate for a time as a separate organization. The Japan Christian Council, which came into existence as the outgrowth of the Federation of Protestant churches in Japan in 1923, has been a potent force in bringing about a closer relation between the different denominations and in establishing the new church. There has been a considerable discussion as to the future of the Council. The Council has voted at its special meeting held at the end of June 1941 to continue its existence. There are certain renovations and adjustments made in the organization and regulations of the Council. It will continue its work under the new name, the Japan Committee on Christian Cooperation. It has as its constituent members the newly established united Protestant church, Japan Episcopal-Anglican church, National Christian Educational Association, Y. M. C. A., Y. W. C. A., W. C. T. U., possibly some kind of missionary organization and other Christian groups. It will operate as a coordination agency be-

tween these bodies. It intends to act not only as a bridge between the Protestant bodies and the Japan Orthodox church and Japan Catholic church but as a unifier of the three bodies into one Christian organic entity in the nation. It will, moreover, perform, as before, the function of relating the Christian force in Japan to those in other countries to the end that the Japanese Christian people may take their due share in the furtherance of world Christianity.

Financial Independence and Japanese Deputation to the United States The financial independence of Japanese churches had been the common desire of both the missionaries and the Christian leaders in Japan from the time the Protestant missions were established in this country. In keeping with this desire, the number of self-supporting churches had been constantly increasing practically in every denomination. So it was not strange that the leaders of Protestant churches voted in September 1940 to recommend to the Protestant denominations a financial independence plan as well as a church union program. This plan has been adopted by all the Protestant bodies participating in the new church, by the Christian educational institutions, and other Christian organizations. As was stated already the Japan Orthodox Church and the Roman Catholic Church have both declared their independence of foreign financial support. Of course in some cases, foreign help is still being continued in the form of gifts expressing friendship and goodwill. But the Japanese Christian people as a whole are determined to carry on the Christian movement independent of foreign

financial assistance. This is the way, they believe, that they could express their appreciation for the great financial aid that has been given by peoples of the West for the cause of Christian church in Japan for the past eighty years.

The Japanese Christian Fellowship Deputation to America consisting of Yoshimune Abe, Bishop of the Japan Methodist Church, Toyohiko Kagawa, a Christian social worker, Michiko Kawai, principal of Keisen Girls' School in Tokyo, Michio Kozaki, pastor of the Reinanzaka Congregational Church in Tokyo, Tsunejiro Matsuyama, M.P., Seichi Saito, general secretary of Japan Y. M. C. A. Council, and William Axling, a Baptist missionary, left Japan in April 1941 for the United States. They held conferences for prayer and discussion with American representatives at Riverside, Atlantic City, and Chicago and gave addresses at thirty other places. The mission of the deputation was threefold: to express appreciation and gratitude on behalf of Japanese Christians to the respective missionary organizations in America for their great aid in sending missionaries and money for the past eighty years; to explain the causes and significance of the united Protestant church now established in Japan, and in view of the imminent world situation, to promote better understanding, at least, among the American Christian people concerning Japanese-American relations. Five members of the deputation returned toward the end of June 1941. They declared upon their arrival that they had met with far greater success than they had expected in carrying out their three-fold mission in America.

CHAPTER XXX

SOCIAL WORK



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CHAPTER XXX

SOCIAL WORK

The recorded history of social work in Japan begins with 593 A.D. as was mentioned on p. 669, the Japan Year Book, 1939-40. Social work before the Meiji era, however, was rather spasmodic and local. National social movement and systematized work began in early years of the 20th century as mentioned below.

Meiji Era The Nagoya earthquake in 1891, the North-Eastern tidal wave damages and the famine in 1896, had quickened the development of orphanage work, and at the time of the Sino-Japanese and Russo-Japanese wars relief work for soldiers, child protection, and free medical treatment were also being taken up but mostly by philanthropic individuals so they hardly differed from the old-fashioned benevolent and rescue work. The World War served as a great stimulus for the development of modern social work, for the economic, social and moral changes suddenly brought about at that time and after the great conflict raised various kinds of social problems and at the same time accelerated progress in all kinds of social work, such as relief of the poor, free medical treatment, provision of houses, employment exchanges, child protection, settlement work and the like. The great earthquake of 1923 was an epoch-making event from the standpoint of the development of such work.

From the beginning of the twentieth century the Japanese Government has passed many laws on social work, the most important of them being:—the Military Relief Act of 1917, the Tuberculosis Prevention Act of 1919, the Employment Exchange Act and the Housing Association Act of 1921, the Health Insurance Act of 1922, and the Insanitary Houses Improvement Act and the public Pawnshops Act of 1927.

Social Bureau In regard to the administrative organization of social work, before the World War there were only a few officials engaged in reform and relief work, and these were tucked away in one corner of the Ministry of Home

Affairs. But in August 1917, a relief section was established in its Local Government Bureau. In 1919 this section was called the Section of Social Affairs and in 1920, it became the new Bureau of Social Affairs and a central organization for social work; in 1922, the independent Social Bureau came into existence and the administration of all social work throughout the country was brought under its control. In January 1938, the Bureau was merged into the Ministry of Welfare.

Social Work Law The Social Work Law was promulgated on April 1, 1938 and put into force on July 1 the same year, with the purpose of strengthening control and promotion of social work in Japan. The social services which come within the purview of the law include asylums for the aged, poor relief work, orphanages, day-nurseries and other services for children, medical relief work, institutions for economic relief and such services as are specially designated by Ordinance, excluding social work carried on under other laws or Imperial Ordinances, protective work connected with justice and police, military relief, temporary social work, work carried on by industrial associations and any social work which cares for less than 5 persons. (In regard to the national budget for the promotion of social services see the items of expenditure of the Ministry of Welfare and other ministries).

On May 23, 1941, the seventh general meeting of the National League of Social Workers was held at Tokyo. In the meeting the representatives of 3,266 social work organizations made decisions pertaining to the present national conditions which are undergoing radical changes along with the progress of the China Affair and the second World War. They promised to make every effort for cooperating with the village community and city district councils and the near-neighbor groups to promote the welfare of the people, to enlarge facilities for aiding those who are compelled to change occupation in the emergency by

increasing the number of institutions established for this purpose which is 60 at present, to extend helping hands to the bereaved homes of soldiers which fall outside of the Military Relief Law by increasing the number of hospitals and nurseries which is about 1,000, to help wounded or sick laborers in co-operation with factory owners, to protect ex-convicts and juvenile offenders in a more thoroughgoing way, to educate social workers to make them more efficient works in handling new social problems and to foster young men and ladies who wish to take up this important work as their life work.

Block Committee

Legalization of Homen In (Block Committee) System The Homen In or Block Committee system consists in the appointing, by prefectural governors or other responsible bodies, of honorary committees of those private persons who are interested in social work and are able to get in easy touch with the people who need relief, so that proper relief is given the poor and the maximum results obtained. The system originated with the establishment of an advisory committee to the Saiseikai association in Okayama prefecture in 1917. Since then, partly because of the recent trend in social affairs and partly by the re-

cognition of the good results brought about by the activities of the Committees, the system has spread not only to all prefectures in Japan proper, but also to Taiwan and Chosen. The promulgation of the revised Relief Law in 1931 called for greater activity on the part of the committees.

At the end of March 1937 the number of Block Committees reached 46,264 for 9,427 blocks in Japan proper. The managing bodies of this system are the prefectural authorities, though there are a certain number of city, town or other private organizations.

The number of cases handled by the Block Committees increases every year, the figure for 1936-37 being 4,970,756.

CONDITIONS OF THE WORK OF THE BLOCK COMMITTEE

(March 1937)

Number of Committees

Prefectural	45
City	6
Town and village	26
Private bodies	3
Total	80

Number of Blocks

Municipalities	9,098
Blocks	9,427
Committeemen	46,264

Number of Poor Families and Their Members Which Are Registered

Kinds	Serious Cases	Registered	
		Ordinary Cases	Total
Families:			
Cities	134,361	141,695	276,056
Towns and villages	69,300	213,329	282,629
House members:			
Cities	507,804	594,170	1,101,974
Towns and villages	221,705	877,696	1,099,401

Child Protection

Child protection in Japan is divided into the following nine main classes:—

(1) Care for women in pregnancy or confinement, (2) care for infants, (3) for weakly children, (4) for children of the very poor, (5) for the education of children, (6) for child-workers, (7) for maltreated children, (8) for children to be reformed, (9) for abnormal children and (10) for mother and child.

Women in Pregnancy or Confinement

The infant mortality rate of Japan was lower until 1900 than in Western coun-

tries, but since then it has gradually risen, till it reached the deplorable figure of 189 deaths for every 1,000 births in 1918. Though there has been a decrease since then, in 1938 the rate was still as high as 114. As for the still-birth rate, though there was some tendency towards decrease, it was 4.9 for every 100 births in 1938, the total number of still-births reaching 99,528. The greatest emphasis in child protection is laid on the protection and aid of expectant mothers, or the protection of children before and at the time of birth. For this kind of work there are at

present such organizations as maternity hospitals, visiting midwives and confinement advisory institutes, besides legislation for maternity protection. In March 1936 there were 52 maternity hospitals throughout the country, while visiting midwives' organizations numbered 493. Legislation for maternity protection is included in the Factory Law, the Mining Law and the Health Insurance Law. The first two laws provide that owners of industrial and mining plants shall not require expectant mothers to work if they apply for leave of absence; after child-birth the mother shall not be required to resume work for 6 weeks, though if she requests work after 4 weeks and a doctor certifies her as fit, she may be allowed to resume it.

According to the Health Insurance Law, persons insured are to receive 20 yen for the expenses of confinement and also a daily amount corresponding to 60 per cent of each day's wage throughout the non-productive period for 28 days before and 42 days after child-birth.

Infant Protection The institutions now existing are divided into the following four kinds:—(a) hospitals for the unweaned pauper infants, (b) day-nurseries, (c) institutions for providing milk or other nutritious food for sickly and undersized children, and (d) infant health consultation institutes.

(a) **Infant Hospitals.** There were 29 infant hospitals in the country in March 1936. Of these 5 were established by public authorities and the rest were managed by private bodies or individuals.

(b) **Day-nurseries.** The demand for this work has become greater year by year, owing to the recent development of industry and the influx of population into cities. The oldest institute for this work was the one established by Shoji Akazawa in the city of Niigata, June 1890. In March 1937 there were 874 in the country, of which 163 were public establishments.

(c) **Institutions for Providing Nutritious Food.** The work for providing milk was first undertaken by the Hygiene Bureau of the Home Office with the help of the city of Tokyo as an emergency measure immediately after the Earthquake of 1923, for infants whose parents were quartered in parks or other places of the city. There were 6 such organizations.

(d) **Infant Health Clinics.** The first independent organization for this kind of work was the Osaka Children's Clinic established in 1919. In March 1936 there were 152 such advisory institutes.

Child-Protection As for the legislation for the protection of poor children, it is provided for in the part concerning children in the Regulations for Relief of the Poor promulgated on April 2, 1929. According to the national survey made by the Bureau of Social Affairs in 1926, the number of widows and their children and children of widowers or whose parents were destitute of daily necessities was 133,588.

(a) **Orphan Asylums.** As was the case in Western countries, the orphanage may be said to have been one of the earliest institutions that led the Japanese toward social relief work in general. The work has made remarkable progress and is supported by the public with better understanding and large contributions. In March 1936, there were 131 orphan asylums in the country of which only 5 were founded by public bodies. The total expenses of these asylums in 1935-36 were ¥1,087,208 for 7,813 children, chiefly met by incomes from the funds, incomes from business, subscriptions and public or private donations.

(b) **Protection of Weakly Children.** Physically weak children are cared for in recreation houses located near the sea or in the woods. The first example of this kind of work was that of the Tokyo Child-Nursing Institute which took a number of weakly children to the seashore of Chiba prefecture in 1900. Later, in June 1926, the Child Protection Society, a corporation established in the compounds of the Bureau of Social Affairs, took up the work and has since provided a model example. As for the medical treatment of weakly children, the Children's Charity Hospital and the Children's Department of the Osaka Branch Hospital of the Japan Red Cross Society have been producing good results. In March 1937, there were 212 institutions for the purpose with 8,838 weakly children protected.

(c) **Protection of Children of School Age.** The elementary school attendance in Japan surpasses most of the nations of the world in its high rate. But there are a certain number of children who are kept from school partly through the operation of Article 33 of the Regula-

tions for Elementary Schools, which recognizes as right in certain cases the non-attendance of children of school age, and partly because of poverty of the family. In March 1937, the number of such children was 47,468. Encouragement of school attendance of these children, in some way or other, is made by the Government and various private bodies. Every year the Education Ministry gives Common Education Encouragement Grants to prefectures for the purpose of encouraging children to attend school. Owing to this help, the rate of school attendance of children in general has increased in a notable degree, and the percentage of daily attendance was 99.59 in the school year 1936-37.

The number of schools for giving poor children compulsory education and the number of those which have evening classes for the same purpose was 40 with 6,165 pupils in 1935-36, the expenses for them amounting to ¥119,722. Besides these schools there were 15 nurse-maids' schools with 351 pupils, at the end of March 1936.

The heavy depression in farm and fishing villages deprived many elementary school children of their lunch and the Government bore the expenses for providing lunches beginning with the year 1932, the amount granted to local governments in 1936-37 reaching ¥660,000. The number of children benefited was 622,584 in 12,264 schools during 1936-37, with an expenditure of ¥1,473,476, including ¥1,168,548 borne by public bodies and ¥304,928 borne by private bodies.

(d) Protection of Child Workers. The International Labor Conference paid great attention to this problem of protection of child workers, and its first conference, in 1919, adopted an agreement relating to the minimum age of child workers employed in industries and to child night work; at the second Conference, in 1920, an agreement relating to the minimum age of child workers at sea, was reached; and at the third Conference in 1921, an agreement relating to child workers in agriculture was arrived at. In Japan, there had been some laws in force already, but the International Labor Conference, and recent labor conditions necessitated the revision of these laws and regulations. The legislative measures now in force for protection of child workers are the

Revised Factory Law of 1923, the Minimum Age of Industrial Workers Law of 1923, the Regulations for Relief of Miners of 1926, the Minimum Age of Seamen and Certificate of Health Law of 1923, and the Store Law of 1938. In the Revised Factory Law Article III provides that children under 10 years of age and women shall not be employed more than 11 hours a day (exception being 15 hours for certain kinds of occupations.) Article IV prohibits their night work, and Article VII states that they shall not be employed in dangerous work. In the Minimum Age of Industrial Workers Law Article II provides that children less than 14 years of age shall not be employed in industrial work, but those children over 12 years of age who have finished the ordinary elementary school course shall be exempted from this rule. In the Regulations for Relief of Minors Article VI provides that children under 16 years of age and women shall not be employed more than 11 hours a day, and Articles XII and XIII that children under 16 years of age shall not be employed in dangerous work. In the Minimum Age of Seamen and Certificate of Health Law Article II provides that children less than 14 years of age shall not be employed, and Article III that in case of children under 18 years of age being employed a doctor's certificate of health must be obtained. In 1935, there were 241,202 boys and girls under 16 years of age employed in factories, comprising about 10 per cent of the total number of workers. The national conference of social workers held in Tokyo on July 26, 1937, presented a petition to the Government for enforcing these protective measures more effectively.

(e) Reformatory Work. In March 1900, the Reformatory Law was enacted and the establishment of prefectural reformatories was encouraged by the Government. According to this law, however, their establishment was voluntary. In 1908, the law was revised and Prefectural authorities were compelled to found reformatories. Within two years of the enactment of the Law 30 reformatories were founded, both public and private. In August 1917, an ordinance in regard to the founding of a national reformatory, which had been pending for many years, was promulgated, and in March 1919, a State Reformatory, named the Musashino-Gakuin, was founded in

a suburban village of Tokyo. The bills for juvenile courts and houses of correction, passed by the Diet in April 1921, as the Juvenile Law and the House of Correction Law were revised and promulgated in May 1933, as the Juvenile Protection Law, effective from October 10, 1934.

In March 1939, there were 51 reformatories, with 2,914 children. The expenses amounted to ¥952,591 for 1938-39. In addition to these reformatories, there are 31 Correction Societies which are taking care of boys and girls who are not under the direct care of the reformatories.

(f) Protection of Abnormal Children. In March 1937 blind and deaf-mute children were taken care of in 78 schools for the blind and 62 schools for the deaf-mute, pupils numbering 5,041 and 5,525 respectively. The number of organizations for protecting feeble-minded and other mentally defective children was 113 in all, and the aggregate number of inmates was 1,281, in March 1937.

(g) Prevention of Maltreatment. The Law for the Prevention of Child Maltreatment, which was promulgated with Law No. 40 in April 1933, lays down the power of prefectural governors to give adequate warning against maltreatment of children by the people who have power over them, makes provisions for putting such children under the care of suitable persons when neces-

sary; and prohibits having such children engage in such performances as acrobatics and circuses or in infamous houses. It was put in force on October 1, 1933 and in the half year from October 1, 1933 to March 31, 1934, the number of children protected by the Law was 593; of the total 179 were those subjected to maltreatment by parents or relatives, while 414 were forced to overwork in petty shows or as street singers, geisha girls, etc.

In 1938 the number of juveniles protected under the Law was 504.

Mother and Child Protection With the institution of this new law the State has taken the responsibility of assisting unsupported mothers, who are unable to educate their children on account of poverty. According to investigations made by the Social Bureau in August 1937, there were 41,789 such mothers and 91,119 children in Japan proper.

In order to make the relief of these mothers and children more complete the new Mother and Child Protection Law was passed at the 70th session of the Diet. Article 1 of the Mother and Child Protection Law states that those mothers or grandmothers who have children under 13 years of age and have to earn a living by their own effort and cannot live or bring up children because of poverty are protected in accordance with the provisions of the law.

RELIEF OF MOTHERS AND CHILDREN

(Amount in yen)

Fiscal Year	Children under 13 Years of Age		Nursing Mothers		Total	
	Number	Relief Money	Number	Relief Money	Number	Relief Money
1932-33	63,140	1,301,395	1,352	35,571	64,492	1,337,096
1933-34	84,566	1,984,723	1,758	58,098	86,324	2,042,821
1934-35	91,946	2,052,264	999	19,445	92,945	2,071,709
1935-36	97,375	2,222,915	1,089	23,726	98,464	2,246,641
1936-37	100,080	2,232,412	1,206	24,342	101,286	2,256,754

Economic Protection

Supply and Improvement of Houses

(a) Building and Management of Houses by Public Bodies. In the year 1918, to meet the pressing need for economic and sanitary housing a note was issued to encourage public bodies to build and supply houses, the building cost of which might be loaned from the Funds of

the Deposits Bureau of the Finance Ministry. This loan together with a loan from the Reserve of the Post Office Life Insurance greatly facilitated the building work. Several other means were adopted to facilitate the work, namely, the sale of building materials produced from Government forests at low cost, reduction in or exemption from freight charge for transportation

of building materials, application of the Land Expropriation Law, if necessary, in case of buying land for the building of houses of public bodies, and freedom from the Registration and Construction Taxes.

The Government issued the Housing Association Law in April 1921, and it was put into force the same year. Associations are to be legal persons possessing several privileges in respect of taxation, acquisition of land, etc., working funds being loaned to the associations from the Funds of the Deposits Bureau of the Finance Ministry through the prefectural offices. The Dojun-kai, a building corporation, established immediately after the great earthquake of 1923 with a fund of ¥10,000,000, a part of the contributions for the reconstruction of Tokyo and Yokohama, has supplied many dwellings and apartments for the people in these two cities. Independent of the government measure.

The sum of low interest-rate money advanced by the Government since 1921 amounts to more than ¥135,000,000. Demands for dwelling-houses gradually decreased after 1929, and the sum advanced for the purpose has decreased accordingly. The number of dwelling-houses built under the law up to November 1938 reached 83,000 (of which 6,000 were built through the Wooden Stores Construction Fund.) The number of building societies was 3,000 with a membership of 32,902, and total sum defrayed for buildings reached ¥72,190,000.

In 1941 the National Housing Association was created under the auspices of the Government with the purpose of building 300,000 dwelling houses under a 5 year plan beginning 1941. In the first year 30,000 houses will be constructed in Tokyo-Yokohama, Yokosuka, Nagoya, Kyoto, Osaka, Kobe, Hiroshima, Kure and North Kyushu districts.

(b) Enforcement of the Insanitary Dwelling Site Improvement Law. Supply of dwellings is one aspect of this question and their improvement is another. The first step taken by the Government in the latter was to improve and remake the sites in cities where poorly built houses were crowded together. A nation-wide investigation made in June 1925, showed that there were 217 such quarters with over 72,600 families and over 309,900 inhabitants. The land level was generally low, the quarters naturally damp, and an in-

tricate network of unpleasant narrow roads, together with a congestion of small but not at all compact houses lacking in proper light and ventilation, made the place an unplanned hodge-podge. For the start of their program, the Government, taking up a plan to remake such quarters existing in the six largest cities (Tokyo, Osaka, Nagoya, Kyoto, Kobe and Yokohama) and in the rural districts contiguous to them, enacted in March 1927, the Insanitary Dwelling Site Improvement Law which was enforced in the same year. Subsidies granted to local governments from the national treasury for this purpose amounted to ¥3,200,000 in 1927-1935. The work is to be continued till 1943 with a subsidy amounting to ¥1,707,685.

Public Lodgings Single working men, unemployed persons and the like, as a rule, sleep in imperfectly-equipped doss-houses or cheap lodgings, or live with others. In 1925, there were 8,873 doss-houses with 92,861 monthly sojourners who had families, 200,518 single persons and 208,775 one-night lodgers, amounting to 502,154 persons in all. This situation was not at all desirable viewed from any angle, and the preparation of cheap yet healthy public lodging-houses seemed an urgent need for the welfare of laborers and the like. The number of such lodgings in March 1937, was 155, with 3,599,897 one-night lodgers in 1936-37. Of the total number of lodgings 66 were free, the rest charging from 5 to 55 sen a night.

Public Markets The public markets are retail markets managed by public bodies or public welfare organizations having as their aim a cheap supply of food-stuffs and other daily necessities. According to the investigation made in November 1921, by the Bureau of Social Affairs, the average cost of food-stuffs of poor families in the city of Tokyo was 54.7% of their total living expenses. In August 1918 a rice riot, which was started by poor housewives at a small village of Toyama prefecture, spread over the country like a prairie fire. The situation awakened Imperial solicitude, and ¥3,000,000 was granted for relief from the Privy Purse. The Government also provided ¥10,000,000, and the amount of contributions by wealthy men and benevolent persons reached ¥25,000,000. This money was used in giving rice to the poor in the

country and in opening establishments where rice was sold at lower prices. In December of the same year, the Government issued a note encouraging the establishment of public markets, and made loans available at a low rate of interest for the necessary expenses in establishing such markets. In March 1939, there were 260 such markets and sales for the fiscal year 1938-39 amounted to ¥54,364,781.

Lunch Rooms The object of the people's lunch rooms, whether attached to a public lodging-house or independent, is to provide laborers, small-salaried men and the like with simple, wholesome and sanitary meals at cheap rates. In March 1939, there were 42 of these people's lunch rooms, most of them managed by public bodies and located in cities and towns, with 7,574,400 meals taken in 1938-39. Each meal costs from 7 to 25 sen, and the total amount paid by customers reached ¥1,054,573.

Public Baths Japanese people greatly enjoy their baths, but only a small proportion of them can afford private baths. The majority have to utilize public baths. Moreover, it is not very infrequently the case that people take fewer baths than they require as the bath-charges are not low enough. Herein lies the need of sanitary, well-equipped, cheap or free public baths. The number of public baths in March 1939, was 146, patronized by 20,571,215 bathers in a year, and total charges reached ¥253,575.

Public Pawnshops The pawnshop and the money-lender are utilized by people of small means as a simple and

popular means of monetary circulation. The Public Pawnshop Law, promulgated in 1927, regulated managing bodies subsidies of 50 per cent of equipment expenses from the national treasury, loans, computation of interest and term of pledge. The financial depression throughout the urban and rural districts had caused unprecedented tightness of money among the salaried men, laborers and farmers of smaller means, and the need for public pawnshops has become more acute.

The number of public pawnshops which was only 71 at the time of the enactment of the Public Pawnshop Law, has increased every year since and reached 1,134, at the end of March 1938. Since the economic crisis of 1932, money has become tight in the rural districts, so that the Government has been making special efforts to establish pawnshops in those districts.

However, when the above mentioned number of public pawnshops is compared with that of private pawnshops which numbered 12,585 at the end of 1935, the former is still lagging far behind. In view of this the Government is determined to make further efforts for their establishment.

In examining the number of people who are benefiting from the use of pawnshops, classified according to occupation, it is found that laborers are greatest, followed by small retailers, small-scale manufacturers, farmers, salaried men and fishermen in the order named. It will be specially noted that the member of fishermen and farmers has increased conspicuously since 1932.

PAWNERS AT THE PUBLIC PAWNSHOPS

Year	Pawnshops	Laborers	Pawners				Small Merchants	Farmers	Fishermen	Others	Total
			Salaried men	Small industrialists							
1932-33	510	465,012	130,498	151,957	293,249	96,091	48,486	237,707	1,432,000		
1933-34	765	567,355	154,810	200,600	394,526	142,487	86,964	311,070	1,857,812		
1934-35	909	709,782	182,742	258,423	500,101	207,571	118,473	404,270	2,381,362		
1935-36	1,079	876,966	209,984	294,519	608,453	254,466	146,809	487,403	2,878,600		
1936-37	1,118	965,741	234,561	299,361	627,886	262,422	140,466	509,456	3,039,883		
1937-38	1,134	972,930	255,907	302,095	630,052	271,032	141,427	495,022	3,068,465		

STANDING LOANS OF THE PUBLIC PAWNSHOPS

Year	Number of Pawnshops	Amount of Loans	Average Standing Amount of Loans at the End of the Fiscal Year		
			(In yen)	(In yen)	(In yen)
1932-33	510	1,731,476	8,475,092	4.89	4,031,242

	Pawnshops	Number of Loans	Amount of Loans (In yen)	Average Standing Amount per Loan (In yen)	Amount of Loans at the End of the Fiscal Year (In yen)
1933-34	765	2,254,220	11,796,763	5.23	5,248,027
1934-35	909	2,900,872	15,690,231	5.41	8,213,794
1935-36	1,079	3,497,487	19,189,167	5.49	8,800,083
1936-37	1,118	3,726,077	21,519,171	5.78	10,166,188
1937-38	1,134	3,802,078	21,853,627	5.74	11,526,335

Protection of Unemployed

Employment Exchanges There have been from olden times private employment exchanges called "Keian" or "Kuchireya" conducted by individuals. But there were no free exchanges until 1901, when in Hongo Ward of the city of Tokyo there was established a free lodging-house for low class laborers and the unemployed, and along with this charitable work the first private free employment exchange was founded for the lodgers in 1906. The earliest public employment exchanges were established in Tokyo in 1911. At the close of the Great War the Home Office felt the urgent necessity of extending and developing the employment exchanges in order to meet the needs of the time. In 1920, the Office put into circulation a low interest loan for the establishment of employment exchanges to cope with the demands caused by an extreme business depression. And in June of the same year, the Home Office, in order to systematize the work of employment exchanges, took charge of all the affairs relating to them, and in order to extend, unite and develop them, allowed the Kyochō-kai to start a central managing office of all the employment exchanges in the country.

(a) **Employment Exchange Law.** Complying with the general demand, the Employment Exchange Law was issued in 1921. According to this Act, employment exchanges are, in principle, public organizations. They are voluntarily established and conducted by the heads of cities or towns, but in some instances the Home Minister gives orders for their establishment in places where he thinks the conditions demand them. The National Government subsidizes them to the extent of one-half of the expenses for buildings and equipment at the beginning, and one-sixth or less of other expenses. One Central and several Local Employment Exchange Bureaux have been founded for the employment exchanges in the country, and the work

is under the supervision of the Home Minister and the Directors of these Bureaux. A standing committee is established to direct the management of the exchanges. There may also be established private free employment exchanges with the permission of the administrative authorities, and the aid afforded by all these employment exchanges must be free of charge.

After the enforcement of this Law, in November 1922, the convention relating to unemployment, adopted by the First International Labor Conference at Washington, was ratified and published for the encouragement of this kind of work. In addition to the provision above mentioned, the Regulations for Enforcement of the Employment Exchange Law were revised, in 1924, in order to systematize the connections among employment exchanges, and there were also newly-introduced regulations for the establishment of seasonal-employment exchanges, and of employment exchange committees in cities and towns for the promotion of this work. It is true that there are still a great many employment exchanges run for profit, but owing to the increase and improvement of public employment exchanges they are gradually decreasing. And to conform with a resolution adopted at the Washington Conference of 1919, the National Government enforced from the 1st of January, 1927, Regulations for the Control of Employment Exchanges for Profit.

In 1930 an improvement was made in the administrative organization concerning employment exchange and a subsidy was granted, as a piece of relief work, for the establishment of facilities for training the unemployed.

In view of the results obtained so far since the enactment of the laws in connection with employment exchanges the Revised Employment Exchange Law was passed at the 69th Session of the Diet in 1936, and put in force as from September of the same year.

Important points of the revision are as follows: (1) According to the old system coordination, control and supervision of the work was in the hands of the central and local employment exchange bureaux, seven in all, but this has now been transferred to the Home Minister and prefectural governors. Under the old system the director of the Employment Exchange Bureau had the power to supervise employment exchange business alone, but did not possess the authority in general over cities, towns and villages which are the principal managing bodies of labor exchanges, so his activity was very limited. On the other hand emergency work for the relief of the unemployed, industrial training or handicraft directing work, supervision of employment agencies run for profit, supervision of recruiting laborers, and emigration which are directly connected with employment exchange work, were under the supervision of the prefectural governors. It was therefore thought advisable to transfer the supervision of employment exchanges to the prefectural governors, and thereby develop the work of employment exchanges in coordination with the affiliated works just mentioned.

(2) In the past, the principal managing bodies have been, as a rule, cities, towns and villages. But the new Act

has made it possible for prefectures to act in that capacity, thus doing away with any financial difficulty and making the selection of suitable locations for the employment exchange offices easier and better for further promotion of the work in all parts of the country.

(3) The revised Act makes those who intend to employ laborers en masse notify prefectural governors as to the items necessary for employment. This has been an entirely new addition, and is intended to enable prefectural governors to have ready knowledge as to the demands on labor. This provision applies to an employer who intends to employ more than 30 laborers at one time and makes him advise prefectural governors as to the sex, kinds of industry and the number of laborers required.

The readers are referred to Chapter XXVI on Labor for further information of labor conditions and Governmental measures.

Conditions of the Work The number of employment exchanges which was 135 in 1923 when the Employment Exchange Bureau was established had increased to 745 in November 1937, of which 717 were public, 28 were private (non-commercial).

EMPLOYMENT EXCHANGE

	1933	1935	1936	1937	1938	1939
General						
Situations vacant	1,451,998	1,917,983	2,297,211	2,804,162	2,930,714	3,690,400
Situations sought	1,528,291	1,679,568	1,778,145	2,092,348	2,048,192	1,923,400
Situations filled	663,315	741,642	812,327	966,141	971,083	1,118,000
Day-laborers						
Men wanted	16,897,143	12,988,711	12,561,136	10,595,992	9,177,964	8,754,628
Jobs wanted	20,124,272	14,463,730	13,666,837	11,102,930	8,921,099	7,739,225
Day's work secured	16,779,159	12,867,295	12,270,660	10,196,061	8,391,599	7,436,994

Note: The table does not include private profit employment exchanges the number of which was 1,520, the number of men wanted was 670,900, jobs wanted 403,900 and work secured through them 267,100 in 1939.

Poor Relief

General Poor Relief The Regulations for Relief of the Poor were promulgated as early as 1874. The revised Relief Law was promulgated on April 2, 1924 and was put in force on January 1, 1933. The regulations maintain the old spirit of mutual help among relatives and neighbors and, at the same time, emphasize social solidarity and public

responsibility of relieving impoverished people. Those who are relieved by the law are old poor people above 65, helpless juveniles under 13, pregnant poor women, helpless invalids and cripples, those who are handicapped by sickness, wounds or mental disorders, and poor mothers who are nursing infants under one year of age.

The period of relief should generally be for as long as it is required, but

sometimes, especially when the case is taken up by a Block Committee, it is fixed, for example, at three or four weeks. The method of relief is of two kinds, indoor and outdoor, and as for the former, such large cities as Tokyo or Yokohama have their own homes or other relief institutions, otherwise the

smaller municipalities entrust the relief of the poor to those orphanages, asylums or charity hospitals which are managed by private persons or organizations.

The results of the operation of this Act since 1933 are given in the following table:

RESULTS OF RELIEF WORK

(Units 1,000 people and ¥1,000)

Kinds of relief	1933	1934	1935	1936	1937
Living cost:					
(1) Number of the relieved	176.8	185.9	166.7	190.0	199.1
(2) Expenses defrayed	4,548.1	5,055.9	4,577.3	5,414.2	5,025.1
Medical treatment:					
(1) Number of persons	33.1	34.7	49.6	32.9	35.7
(2) Expenses defrayed	608.4	738.6	1,288.3	757.2	786.7
Maternity cases:					
(1) Number of women	3.2	2.4	2.3	1.5	1.2
(2) Expenses defrayed	14.8	11.1	12.9	7.0	5.7
Help for working:					
(1) Number of persons	0.4	0.5	0.9	0.4	0.4
(2) Expenses defrayed	5.0	4.7	15.8	4.0	5.8
Total					
(1) Persons	213.5	223.5	219.7	225.0	236.5
(2) Expenses defrayed	5,176.2	5,810.3	5,894.5	6,183.1	6,423.4

Special Poor Relief Special poor relief, as against general poor relief, includes: Proper attention for those found sick, dying or dead by the roadside, and relief of sufferers from natural calamities.

Regulations now in force, issued in 1899, aim at relieving those people who are found sick on the road, the disposal of dead bodies, and care of the children who are with them. The heads of the cities or towns where they are found must apply to the prefectures concerned for authority to take charge of them in case there are no relations on whom they can depend. The expenses for their relief, if not met by those who are relieved themselves or their supporters, must be defrayed by the prefectures concerned, and they may be handed over to public or private institutions for further help. There is no limit of time fixed for their relief. In 1935-36, there were 8,030 persons found sick and the money expended for their care amounted to ¥667,194, and 4,515 deaths cared for with an expenditure of ¥58,765.

Calamity Relief Japan suffers particularly from natural calamities ow-

ing to its climate and volcanic activities. To relieve the sufferers from these calamities, the Natural Calamities Relief Fund Law and Sea Disaster Relief Fund Law were issued in 1899.

In April 1939, the total of the Natural Calamities Relief Fund amounted to ¥90,260,822, and, if Okinawa prefecture and Hokkaido were excepted, the average fund for each prefecture reached ¥1,980,000. Though particular items for which the fund is expended differ and change according to the nature of calamities, the largest amount of the fund is expended on food, shelters, and for business funds. The money expended for the relief amounted to ¥3,716,071 in 1934, ¥753,211 in 1935, ¥246,865 in 1936, ¥515,618 in 1937 and ¥1,975,818 in 1938.

The annual number of marine disasters off the coasts of Japan is over 1,000, and the average number of persons killed, injured or missing in these disasters reaches 600 or 700 a year. For the relief of these persons, the Sea Disaster Relief Law was issued in 1899, by the terms of which the heads of municipalities are invested with certain powers to give relief at the expense

of the captain or owner of the ship concerned, but in case the money is not refunded by the captain or owner, or the relief proves insufficient, the expense incurred is paid by the National Government.

Military Relief The Military Relief Act has been in force since January of 1918, a part of it being revised in March 1931. It aims to give relief at State expense to those non-commissioned officers and men who are injured or suffer illness in war or during their term of service, and are, on that account, dismissed from the services, or to their families or the bereaved; to the families of soldiers and sailors who are called up for service; and to the bereaved of those soldiers and sailors who die of injuries or during their service if they find it difficult to get a living.

The relief, given under this Act, has greatly increased in recent years owing to the economic depression, the effects of the Manchurian Campaign and the China Affair. In April 1938, the Board for the Protection of Wounded Soldiers was established, then, in July the same year, the Military Protection Board was created by the amalgamation of the Temporary Military Relief Section of the Home Ministry and the Board for the Protection of Wounded Soldiers. The budgetary estimate of the Military Protection Board amounts to ¥108,000,000 for the fiscal year, April 1941-March 1942, of which ¥13,000,000 is earmarked for new works of relief, which include 20 per cent increase of the amount of grants to soldiers' homes which come under the Military Relief Law, extension of similar relief to Japanese soldiers' homes in Manchoukuo, increase of the number of tuberculosis sanatoriums from present 25 with 12,500 beds to 29 with 15,000 beds, establishment of 50 factories for giving the weak or deformed ex-soldiers suitable jobs, etc.

Health Protection

From very long ago, the Imperial Household has paid attention to the care of the sick. Hospitals for the Poor were established in 593, by Prince Shotoku. The present Saisei-Kai, a foundational juridical person, established by the wish of the Emperor Meiji to give medical treatment to the poor, continues the work of these ancient hospitals.

Free Medical Treatment There are many organizations which give free

medical treatment, hospitals, medical consultation offices, visiting treatment societies, visiting nursing societies, etc. The Government decided to extend the work to farm-villages and fishing communities with ¥6,000,000, a part of which was donated by the Imperial House. There were 191 public hospitals and 570 smaller branch hospitals or medical clinics, according to the statistics of 1936-37. The cases treated numbered 1,163,863.

In 1941 there were 3,650 villages in Japan proper where no medical practitioners were found, and the Government commenced the work of hiring graduates of medical colleges who are to stay at these villages compulsorily for a fixed number of years.

Sanatoria, Asylums and Special Hospitals There is to be found a regulation concerning mental disease in the Taiho Laws issued in 701. But the number of sufferers increased in direct proportion to the advancement of civilization. Statistics record the fact that at the end of 1912 there were 32,964 insane persons, by the end of 1922 the figure had risen to 50,891, and in March 1939 it stood at 80,378, a decrease of 181 as compared with the preceding year, the ratio being 12.37 in every 10,000 of the population, a decrease of 0.2 as compared with the preceding year.

(a) Laws and regulations concerning insane persons. The Law for the Custody of Insane Persons was enacted in 1900, with the object of protecting the public from harm at their hands. It provides for the appointment of a responsible person to take an insane person under his custody, and if necessary, by the approval of the prefectural governor, to confine the said insane person. The expenses, according to this law, shall be borne by the estate of the insane persons or by responsible persons, as the case may be, and in case any insane person protected by the order of the head of a municipality is unable to reimburse the money advanced by the municipality, the prefecture shall bear the expenses.

The Insane Asylums Law, which may be taken as a sub-division of the previous one, gives power to the competent Minister to order and bring prefectures, if necessary, under obligation to establish insane asylums or hospitals (Art. 1), and makes provisions concerning the State subsidy.

(b) Present condition of insane asylums and hospitals. At the end of 1939 there were 7 public hospitals for the insane and 72 private asylums. There were 5,800 inpatients in these hospitals and asylums.

(c) Tuberculosis. It is almost impossible to get the exact number of cases of tuberculosis in this country, but the ratio of patients per 1,000 of the examined in accordance with the provisions of the Law for the Prevention of Tuberculosis was 0.26, a decrease of 0.05 as compared with the previous year. In 1937, 104,982 died from pulmonary tuberculosis, that is 14.7 in every 10,000 deaths. The Government issued regulations in 1914 for the establishment of tuberculosis sanatoria in cities of more than 30,000 population, and regulated the State subsidy thereto. The present Tuberculosis Prevention Law was enacted in 1919. At the end of October 1939, there were 52 sanatoria with 12,850 patients. In 1939, H. I. M. the Empress donated a large sum of money for the relief of the patients.

(d) Leprosy. For the prevention of leprosy, the Leprosy Prevention Law was issued in 1908. By this law, aid for indigent lepers out of public funds, the order of the competent Minister for the establishment of leper-asylums by united prefectures, or the use of private ones in lieu of public ones and other such matters are provided for. The whole country, in conformity with this law, was divided into five Divi-

sions. Besides 9 public leper-asylums, there are 8 private ones. The Koyama Fukusei In, established by the Roman Catholic Church in Shizuoka prefecture, the Ihal En In Tokyo prefecture, the famous Kumamoto Kaisun Byoin founded by an English lady, Miss Riddell, and the Tairo In in Kumamoto prefecture have done valuable work for many years, being managed by Christian missionaries. In 1930, H. I. M. the Empress Dowager donated a large sum of money for the work. At the end of November 1939, there were 19 leper-asylums, 6 of which established by the Government and 5 by public bodies, with 8,370 patients. (See Chapter XXXI on these subjects.)

Other Social Work

There are other social work not mentioned in this chapter such as social cultural work, social reform work (abolition of the licensed prostitution system, prohibition of smoking among young people, temperance movement), the National Spiritual Mobilization movement, naturalization of Koreans, various protective work for discharged prisoners and juvenile offenders (mentioned in Chapter XXVII) and social works in overseas territories (mentioned in chapters on those territories).

Social reform is carried on by the National Temperance League of Japan, the Japan Woman's Christian Temperance Union and other temperance associations.

CHAPTER XXXI

MEDICINE AND SANITATION

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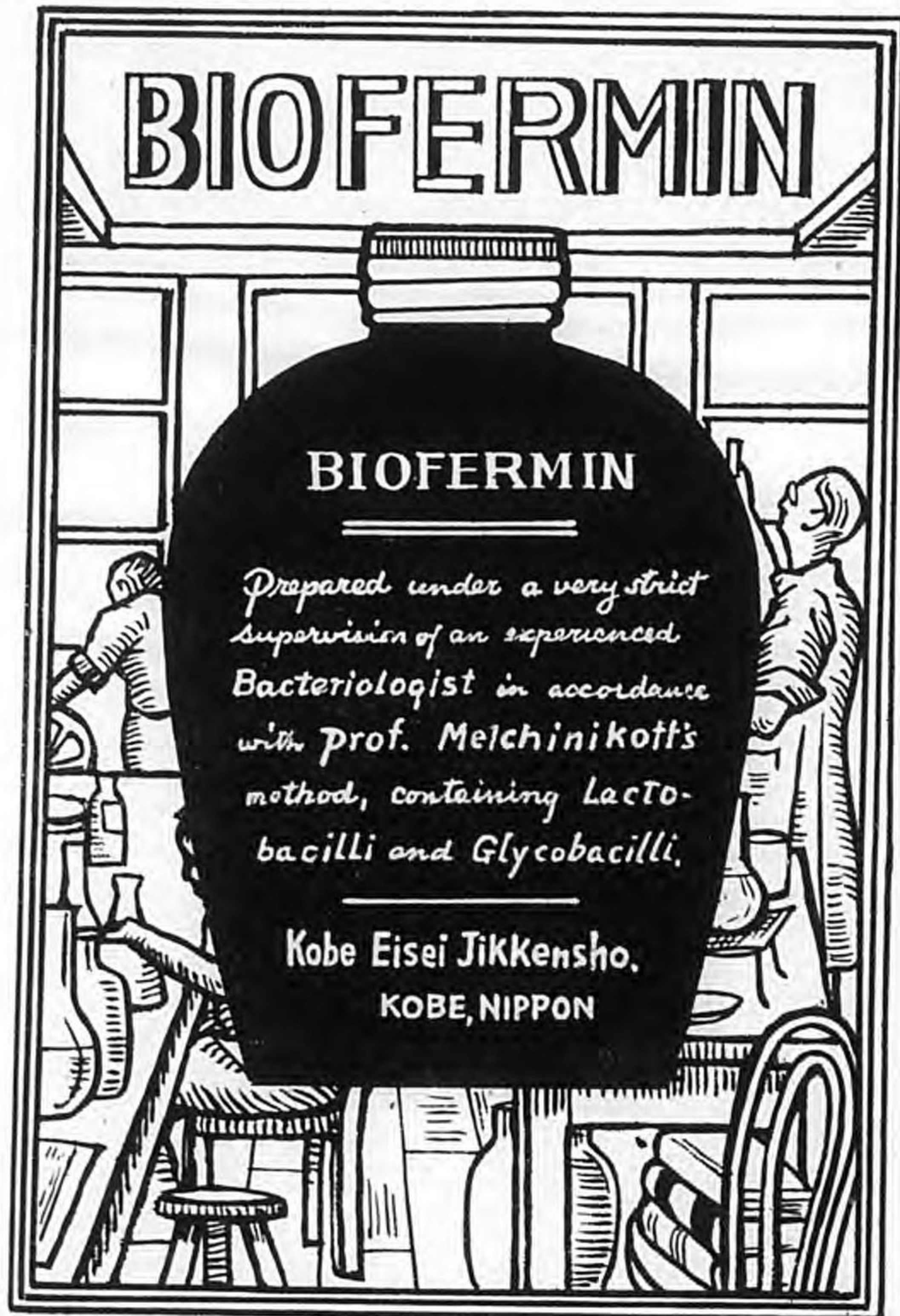
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CHAPTER XXXI

MEDICINE AND SANITATION

Sanitary affairs of the country were placed under the supervision of the Sanitary Bureau, Home Ministry, until 1938 when the Bureau was transferred to the new Welfare Ministry, and the business which had been carried on by the former Sanitary Bureau are divided into 3 Bureaus in the Welfare Ministry, i.e. the Physical Power Bureau, the Sanitary Bureau and the Disease Prevention Bureau.

Health Preservation Work

Control of Foods and Beverages
Milk In the following table are given

the quantities of milk produced during 1938:—

MILK	
Milk plants	6,377 *43
Number of milk-cows	117,207 *796
Quantity of milk produced	288,835,131 (Liters) *2,379,564
Quantity of milk handled	178,948,530 *2,105,262

Note:—* Refers to special milk.

GOAT MILK

	1938	Compared with 1937 (Liters)
Number of goat-milk dairies	634	20 (incr.)
Number of milk-goats	6,272	210 (decr.)
Quantity of goat's milk produced	3,338,651	1,762,885 (incr.)

MILK-PRODUCTS

	1938 (kg.)	Compared with the preceding year (kg.)
Condensed milk	17,216,073	6,517,385 (decr.)
Unsweetened condensed milk	5,942,153	33,070 (incr.)
Condensed skimmed milk	4,580,576	1,922,696 (incr.)
Powdered milk	1,254,061	359,415 (incr.)
Unsweetened powdered milk	885,185	628,922 (incr.)
Powdered skimmed milk	159,832	122,913 (incr.)
Butter	5,088,299	1,495,625 (incr.)

Snow and Ice The number of traders in snow and ice (those who gather and sell natural ice, and those who manufacture ice artificially and sell it for the purpose of consumption) at the

end of 1938 and the quantity of snow and ice gathered and manufactured during the year compared with the figures for the preceding year are given in the following table:—

	1938	Compared with 1937
Traders in snow and ice	1,648 persons	12 (incr.)
Artificial ice	2,520,620,982 kg.	178,418,137 (decr.)
Natural ice	146,070,972 "	86,779,907 (incr.)
Snow	234,768 "	80,016 (incr.)

Non-alcoholic Drinks The number of manufacturers of non-alcoholic drinks at the end of 1938 was 3,431 showing an increase of 84 over the preceding year.

	Compared with	
	1938	1937
Mineral water and plain soda water	697	29 (incr.)
Ramuné	1,754	81 (decr.)
Cider	1,502	40 (decr.)
Lemonade (including fruit water, peppermint water and cinnamon bark juice)	2,002	44 (incr.)
Fruit juice, syrup and others	1,602	29 (decr.)
Acid drinks made from milk or milk-products	234	4 (incr.)

The following table gives the quantity of non-alcoholic drinks manufactured in 1938:

	1938 (Liters)	Compared with the preceding year
Mineral water and plain soda water	14,726,408	6,838,436 (incr.)
Ramuné	45,510,858	1,766,011 (..)
Cider	102,287,296	50,109,923 (..)
Lemonade (including fruit water, peppermint and cinnamon bark juice)	19,174,621	688,326 (..)
Fruit juice, syrup and others	18,890,332	1,216,811 (..)
Acid drinks made from milk or milk-products	31,442,179	28,489,198 (..)
Total	232,031,694	88,904,705 (..)

Waterworks During the year from April 1938 to March 1939, sanction was given for the construction of waterworks in 9 localities.

Undertaken by	No. of Waterworks to be constructed	No. of Waterworks Completed
Public bodies	529	489
Associations	8	7
Private parties	115	108
Total	652	604

On April 1, 1938, there were 657 waterworks in operation.
(See Chapter XX, Public Utilities.)

Sewerage During the year 1937, permission to construct sewers was given to three places, namely; Seto city, Aichi prefecture, Himeji city and Sumiyoshi village, Hyogo prefecture.

On April 1, 1938, the places which had already obtained permission to construct sewers were 49 places, consisting of 41 cities, 6 towns and 2 villages.

Slaughter-houses The total number of

slaughter-houses at the end of 1938 was 721, of which 105 were established by cities, 381 by towns and villages, 51 by livestock raisers or industrial associations, 184 by private individuals.

Slaughtering The number of animals of various kinds slaughtered in 1938 for food purpose and its comparison with the figures for the preceding year are given here (those slaughtered in emergencies or for household use are not included):

Kind of Animals	No. of head slaughtered in 1938	Compared with 1937
Cattle	366,692 head	21,307 (incr.)
Calves	35,182 ..	8,479 (decr.)
Sheep	2,860 ..	326 (incr.)
Goats	6,840 ..	2,633 (..)
Pigs	1,175,673 ..	46,576 (decr.)
Horses	39,587 ..	31,840 (..)

The following table gives the weight of meat yielded in 1938 by the slaughtered animals and a comparison of the yield with that of the preceding year:

	Total Weight		Average Weight Per Head	
	1938 kg.	1937 kg.	1938 kg.	1937 kg.
Cattle	69,416,192	4,893,070 (incr.)	189.30	2.48 (incr.)
Calves	1,649,141	998,488 (decr.)	46.87	13.77 (decr.)
Sheep	52,633	5,706 (incr.)	18.40	0.12 (decr.)
Goats	79,382	35,728 (incr.)	11.61	1.23 (incr.)
Pigs	59,262,653	780,096 (decr.)	50.41	1.29 (incr.)
Horses	5,675,371	4,821,760 (decr.)	143.36	3.60 (decr.)

Inspection of Imported Meat The total amount of meat imported in 1938 at the ports of Yokohama, Tsuruga, Osaka, Kobe, Ujina, Shimonoseki, Moji, Nagasaki and Izuhara was 8,081,360 kilogram, of which 160 kilograms were condemned. Compared with the preceding year, the amount of meat inspected decreased by 5,005,124 kilograms, and condemned meat by 3,359 kilograms. Classified by the kinds of meat, it was as follows:

	Weight of meat inspected (in kg.)	Weight of meat condemned (in kg.)	Ratio of condemned meat (%)
Fresh beef	148,756	—	—
Chilled beef	3,558,531	—	—
Frozen beef	4,044,588	110	0.02
Mutton	15,813	—	—
Pork	313,512	50	0.01
Total	8,081,360	160	0.01

Poisoning The total number of persons poisoned in 1938 was 10,380 (a decrease of 2,284 on the preceding year), of which 5,060 (48.67 per cent) were poisoned intentionally, 5,298 (51.04 per cent) by accident and 22 (0.21 per cent) through other's injuries; and of these persons poisoned 2,476 died, of which 2,134 were those poisoned intentionally, 329 those poisoned by accident, and 13 those poisoned by others, so that 87.81 per cent of those intentionally poisoned died, 13.28 per cent of those accidentally poisoned also died, and 0.50 per cent of those poisoned through

other's injuries also succumbed. Of poisonous substance the most frequently used in intentional poisoning and poisoning through other's injuries are chemicals, especially a preparation containing phosphorus; accidental poisoning is mostly due to eating poisonous animals, plants or putrefied food.

Burials and Cremations The total number of burial-grounds at the end of 1938 was 973,342 and their total area was 24,194 hectares, making the average area of burial-ground 0.02 hectare, and the total number of crematoria at the end of the same year was 34,487, in which 736,829 bodies were cremated during the year, so that a crematorium burnt on an average 21.37 bodies. In the same year 633,486 bodies were buried uncremated so that those cremated came to 53.77 per cent and those buried uncremated to 46.23 per cent of the total number of burials, which, when compared with the percentage for the preceding year showed an increase of 0.01 per cent in those cremated.

Insane Persons The total number of insane persons at the end of 1938 was 90,610, showing a decrease of 385 from the preceding year. Its ratio to the population of the country in that year was 12.55 per 10,000, which, compared with the preceding year, shows a decrease of 0.22.

Tuberculosis The following table shows the results of health examinations conducted in 1938 by the prefectural governments, in accordance with the provision of Art. IV, Clause 1 of the Law for the Prevention of Tuberculosis:

	1938	Compared with the preceding year
Estimated number of persons requiring health examination	1,759,210	163,200 (incr.)
Number of persons examined	1,322,977	70,863 (..)
Number of persons diagnosed as tuber-	*85,517	*12,164 (..)

	1938	Compared with the preceding year
culosis patients	516	85 (decr.)
Ratio of the patients per 1,000 of the examined	0.37	0.08 (")
Number of persons ordered to suspend from work	61	29 (")

Note:—The figures marked with an asterisk are those for whom more than two examinations were made.

In 1940 the Ministry of Welfare made a health examination of 2,300,000 young men, 17-19 years of age, under the National Physical Strength Law enacted in 1940, and found 115,000 tuberculosis patients (5 per cent of the total).

Trachoma The following table shows the results of examinations conducted by the prefectural governments during 1938, in accordance with provision of Art. IV, Clause 1 of the Law for the Prevention of Trachoma:

	1938	Compared with Preceding Year
Number of persons examined	5,790,199	732,355 (decr.)
	*368,222	*335,500 (")
Number of trachoma cases:		
Severe cases	33,203	6,250 (")
Mild cases	340,977	68,518 (")
Suspected cases	114,125	9,424 (")
Total	488,305	84,192 (")
Ratio of cases per 100 persons examined	7.93	0.01 (incr.)
Number of patients ordered to refrain from work	64	143 (decr.)

Note:—The figures marked with an asterisk are those for whom more than two examinations were made.

Health Examination of Prostitutes The prostitute quarters actually existing at the end of 1938 (the term prostitute quarters does not here and hereinafter necessarily mean segregated quarters, but is also intended for convenience's sake to include all places where licensed prostitutes have been permitted to carry on their trade) numbered 377, being a decrease of 15 from the preceding year. The daily average during the year of licensed prostitutes in these quarters was 42,624, showing a decrease of 2,284 from the preceding year.

The number of health-examination stations for these prostitutes was 348, showing a decrease of 20 from the preceding year, and the total number of examinations made in these stations was 2,648,680, showing a decrease of 121,747 from the preceding year, and in 74,220 cases the prostitutes were found diseased. The ratio of cases of diseases to the total number examined was 2.80 per cent, i.e. 0.65 per cent higher than in the preceding year. The number of hospitals for admitting these diseased prostitutes (including places for treatment lacking hospital accommodations) was 135, and the average num-

ber of times a prostitute was admitted into hospital during the year was 1.74, showing an increase of 0.42 over the preceding year.

Cholera The total number of cases of cholera in 1938 was 18 with 11 deaths, showing a decrease of 30 cases and 9 deaths as compared with the preceding year. The ratios of these cases and deaths to the population in the same year were 0.00 cases and deaths per 10,000 inhabitants, showing a decrease of 0.01 both in the number of cases and deaths as compared with the preceding year. Below are given prefectures where cases of cholera broke out:

Prefecture	No. of cases		
	Cases	Deaths	per 10,000 inhabitants
Okayama	9	6	0.07
Hiroshima	6	3	0.03
Fukuoka	2	1	0.01
Nagoya	1	1	0.01

Of the above total number 9 cases broke out in urban districts, and it represents 50.00% of the total number for the whole country. There were 5 deaths therefrom. The rate of above cases and deaths to the urban popula-

tion was 0.00 in both cases and deaths to 10,000 inhabitants.

Dysentery, Including Ekiri The total number of cases of dysentery in 1938 was 80,221 and there were 20,218 deaths therefrom which, when compared with the figures for the preceding year, shows an increase of 1,937 cases and 1,791 deaths. The ratios of these cases and deaths to the population in the same year were 11.11 cases and 2.80 deaths per 10,000 inhabitants, showing, compared with the preceding year, an increase of 0.12 cases and 0.21 deaths.

Typhoid Fever The total number of cases of typhoid fever in 1938 was 42,132 with 7,076 deaths, showing an increase of 3,590 cases and 459 deaths compared with the preceding year. The ratios of these cases and deaths to the population in the same year were 5.83 cases and 0.42 deaths per 10,000 inhabitants, showing, when compared with the preceding year, an increase of 0.42 cases and 0.05 deaths.

The total number of cases of typhoid fever reported for urban districts only, during the year was 19,403 which corresponds to 46.05 per cent of the cases for the whole country. Of the above number, there were 3,542 deaths.

The ratios of these cases and deaths per 10,000 of urban population was 7.48 and 1.37 respectively, showing, when compared with the preceding year, a decrease of 0.05 for cases and an increase of 0.03 for deaths.

Paratyphoid Fever The total number of cases of paratyphoid fever in 1938 was 0.117, of which 303 ended fatally, showing, when compared with the preceding year's figures, an increase of 1,637 cases and 11 deaths. The ratios of these cases and deaths to the population in the same year were 8.05 cases and 0.04 deaths per 10,000 inhabitants, which shows, when compared with the preceding year, an increase of 0.22 cases while the death-rate remained unchanged.

The total number of cases of paratyphoid fever reported for urban districts only in 1938 was 2,808 which corresponds to 45.90 per cent of the total number of cases for the whole country, and the deaths therefrom numbered 141.

The ratios of cases and deaths per 10,000 of urban population was 1.08 and

0.05 respectively, showing, when compared with the preceding year, an increase of 0.26 cases, but with no change in death-rate.

Smallpox In 1938 the total number of cases was 30 with 6 deaths. Compared with the figures of the preceding year, there was a decrease of 30 cases but no change for death. The ratios of these cases and deaths to the total population in the same year were 0.01 cases and 0.00 deaths per 10,000 inhabitants. The largest number of cases occurred in Saga prefecture, it being 28 cases with 2 deaths; in the other prefectures the number of cases was less than 8. (In 1937 there were 90 cases with 6 deaths). The total number of cases of smallpox in urban districts was 25 (3 deaths), corresponding to 41.67 per cent of the total number of cases for the whole country, and the ratio to 10,000 of urban population shows 0.01 cases and 0.00 deaths.

Typhus No cases of typhus occurred in 1938.

Scarlet Fever The total number of cases of scarlet fever in 1938 was 19,002 with 402 deaths, showing, when compared with the preceding year's figures an increase of 1,309 cases and a decrease of 78 deaths.

The ratios of these cases and deaths to the population in the same year were 2.63 cases and 0.06 deaths per 10,000 inhabitants. When compared with the preceding year an increase of 0.16 case but a decrease of 0.01 death.

Diphtheria The total number of cases of diphtheria in 1938 was 28,420 with 3,853 deaths, showing, when compared with the preceding year's figures, an increase of 309 cases but a decrease of 200 deaths.

The proportion of these cases and deaths to the population in the same year was 3.94 cases and 0.54 deaths per 10,000 inhabitants, showing, when compared with the preceding year, a decrease of 0.01 cases and 0.03 deaths.

Epidemic Cerebrospinal Meningitis The total number of cases of epidemic cerebrospinal meningitis in 1938 was 996, of which 528 ended fatally, showing, when compared with the preceding year's figures, an increase of 157 cases and 47 deaths. The proportion of these cases and deaths to the population in the same year was 0.14 cases and 0.07

deaths per 10,000 inhabitants, showing an increase of 0.02 cases over the preceding year, but with no change in death-rate.

Plague No cases of plague occurred in 1938.

Vaccination The total number of the 1st period vaccinations performed in 1938 was 2,079,919, of which 1,951,483 proved positive and 68,847 negative while 59,589 were not examined for the result of vaccinations. Compared with the figures of the preceding year, there was an increase of 48,687 in the total number of positive vaccinations, of 2,475 in negative vaccinations, and of 2,966 whose result was not examined.

The total number of the 2nd period vaccinations was 2,011,751, of which 1,194,173 proved positive, 785,497 negative while 22,081 were not examined of their result, showing, compared with the figures of the preceding year, an increase of 377 in the total number vaccinated, and a decrease of 20,976 in the positive takes, and an increase of 20,008 in the negative, and of 1,345 in the number of unexamined cases.

The special vaccinations were carried out in 1938 in 40 prefectures, including Tokyo, Kyoto, and Miyagi, and the total number of persons vaccinated thereby was 3,693,216.

Port Quarantine The total number of vessels inspected in 1938 by harbor offices of the Custom Houses and by temporary port quarantine stations was 19,852 Japanese vessels (with a total tonnage of 73,778,168) and 4,917 foreign vessels (with a total tonnage of 31,805,608), making a total of 24,769 vessels (with a total tonnage of 105,583,776). The total number of persons inspected was 2,144,765, of which ships' crews numbered 1,377,771 and passengers 766,994. Compared with the corresponding figures of the preceding year, the number of vessels decreased by 5,490 and that of crew and passengers 732,821. By these inspections were found 12 persons suffering from small-pox, 1 person from typhus and 51 from other notifiable infectious diseases, making a total of 64 cases. Compared with the preceding year, this shows a decrease of 29 cases.

Of the above mentioned vessels inspected, 375 vessels and 2,329 persons thereon were subjected to disinfection. When compared with the preceding year, there was an increase of 111 ves-

sels but a decrease of 3,448 persons. The vessels subjected to detention numbered 14, being a decrease of 79 when compared with the preceding year. The destruction of rats and insects was carried out on 1,269 vessels and 8,889 rats were caught, which, compared with the preceding year, shows a decrease of 162 in the number of vessels but an increase of 1,480 in that of rats.

Rabies In 1938, there was no case of rabies in men. The number of rabid dogs in 1938 was 4 reported in Tokyo and 2 in Hyogo prefecture showing an increase of 1 compared with the preceding year. (In 1938 there was no rabid animal other than dogs). The number of persons bitten by rabid dogs in 1938 was 5 in Tokyo and 11 in Hyogo prefecture, showing an increase of 13 over the preceding year. The number of persons who had preventive injection for rabies in 1938 was 1,770, showing a decrease of 1,078, as compared with the preceding year. Of the above number, 16 were those who had been bitten by rabid dogs, and 1,754 by animals suspected of rabies.

Bacteriological Laboratories The number of bacteriological laboratories at the end of 1938 was 194, consisting of 145 established by prefectural governments, 24 by cities, 1 by towns and villages and 24 by private individuals, showing a decrease of 1 in the total number on the preceding year.

If we examine the number of these laboratories according to locality, we find that Shizuoka prefecture had the largest number with 13, followed by Hyogo prefecture with 12, Osaka and Nagasaki prefectures with 8 each, Hokkaido, Miyagi, and Hiroshima prefectures with 7 each, Ibaraki, Yamaguchi, Fukuoka and Kumamoto with 6 each, while the rest of prefectures all had less than five.

The number of bacteriological examinations made by these laboratories in 1938 were 4,902,460, of which those connected with the notifiable infectious diseases were 4,246,248 and those not connected therewith 656,212, showing an increase of 456,067 in the total number of examinations on the figures of the preceding year.

Medical Affairs

Medical Practitioners The total number of medical licences issued in 1938

was 3,368 (besides, 3 to foreigners), showing an increase, compared with the preceding year, of 9 licences (the number issued to foreigners decreased by 14).

Dental Surgeons The total number of licences issued to dental surgeons in 1938 was 1,164, being an increase of 32 when compared with the preceding year.

The total number of dental surgeons at the end of 1938 was 22,735, showing an increase over the preceding year of 663 (number of foreigners decreased 3).

Of the above number those who were actually engaged in practice numbered 20,152 which corresponds to 88.64 per cent of the total number of dental surgeons.

The total number of those dental surgeons who were actually in practice was at the rate of 2.79 per 10,000 of the population, and if we examine the ratio of the dental surgeons in prefectures, we find that the highest ratio was that of Tokyo prefecture with 6.14 per 10,000 inhabitants, followed by Osaka with 3.56, Kanagawa with 3.50, Hyogo with 3.23, Aichi with 3.19 and the lowest ratio was that of Okinawa which was 0.66, followed by Iwaté with 1.20, Yamagata with 1.33 and Miyagi with 1.54.

As to the distribution of dental surgeons in cities and districts of the country the ratio was 4.74 for cities and 1.70 for districts per 10,000 inhabitants.

At the end of 1938, besides the above mentioned number of dental surgeons, there were 79 medical practitioners who specialized in dentistry.

Pharmacists The total number of pharmacists' licences issued in 1938 was 1,970, showing an increase when compared with the preceding year, of 117 licences.

The total number of pharmacists at the end of 1938 was 28,766, showing an increase, compared with the preceding year's figures, of 610 (the number of foreigners decreased 1).

Of these pharmacists, (1) the number of practising pharmacists (those who were engaged in the dispensing of medicines in the pharmacy, those who were engaged in the sale of medicines and those who were engaged in the manufacture of medicines) was 19,190 (2) the number of those who being employed by hospitals or other dispensaries, were engaged in the dispensing

of medicines was 3,270 and (3) those who were exclusively engaged in the sale of patent medicines numbered 1,682. Those coming under (1) correspond to 66.71 per cent of the total number of pharmacists while (2) and (3) represented 11.37 and 5.85 per cent respectively.

Pharmacies and Traders in Medicines Pharmacies. The number of pharmacies at the end of 1938 was 13,180, of which 12,821 were run by pharmacists and 368 by non-pharmacists, showing an increase, when compared with the preceding year, of 62 pharmacies run by the pharmacist and 61 pharmacies managed by non-pharmacists.

Traders in Medicines. The total number of persons engaged in the sale of medicines at the end of 1938 was 30,894, showing a decrease of 28 persons compared with the preceding year; among them, the qualified pharmacists who were engaged in the sale of medicines without opening pharmacies numbered 734 and druggists 30,160. Of these druggists those who were qualified to deal in designated medicines numbered 4,211, of which those employing pharmacists were 2,309, those coming under the provisions of Art. XXXVII, Item 4 of the "Regulations for the Trade in Medicines and the Handling Thereof" were 77 and those coming under the second clause of the supplementary provisions of the same regulations were 1,735.

Medicine-Manufacturers. The total number of medicine-manufacturers at the end of 1938 was 3,959, being a decrease of 115 from the preceding year. Of these manufacturers, 1,042 were pharmacists, 1,321 those who employ pharmacists, and 1,596 neither pharmacists nor those employing pharmacists.

Midwives The total number of midwives at the end of 1938 was 62,209 (besides two foreigners), showing an increase of 477 (no change in the number of foreigners) over the preceding year; they may be classified into 5,753 persons who completed the course in designated schools or training institutes, 53,796 who passed the examination, and 2,290 who have been in practice from time prior to the operation of the Midwives Regulations, and 369 who practise in limited districts.

Distribution of Midwives The total number of midwives was at the ratio of 8.61 per 10,000 inhabitants, being a decrease of 0.05 from the preceding

year; as to the distribution of midwives between urban and rural districts of the country, the ratio was 10.77 in the urban districts and 7.40 in the rural districts per 10,000 inhabitants, showing, when compared with the ratio in the preceding year, a decrease of 0.24 in the urban districts and an increase of 0.01 in the rural districts.

Nurses The total number at the end of 1938 of nurses who had obtained licence from the prefectural offices was 120,010 (of which 5,332 were under-nurses) showing a decrease of 4,392 from the preceding year. (the number of under-nurses increased by 779). The

ratio of the above total number to 10,000 of population was 16.62, showing a decrease of 0.84 from the corresponding figures of the preceding year.

The number of male nurses at the end of 1938 to whom licences had been issued by the prefectural offices was 364 showing an increase of 69 over the figures of the preceding year.

Acupuncture, Moxicautey, and Shampooing The following table gives the number of persons engaged in acupuncture, moxicautey, and shampooing whose licences had been issued by the prefectural offices at the end of 1938.

	Not Blind			Blind		
	Males	Females	Total	Males	Females	Total
Acupuncture	2,028	602	3,230	1,395	313	1,708
Moxicautey	*16,930	*3,089	*20,019	*10,104	*2,229	*12,333
Shampooing	3,256	892	4,148	697	197	894
Acupuncture and moxicautey	+17,019	*3,259	*20,278	*7,488	*1,624	*9,112
Acupuncture and shampooing	6,771	3,984	10,755	14,743	9,341	24,084
Moxicautey and shampooing	*13,688	*5,164	*18,852	*22,617	*11,111	*33,728
Acupuncture, moxicautey and shampooing	7,966	1,412	9,378	1,321	271	1,592
Total	27,538	8,070	35,608	26,030	11,892	37,922

Judo treatment for contusion 2,220 (for the whole country) including 8 women.

Note:—Figures marked with * include those persons who carry out additional calling than that given in the heading.

Public Hospitals (Charity Hospitals, Tuberculosis Hospitals, Insane Asylums, Leprosaria, Infectious Diseases Hospitals, and Hospitals for Prostitutes excluded): At the end of 1938 there were 127 public hospitals, showing an increase of 2 hospitals over the preceding year.

Accommodation for patients	Total		
	Cities	Towns	Villages
More than 10	13	17	6
" 30	7	12	2
" 50	17	13	—
" 100	36	4	—
Total	73	46	8

In the following table are given the capacity for admitting patients and the number of patients admitted in 1938 to these hospitals:

Patient admitting capacity	10,954
Of the above capacity:	
For infectious diseases	811

For tuberculosis	313
Number of patients:	
Remaining from the preceding year	5,681
Admitted this year	130,264
Discharged	118,691
Died in hospital	10,560
At the end of the year	6,694
Aggregate number of in-patients treated each day	3,045,754
Average capacity per hospital	86.25
Average number of in-patients per hospital	1,070.43
Average number of days a patient stayed in hospital	22.40

Private Hospitals (Charity Hospitals, Tuberculosis Hospitals, Insane Asylums and Leprosaria excluded). The total number of private hospitals at the end of 1938 was 2,981 (of which 97 had been established by the public juridical persons and 8 by foreigners), which when compared with the figures for the

preceding year, shows an increase of 74 hospitals.

The following table gives the number

	Cities	Towns	Villages	Total
With capacity for more than 10	1,407	597	208	2,212
" " " " " 30	261	127	37	425
" " " " " 50	154	51	25	230
" " " " " 100	95	16	3	114
Total	1,917	791	273	2,981

In the following table are given the number of private hospitals classified

according to the diseases they treat:

	Cities	Towns	Villages	Total
Medicine	1,006	584	201	1,791
Surgery	368	97	28	493
Paediatrics	60	7	2	69
Ophthalmology	116	39	23	178
Obstetrics and gynaecology	213	42	17	272
Dermatology and venereal and genito-urinary diseases	54	4	—	58
Otorhinolaryngology	97	18	2	117
Dental surgery	—	—	—	—
Others	3	—	—	3
Total	1,917	791	273	2,981

In the following table are given the figures in connection with capacity of admitting patients and the number of patients etc. in the private hospitals:

Capacity	87,595
Of the above:	
Infectious diseases	4,566
Tuberculosis	2,807
Number of in-patients:	
Remaining from the preceding year	31,010
Admitted in 1938	715,572
Left the hospital	671,357
Died in hospital	41,817
At the end of 1938	33,408
Aggregate number of in-patients treated each day	13,033,135
Average capacity per hospital	29.38
Average number of in-patients per hospital	250.45
Average number of days in hospital of a patient	17.46

Charity Hospitals (Tuberculosis Hospitals, Leprosaria and Insane Asylums excluded). The total number of public and private charity hospitals at the end of 1938 was 55, of which 13 were public and 42 private hospitals, show-

ing, compared with the preceding year, an increase of 2 public hospitals and 7 private hospitals.

The following table gives the capacity and the number of patients who entered them in 1938.

Admitting capacity	4,141
Number of in-patients:	
Remaining from the preceding year	2,925
Admitted in 1938	*196
Left the hospital	26,423
Died in hospital	*6,442
At the end of 1938	22,296
Aggregate number of in-patients treated each day	*5,982
Average capacity per hospital	4,087
Average number of in-patients per hospital	*416
Average number of days in hospital of a patient	2,965
Percentage of paying patients	*240
Aggregate number of in-patients treated each day	1,174,281
Average capacity per hospital	*103,487
Average number of in-patients per hospital	75.29
Average number of days in hospital of a patient	654.29
Percentage of paying patients	35.51
Percentage of paying patients	18.45%

Note:—*Indicates the number of paying patients.

Insane Asylums The total number of public and private insane asylums at the end of 1938 was 158, consisting of 12 public and 146 private asylums, showing an increase over the preceding year of 7 private asylums.

The following table gives their admitting capacity and the number of patients who entered them in 1938.

Admitting capacity	21,883
Number of in-patients:	
Remaining from the preceding year	17,599
Admitted in 1938	*7,687
Left the asylum	23,467
Died in asylum	*17,756
At the end of 1938	18,079
Aggregate number of in-patients treated each day	*14,794
Average capacity per asylum	4,413
Average number of in-patients per asylum	*2,149
Average number of days in asylum of a patient	18,574
Percentage of paying patients	*8,500
Aggregate number of in-patients treated each day	3,392,785
Average capacity per asylum	*3,390,573
Average number of in-patients per asylum	138.50
Average number of days in asylum of a patient	259.91
Percentage of paying patients	165.18
Percentage of paying patients	61.96%

*indicates the number of paying patients.

Tuberculosis Hospitals The number of government, public and private tuberculosis hospitals at the end of 1938 were one Governmental, 37 public and 115 private hospitals, (four of which had been established by foreigners), showing an increase of 7 public and 30 private hospitals as compared with preceding year.

The following table gives the admitting capacity and the number of patients who entered them in 1938.

Admitting capacity	14,138
Number of in-patients:	
Remaining from the preceding year	9,091
Admitted in 1938	*4,131
Left the hospital	24,044
Died in hospital	*14,769
At the end of 1938	14,325
Aggregate number of in-patients treated each day	*10,246
Average capacity per hospital	7,796
Average number of in-patients per hospital	*3,636
Average number of days in hospital of a patient	
Percentage of paying patients	

At the end of 1938	11,015
Aggregate number of in-patients treated each day	*5,018
Average capacity per hospital	2,083,111
Average number of in-patients per hospital	*1,593,263
Average number of days in hospital of a patient	92.41
Percentage of paying patients	216.57
Percentage of paying patients	110.95
Percentage of paying patients	57.04%

*indicate the number of paying patients.

Leprosaria The total number of the Government, public and private leprosarria at the end of 1938 was 17 (one of which had been established by foreigners), consisting of 5 Government, 5 public and 7 private leprosarria. If we examine those leprosarria according to locality, we find that three were in Kumamoto, two each in Gumma, Tokyo, Okayama and Okinawa prefectures and one each in Aomori, Yamaguchi, Shizuoka, Kagawa, Fukuoka and Kagoshima prefectures. The following table gives the admitting capacity and the number of patients who entered them in 1938.

Admitting capacity	8,108
Number of in-patients:	
Remaining from the preceding year	6,871
Admitted in 1938	*13
Left the leprosarrium	2,493
Died in leprosarrium	*9
At the end of 1938	1,204
Aggregate number of in-patients treated each day	*5
Average capacity per leprosarrium	521
Average number of in-patients per leprosarrium	*1
Average number of days in leprosarrium of a patient	7,639
Percentage of paying patients	*16
Percentage of paying patients	2,549,645
Percentage of paying patients	*5,370
Percentage of paying patients	476.94
Percentage of paying patients	552.12
Percentage of paying patients	272.22
Percentage of paying patients	0.23%

*indicates the number of patients who bear the whole or a part of their expenses.

The following are the figures concerning the national leprosarria of "Nagashima Aiseien," "Kuryu Rakusen-

en," "Hoshizuka Keiaien," "Miyako-Ryoyojo" and "Kunikami Airakuen":

	Nagashima Aiseien	Kuryu Rakusenen	Hoshizuka Keiaien	Miyako Ryoyojo	Kunikami Airakuen
Capacity of admitting patients	1,200	700	720	200	250
Number of in-patients:					
Remaining from the preceding year	1,338	433	444	217	—
Admitted in 1938	323	247	448	49	333
Discharged	199	59	117	36	20
Died	71	35	67	10	2
At the end of 1938	1,391	586	708	220	311
Aggregate number of in-patients treated each day	506,350	185,035	164,880	79,199	39,299
Average number of days a patient stayed in leprosarrium	304.85	272.11	184.84	297.74	119.09

(Note: See Chapter XXX, Social Work.)

In 1941, 5 public leprosarria were transferred to Governmental management, and there are now 11 national leprosarria in the country. The total number of lepers is estimated at 15,000, only 8,000 of which are protected by these 11 national leprosarria and other private leprosarria.

Infectious Diseases Hospitals, Isolation Wards, and Isolation Houses (Established under the provision of the Law for the Prevention of Infectious Diseases). The total number of infectious diseases hospitals at the end of 1938 was 1,008, (a decrease of 2 hospitals from the preceding year), consisting of 122 established by cities, 719 by towns, villages and other similar public corporations, and 167 established by town or village associations or other similar associations. The admitting capacity of these hospitals was 24,160 in total (an increase of 905 over the preceding year), making an average of 23.97 per hospital (an increase of 0.95).

The isolation wards at the end of the same year numbered 6,970, (a decrease of 74 from the preceding year) consisting of 60 established by cities, 6,493 by towns, villages or similar public corporations, and 417 by the town or village associations or similar association; and the admitting capacity in these isolation wards was 68,488 in total, (a decrease of 758 on the preceding year), the average per ward coming to 9.38 (there was no change).

The total number of isolation houses at the end of 1938 was 66, (there was

no change as compared with the preceding year) of which 8 were those established by cities, 54 by towns, villages or similar public corporations, 4 by the town or village associations or similar associations. The estimated total capacity of these isolation houses was 1,672 (a decrease of 27 from the preceding year) the average capacity per house coming to 25.33 persons (a decrease of 0.41).

At the end of 1938, there were 46 disinfecting stations (established under the provision of the Law for the Prevention of Infectious Diseases), showing a decrease of 1 in their number from that of the preceding year.

Medicines The total number of persons who have reported in 1938 to the respective prefectural offices of the manufacture, importation and sale of medicines and preparations not to be found in any pharmacopoeia was 853 and the number of medicines reported 2,926, showing, compared with the preceding year, an increase of 126 persons and an increase of 292 medicines.

Patent Medicines The total number of patent medicine traders at the end of 1938 was 43,099, showing an increase of 272 as compared with the figures of the preceding year. Of this total number, 12,663 were pharmacists, 3,578 medical practitioners and veterinary surgeons, 3,150 those persons who employ pharmacists, 16,344 those persons who come under Art. XXIV of the Patent Medicine Regulations and 7,892 those who come under Art. XXV of the same

law, while there were 72 who were engaged exclusively in the importation and sale of patent medicines.

At the end of 1938 the total number of patent medicines for which permission for manufacture or importation was given was 395,186 (of which 163 were imported), showing an increase of 7,676 when compared with the figures of the preceding year, (permissions for importation decreased by 8).

Patent medicines manufactured or imported in 1938 amounted to ¥129,043,820 (of which ¥138,621 represents

foreign imports and the territories), showing an increase of ¥20,893,211 when compared with the preceding year (the amount of importation decreased by ¥531,381), and if we compare the amount of the manufacture and importation combined to the population in that year the ratio is ¥1.79 per capita, being an increase of 27 sen compared with the preceding year.

(In regard to deaths by causes and ages during 1937 and 1938 see pp. 717-720, the Japan Year Book, 1940-41.)

CHAPTER XXXII

PROGRESS OF SCIENCE

Anti Tuberculosis Vaccine

Therapeutic, Prophylactic
& Diagnostic Use



Discovered by
Prof. DR. R. ARIMA,
Dr. K. AOYAMA &
Dr. J. OHNAWA

TUBERCULOSIS IMMUNOGEN

CHARACTERS

1. It is sterile and so absolutely non-pathogenic.
2. It is easily absorbed in an organism.
3. It is composed of tubercle bacilli whose protoplasm retains its native functionary powers.
4. It is prepared from tubercle bacilli cultivated from such stems as possess strong immunological power.
5. It is a pure immunogen with no stimulating allergen and so causes no unpleasant secondary reaction.
6. Its antigen unit, or immunological value, is exactly measured out and so its aptitudinal doses can be mathematically ascertained.

Capitulation of the 1,128 answers obtained during 1928-1931 from physicians and hospitals using A-O regarding its therapeutic efficiency.

Afflictions	Patients cured	Completely cured	Partially cured	Total of completely and partially cured
Pulmonary tuberculosis				
Light	12,249	8,466 (69%)	3,127 (25%)	94%
Middle	6,985	3,069 (43.8%)	2,712 (41.6%)	85.5%
Severe	2,845	392 (14%)	923 (32.4%)	46%
Glandular tuberculosis	2,151	1,301 (60.6%)	893 (41.3%)	99.9%
Tuberculosis of bones and joints	713	297 (41.6%)	296 (41.5%)	83%
Ophthalmological tuberculosis	829	510 (61.5%)	256 (30.8%)	92.3%
Dermal tuberculosis	255	125 (49%)	110 (43%)	92%
Urogenital tuberculosis	495	161 (39.8%)	156 (38.5%)	78%
Pleurisy and Peritonitis	3,883	2,559 (68.5%)	942 (26.8%)	95.3%
Bronchial asthma	511	307 (13.6%)	299 (35.6%)	79.2%
Fistula and others	251	117 (46.7%)	83 (33%)	79.7%

Literatures & Clinical reports to be supplied upon request



Manufacturers & Exporters

ARIMA INSTITUTE

(ARIMA KENKYUSHO)
KAMI 1-CHOME, EBIE,
OSAKA, JAPAN

CHAPTER XXXII

PROGRESS OF SCIENCE

From some region of the Asiatic continent where the center of the ancient world culture is believed to have existed, premedieval sort of scientific knowledge flowed to the West, such as Persia, Arabia and Greece, and to the East. The eastward movement directly and through China and Korea influenced Japan. Such native knowledge of technical arts as had existed in Japan blended with the imported civilization. After hundreds of years of slow development, activity was about to rise and then in the 16th century western scientific knowledge was introduced by the Portuguese. In this section, a brief sketch is given about the contribution of the Japanese toward the march of science in Japan from the olden days until the opening of the country to the world during the 19th century, followed by a record of the noteworthy accomplishments of recent years, some of which have received world-wide recognition.

Astronomy For the years between 15 B.C. and 1600 A.D. a total of 6,058 records embracing 2,688 cases of astronomical observations exist in Japan, including 576 solar eclipses. All appearances of the Halley comet since 684 have been recorded except the one in 760. The observations include the approach of the same comet on July 16, 912, for which occurrence documentary evidences are lacking in other parts of the world. The magnitude of the comet which made its appearance some 700 years ago was measured only in Japan and in no other country.

Medicine In 808 A.D. during Daido era a medical work called Daido Ruljuho was compiled in Japan. Another, also based on clinical experience gained in the country, came out in 859 or thereabouts. But both these books have been lost. However, there has been preserved a 50-volume work titled Ishiho, written by Tamba-Yasuyori in 982. It includes chapters on respiratory diseases, diseases of internal organs, skin, eye, ear, teeth and limbs, discourse on tumors, eruptions, wounds, children's and women's

ailments, hygiene and pharmacology. Those were times when Chinese medical knowledge came to Japan through Korea.

According to Hakuon Saegusa, one of the famous research scholars, the study of drugs in a scientific manner began with the first great contribution "Yakukyo Taiso," by Wakeno-Hiroyo of early Heian period.

The first anaesthetic ever discovered in this country was that extracted from a poisonous plant called, "Kusa-no-o"—Chelidonium majus L.—which a physician used successfully in an operation of mammary cancer in 1805, giving no pain whatever to the patient. This antedates the discoveries of ether and chloroform abroad by some 30 or 40 years.

Natural History One of the early works published on the subject was out during the reign of Emperor Godaigo, 1318-1339, Dr. Yoshito Shinoto, of Tokyo Imperial University, points out. Ono-Ranzan, 1729-1810, together with an associate illustrated 100 herbs and 100 other plants.

Their book entitled Kwai was translated into French by Savatier, medical officer at Yokosuka, in 1873. Ono lectured on "Yamato Honzo," by Kaibara-Ekken, 1630-1714. At the age of 71, Ono was appointed by the Tokugawa government to direct various research activities. Under him studied Inuma-Yokusai, 1783-1865, who modelled his work after the method of Linné and illustrated Japanese plants.

His work contributed greatly toward breaking away from the old Japanese method of study. In 1874 two Japanese associated with Savatier revised volumes of "Somoku Zusetsu," work of Inuma. Hiraga-Gennai in 1759 became the president of the Natural Products Association which a few years later investigated over 1,300 varieties of natural history specimens gathered from all over the country. Contacting Dutch and Chinese scholars at Nagasaki, he wrote two books entitled "Notes on Animals with Illustrations by the Aid of Hollanders," and

"Annotations on European Plants by the Aid of Hollanders."

Physical Study Another invention of Hiraga's, in 1770, was a demonstrative device to generate electricity through friction of sheet metal with a sawed-off glass bottle which was rotated. He surprised many feudal lords by demonstrating this experiment in their presence. The electricity thus generated is then conducted to a glass bottle stuffed with iron scraps for storage. He used this set for electro-therapeutic purpose. There exist two such sets today made by Genna himself. Some of the notable inventions made by this versatile inventor beside the foregoing are: asbestos cloth, woolen cloth, porcelain ware, magnetic compass, level, thermometer, mosquito trapper, etc.

Lord Tokugawa-Nariaki, 1800-60, possessed chemicals and batteries with which electrolysis was studied. Those relics still exist today. Sakuma-Shozan, an erudite scientist and patriot, developed a permanent magnet, by the use of which he perfected a mechanism which could predict earthquakes, the occurrence of an earthquake being indicated by a piece of iron sticking to the magnet, and by means of a bell attached to the iron piece an alarm was automatically sounded apprising the people of an impending earthquake. He also invented an electro-therapeutic instrument for curing cholera, a silk covered copper wire, an electric cell, etc.

Stories are told of unsuccessful attempts at aerial flights in old days such as the story of a person of Yoshino county who during 720-48 attempted to launch himself into the air on a paper hanger resembling a kite from a hillside, but failed in his attempt. An experiment in flying is credited to a native of Loochoo Islands who lived some 270 years ago. His invention seems to have been a sort of glider, something like a kite in shape, in which the rider sat and flew up in the sky by pedalling the ropes and by utilizing the elasticity of the latter, thus causing the wings to flap up and down; in other words a muscular flight by means of leg-driven propellers was supposed to have been devised. While no detailed description of the plane is available, the inventor is said to have actually flown some distance with this device.

Down in the era of Kansen (1789-1801) a similar attempt was made by a man named Kokichi who built a kind

of airplane by computing the relative ratio of the weight of a bird and its wings. By flying down from a high precipice, he is reported to have been successful, which was instantly reported to the local magistrate, and Kokichi was deported from the district on the charge of having unduly disturbed the peace of the locality. This antedated the glider invented by Otto Lilienthal (1848-1896) by approximately one century.

Firearms and Explosives Bohiya (fire-arrow) corresponds to a shell or an incendiary bomb of today, developed by Miki-Shigedayu during the era of Genna (1615-1624). At the muzzle of this primitive rifle is charged an arrow shaped shot containing powder, which chiefly consists of incendiary powder. It sparks and draws a trail of fire when fired, and hits, explodes and burns the objective. Its shooting range is said to have attained 220-330 meters.

A gun-carriage for a cannon was invented in this country in 1778. This was capable of permitting its revolution up to 180 degrees and elevation up to 80 degrees, which is in every way comparable with the carriage of an anti-aircraft gun of today. An improved invention of the same kind was also made in 1809.

In 1813 a kind of flint-lock gun was invented by Kume Michikata, which was of a better type than the so called Napoleon gun, which was popular in Europe in those days. The same inventor also developed a water pump.

In 1843 a physician by the name of Yoshio-Tsunezo invented an explosive—fulminate of mercury, by the action of mercuric nitrate on alcohol. This was found to be too quick in ignition and while in the course of experiment, a bottle containing the mercury fulminate exploded and a fragment of glass tore the artery of the inventor's arm, and he died of loss of blood. A year earlier a detonator was invented in Holland, but Tsunezo's invention was in no way an imitation of the Dutch device.

Getting an idea from a Dutch gun, an unknown inventor in 1819 invented an airgun equipped with a magazine capable of holding 20 shots in the barrel. This is being on display at the Yushukan Hall, Kudan, Tokyo.

The fact that a breech-loading rifle capable of firing ten shots in a minute was invented in Japan in 1856 is indeed remarkable. All the rifles imported

until that time were exclusively of muzzle-loading type, and the first breech-loading rifle ever imported into this country was a Snider rifle imported ten years later in 1866.

The invention of a gun-carriage has been mentioned already, but the casting of a barrel having a caliber larger than 182 centimeters had been considered a total impossibility. On the other hand, lack of copper or bronze, of which gun-barrels had been made until then, impressed those responsible with the acute necessity of producing a barrel made of cast iron. This led to the construction of a reverberatory furnace, and some half a dozen furnaces were constructed in this country in an eight year period from 1852 to 1860.

Engineering In 745 A.D. the Great Image of Buddha 53½ feet high was cast from 600 tons of copper and 398 pounds of gold was used for gilding, also 1,954 pounds of mercury. The wooden building, 156 feet in height, soars, with a couple of pagodas, 320 feet high. This remarkable engineering feat is a proof of the advancement made in technical arts in those days. Tracing a little further back in the history of this country, the Shosoin of Nara was built in the same compound of the Todaiji temple, where the cast Buddha is stored, where rare objects owned by the Imperial Household are treasured. The building is constructed in the style of log-house using not a single nail or metal fitting and can be counted as one of the outstanding achievements in the architectural development of the country.

The soaring donjons of the castles at Nagoya and Himeji are unique examples of the highly advanced architectural engineering in which the Japanese excelled so early in history. Hisahide Matsunaga is credited with the initiation of the art in the era of Eiroku (1558-1570). It is the symbol of composite harmony of mathematics, physics and chemistry.

The thick cloud of mystery which for long shrouded the reasons for undisputed merits of the Japanese sword remained undissolved even with the highly advanced metallurgical engineering in Europe and America. Among that galaxy of noted swordsmiths, all exceptionally adept in the development of swords, and whose names are recorded in the annals of the famed swords, perhaps the most outstanding

was Okazaki Goro Masamune, who in the reign of Emperor Fushimi (1287-1298) invented the use of molybdenum and chestnut charcoal and specially studied temperature of hot water and succeeded in developing an excellent sword which had never been produced prior to his time.

That the Japanese as a race are amply endowed with the talent of invention is well exemplified by that of "Torinoko Paper"—a stout smooth paper, which was used for the historic document of the Peace Treaty at the termination of the First European War. "Torinoko" paper is said to have been invented, as far back as 1,300 years ago by the illustrious prince, Shotoku Taishi (573-621).

It is beyond all conjecture how the arts of brewery, salt-production, dyeing, metallurgy, and ceramics had been developed early in the age of gods (prior to 600 B.C.). Glass beads are one in point, which although considered as having been imported, can be proved to have been of native origin. Together with glass beads, Shippo zafku—cloisonné ware—had been used from ancient times.

Other items of interest are the water-clock invented in 660 A.D., the water-mill in the era of Tencho (824-833), the oil press and the tackle block in the era of Jogwan (859-876), and toilet powder in the reign of Empress Jito (686-696).

Other dates of some significance in the realm of engineering are cited by Dr. Sakuro Tanabe as follows: 668 A.D., coal and oil discovered in Yechigo Province; 607, Horyu temple built; 1614, a cannon was made by means of paper; 1510, a Chinese resident at Sakai imported firearms; 1589, Yedo castle, that was later transformed into the present Imperial Palace in Tokyo, was constructed; 1810, Ino-Tadataka began surveying the whole coastline of Japan and 1849, Satsuma turned out a telegraph machine.

Mathematics In a very crude form mathematics existed in Japan since the far distant days of ancient times according to Dr. Kinnoyuke Ogura, noted student of Japanese mathematics. Then, in the Tokugawa period old scholars took up abacus-algebra derived from China and despite its being fraught with peculiar difficulties they soon mastered this version of algebra completely. In fact the Tokugawa mathematicians went

further by entirely transforming this abacus method to a written system chiefly as a result of the efforts of Seki-Kowa (1708) and his associates. It is noteworthy that it took only 50 years during the feudal age, for this new knowledge to be assimilated and a new system to be developed by the Japanese savants. Tatebe-Kenko (1664-1739) and others of Seki's pupils initiated a method, resembling calculus, for obtaining the circumference and area of a circle. Improved in 1781 it became almost exactly like integration as it is known today. Further improved by Wada-Yasushi (1787-1840) it was so developed as to match the present integration method. To mention only one instance, Seki preceded Leibnitz by more than a decade in unfolding the theory of determinants. Yet, during the turbulent period of the downfall of the Tokugawa rule, it began to be realized that the Japanese form of symbols and signs were unfit for navigational computation and inferior to Western mathematics. Hence the Japanese system of mathematics had to give way to the Western version then imported. For a time early in the Meiji era the Japanese were too busy learning Occidental mathematics. At present wave geometers of Hiroshima group, as they are known, draw world attention.

Theoretical Effort Ito-Jinsai, 1629-1705, Confucian scholar of Kyoto and notably Miura-Baien, 1723-89, a country doctor in Bungo Province, expounded a monism of matter as against the dualism of principle and matter, that was the kernel of Chu Tze's interpretation of Chinese philosophy preceding him. Chu Tze's version was then regarded highly in Japan. But Miura expounded his own natural philosophy.

Saegusa points out that no parallel to Miura's conception can be found in the whole vista of Oriental philosophy. Minakawa-Kien also made valuable contributions toward the definition of matter and has earned a place for himself in the Japanese history of scientific thought.

After the Meiji Restoration

Scientific progress during the Meiji era (1868-1912) was mainly in the education of all branches of modern science in schools and introduction of Western learning by foreign professors engaged by governmental universities and Japan-

ese scholars who had made studies in Europe and America.

Medical science, however, was most advanced in Japan because of its early introduction into the country from China and later through Dutch scholars, and Japan made valuable contributions toward the progress of medical science of the world through the achievements by such bacteriologists as Dr. Shibasaburo Kitasato (1852-1931) and Dr. Hideyo Noguchi (1876-1928).

Dr. Ryokichi Yatabe (1851-1899), a disciple of Prof. Asa Gray of America, was the first professor of botany in Tokyo Imperial University and botany was taught in Japan as pure science for the first time. He made translations of Gray's "An Outline of Plants" and Morse's book on zoology, and wrote himself a book "Illustrations and Explanation of Japanese Plants." Dr. Jinzo Matsumura (1856-1928), his assistant, later became professor of Tokyo Imperial University, and published many books on botany. His works are considered an authority on botany.

Another well known botanist in Japan is Dr. Tomitaro Makino (1862-). He is better known as a civilian scientist than a lecturer in the university, and has contributed greatly to the botanical education of the masses of the people. He wrote many papers and books, among which may be named the serial work "Illustrations of the Flora of Japan," beginning with 1888.

Invention of the airplane is universally credited to Wright brothers of the United States of America in 1903, but it is seldom known that some 13 years earlier, the same was accomplished in this country by Chuhaichi Ninomiya, a medical officer in the army. It was on the night of April 29, 1891, at the Marugame parade ground that model airplane soared up to the sky and flew some 30 meters. It had canvas propellers back of the seat which could hardly be called a cockpit. The propellers were set in motion in the manner of a cyclist pedalling his bicycle. It is regrettable that in spite of the subsequent outbreak of the Sino-Japanese war (1894-1895) this was not commercialized.

In the line of arms, Murata's rifle in 1885 and Arisaka's quick-firing field-gun in 1898 are conspicuous and both served a great deal towards the cause of national defense.

In the field of electricity, the inven-

tion of the T.Y.K. wireless telephone perfected by Dr. Uchii Torigata in 1912 is perhaps most noteworthy. How the wireless telegraph invented and developed by Shunkichi Kimura and Matsunosuke Matsushiro in 1902 rendered the most vital service to the nation in the naval battle on the Japan Sea (May 27-8, 1905) hardly needs any comment. Another significant contribution was by Dr. Hideraro Otori who perfected the static oscillograph in 1911.

The machine for steaming raw tea leaves developed by Kenzo Takabayashi in 1885 revolutionized the tea producing industry of Japan and served in no small measure toward increasing the output of green tea in this country. Other items of interest are the noodle and vermicelli manufacturing machine by Terusato Masaki in 1888; salt making pans by Kasuke Takata in 1890; sugar solution evaporator by Tozaburo Suzuki in 1903; paste for resist-dyeing by Isaku Nishimuro in 1904; method of distinguishing male and female among silkworms by Dr. Shigetane Ishiwata in 1904; hygienic tin making material, commonly called lacquered tin by Kenichi Miyazaki in 1907; method of preservation of nets from rotting by Eisaburo Hidaka in 1908.

The hand flature by Naosaburo Minarikawa in 1892 and silk spinning by Seichi Sakane in 1907 served a great deal in bringing the respective industries to what they are today. Mention should not fail to be made of the name of Sakichi Toyoda who invented an automatic power loom in 1895 which is so powerful and efficient that it literally revolutionized the textile industry both in Japan and abroad. Other inventions of interest in this line are the net weaving machine by Sentei Hiroi in 1909, the fancy mat weaving machine by Suiki Isozaki in 1885 and the mat weaving machine by Noboru Terajima in 1902.

The mimeograph of Shinjiro Horii in 1894 is an interesting invention and some 850 patents are held of this printing machine and large quantities are being exported abroad. Some other machines invented which deserve special mention are: the water tube boiler by Baron Dr. Jiro Miyahara in 1897 magnet core for generators and motors by Dr. Keijiro Kishi in 1901; the axial and parallel flow waterwheel by Masataka Tazawa in 1909; and the improved rice pounding machine by Heizo

Ishikawa in 1911.

In the chemical field the refining process of zinc white by Jyujiro Mogi in 1897, "Aji-no-moto" by Dr. Kikunae Ikeda in 1908, "Adrenalin" and "Taka-diastase" by Dr. Jokichi Takamine in 1901 and 1909 respectively, "Ollzantin" or Vitamin B by Dr. Umefaro Suzuki in 1911, "Tetrodotoxin" by Dr. Yoshizumi Tawara in 1911, and lime nitrogen by Dr. Tsuneichi Fujiyama in 1911 are some of the most outstanding.

The foregoing inventions are some of the outstanding ones made after the Patent Law came in force in 1885. Some notable ones prior to that time being: Rikishaw by Yosuke Izumi, cotton flannel by Jyusuke Seto, and the dyeing process of the so called "printed" muslin.

The Eras of Taisho and Showa

The seeds that had been sown during the Meiji era began to sprout in all splendor after the advent of the Taisho era. Brilliant achievements marked the development of the scientific world of this country since the beginning of the Taisho era (1912-1925), some of which are mentioned below:

Process of producing lead monoxide powder by Genzo Shimadzu is perhaps the most outstanding achievement. Patented in Japan, England, U.S.A., Germany and France, the patent right was purchased by the U.S.L. Company of the United States of America in 1932. The celebrated high magnet steel known as M.K. magnet steel throughout the world, invented by Dr. Tokushichi Mishima, Professor at Tokyo Imperial University hardly needs any introduction. While it was considered theoretically impossible to produce a high magnetic steel of more than 250 oersteds, Dr. Mishima succeeded in producing a high magnetic steel of 900 oersteds to the astonishment of the whole world.

Indeed the appearance of famed scientists and inventors like Dr. Kotaro Honda, Dr. Masatoshi Okochi and Dr. Toragoro Tanahashi in close succession is highly felicitous. It is, however, well nigh impossible to make mention of each and every one of the numerous inventions made since the Taisho era. It would perhaps be pertinent here to introduce those scholars and inventors who had the privilege and honor of having been invited to the Imperial luncheon on two occasions, the first

taking place on December 11, 1930, and the second on May 23, 1939, as these gentlemen outshine all others in view of their glorious works accomplished.

The Imperial luncheon was granted on December 11, 1930, to a group of ten inventors consisting of the following: Umetaro Suzuki, inventor of the patent No. 20785, process of extracting abery acid out of rice-bran, and patent No. 39501, substitute of Sake which dispenses with the use of rice; Kyota Sugimoto, patent No. 27878, typewriter for Japanese, and patent No. 34521, type founding equipment; Kokichi Mikimoto, patent Nos. 29409, 33040 and 34138, pearl layer covering process; Tadaoki Yamamoto, patent No. 39641, synchronous motor, patent No. 30045, a special inductor alternator; Ryotaro Mitsuda, patent No. 32640, mercury lightning arrester; Chiharu Kakizaki, process of producing a prophylactic vaccine against cattle plague; Genzo Shimadzu, patent No. 41725, process of producing lead monoxide powder; Kotaro Honda, patent Nos. 32234 and 32422, special alloys; Tsunekichi Takuma, patent Nos. 23759 and 28173, steam generator and boiler water circulation accelerator respectively; Yasujiro Niwa, patent Nos. 84247, 84722, 85028, 85029 and 80775, transmission system, modulation system of photograph transmission, photograph transmission system, and commutation system and four others.

At the second Imperial luncheon held on May 23, 1939, another ten inventors had the privilege of being invited: Tokushichi Mishima, inventor of patent No. 96371, magnet steel containing nickel and aluminum; Masatoshi Okochi, patent Nos. 103718, 103995 and 104871, equipment for the production of electrolyte of hydrated magnesium chloride, magnesium electrolytic equipment, drying process of hydrated magnesium electrolyte respectively, and again patent No. 70144 covering the production of piston rings; Kinzo Okamura, patent No. 69920, oil shale carbonisation process; Tsunesaburo Uemura, patent No. 42972, dressing process of hematite and limonite ores; Toragoro Tanahashi, patent Nos. 101579 and 112035, production process of chromate, and patent No. 28944 covering the production process of chlorate; Hiroshi Ando, patent Nos. 80948 and 78309, multi-electrode vacuum tube and its connecting device, also patent No. 78713, synchroscope; Seichiro Asao, patent No.

80965, 93174 and 110633 all covering photocells; Issaku Koga, patent Nos. 95637, 117015 and 120478 covering piezo-electric oscillators, and improvement on quartz crystal; Kinjiro Okabe, patent Nos. 124419 and 124749, vacuum tubes for ultra short waves and micro waves; and Yasuhiko Asahina, patent Nos. 88562, 93222, 107423 and 110695, production process of paroxycamphor, and its isomer, production process of 7 π apocamphor carboxylic acid out of camphor oil and again production process of trans π oxocamphor out of isoketopinic acid chloride.

Notable Work in 1940-1941

Day-light Movie Screen The Riken, the Institute of Physical and Chemical Research, placed on the market a novel screen, which enables movie films to be shown in broad day light or under a brilliant chandelier.

Patented in England, France, Belgium, Switzerland, the United States and Canada, and with patents pending in other countries, this Riken De-Light Movie Screen, otherwise called "Tokyo Screen," was developed by Dr. Takeo Shimidzu of the Institute through years of hard and untiring research work. Although a casual inspection does not reveal any particular peculiarity, this screen is the fruit of an extremely complicated theory of optics.

Briefly, the Tokyo Screen consists of a mass of thousands of fine celluloid pieces in the form of lens, the back of which is painted in black, leaving the convex parts of the lenses unpainted. This makes the screen appear colorless in front and black on its reverse. When a beam is flashed through the screen from behind, for this screen is so arranged, each of the miniature lenses absorbs the beam, and the screen projects complete and clear vision of the picture on its front just as an ordinary film is projected by darkening the room.

The World's Largest 100,000 KVA Water Turbo Generator The Shibaura Division of the Tokyo-Shibaura Electric Company, which is technically affiliated with the General Electric Company of America, completed, at its Tsurumi plant in June 1940, a 100,000 KVA water turbo generator, creating an epoch-making engineering achievement ever accomplished in Japan.

This new water wheel generator is to be installed at the Suifu hydro-electric power plant on the Yalu River by which

this river which borders Chosen and Manchoukuo will be harnessed.

Upon completion, the proposed power plant will excel the famed power plant of the Hoover Dam, also known as the Boulder Dam, in the Black Canyon of the Colorado River in the United States. This plant is intended to furnish enough power to meet the requirements of principal cities both in Manchoukuo and Chosen lying in districts along the said river.

With vertical, revolving field and enclosed ventilation, this world's largest generator is capable of developing 100,000KVA at 125/150 r.p.m. 16,500 volts, three phase, 50/60 cycles, and 48 poles, with a power factor of 1-0.9. Having a total weight of 1,110 metric tons, with its rotor weighing 700 tons and main shaft 65 tons, this generator can manage a thrust load of 1,100 tons.

Natural Color Photography The century-old puzzle of natural color photography has now been answered by the Konishi-Roku, Ltd., otherwise known as the Rokuo-sha, Tokyo, one of the largest makers of cameras and photo supplies in Japan, who announced the attainment of natural color positive photographs through their own unique process, and incidentally tri-color films and chromogenic developing paper to be used in conjunction for the development of a still picture in natural colors.

The "Sakura" natural color film, as it is known consists of five layers of different thicknesses placed on a base of noninflammable celluloid. The first layer consists of emulsion which is sensitive to blue-purple light and absorbs yellow; the first intermediate layer which acts as filter at the time of photographing consists of yellow colloidal silver; the second emulsion layer which is sensitive to green light takes care of red; the second intermediate layer consists of red colloidal silver and works as a filter; the third and the last emulsion layer is sensitive to scarlet and takes care of blue.

In other words, the new natural color film which was developed by the enterprising makers consists of three layers having two intermediate layers with a total thickness of 3/100 mm.

The "Sakura" tri-color film and "Sakura" chromogenic developing paper were developed following the invention of the above film and are the first of their kind in the whole world. The instantaneous and simultaneous shoot-

ing of tri-color negatives and that by the use of an ordinary camera were perfected at the laboratory of the Rokuo-sha in the form of the tri-color film and this in conjunction with the patented chromogenic developing paper and the special developing process evolved constitute a most valuable contribution made by the concern to the photographic industry last year, when the nation was celebrating the 2600th anniversary of the founding of the Empire.

The tri-color film consists, as the name suggests, of a combination of three different films, the first layer or the film is of an ordinary emulsion of low light sensitivity without any color sensitivity, its back being covered by yellow gelatin; the second film is an orthochromatic emulsion film of medium light sensitivity with crimson layer at its back, and the third and the last film is of a panchromatic emulsion film of high light sensitivity with green layer at its back. These films are placed one upon the other in the order given and held in between two sheer glass plates.

Cosmic Rays Research Being Conducted by Nishina Research Institute The distribution of cosmic rays according to differences in altitude, at the time of the total eclipse of the sun, and according to differences in latitude on the sea, has been the subject of elaborate researches by Dr. Yoshio Nishina and his assistants of Nishina Research of the Riken, the Institute of Physical and Chemical Research. On the other hand a further study as to the infiltrating strength of the cosmic rays through the earth was conducted by the scientists deep in the Shimizu tunnel, Shizuoka prefecture, dropping to a depth of 3,600 feet in some places. Here installing measuring instruments and apparatus within a man-hole of the tunnel, the scientists labored and confirmed the theory that the said strength at points from 1,500 to 3,600 feet below the surface of the earth is in inverse ratio to the cube of the depth.

Further researches are being conducted at the same spot as to what constitute the cosmic rays, whether they consist of electrons alone or some other particles as well, which remains a perpetual enigma to the scientists.

Dr. Nishina in collaboration with Dr. Daigoro Moriwaki of Tokyo Higher School, is further working on the solution of another puzzle, namely, whether

cosmic rays would affect the heredity of all living things thereby giving rise to spasmodic anomalies (metamorphosis) through the use of fruit flies at the same spot where cosmic rays so rarely penetrate.

Accomplishment in 1940. Prof. Hideki Yukawa, of Kyoto Imperial University, for a theoretical study on the interaction of particles, forecasting the existence of mesotron in the cosmic rays; Prof. Toshiro Horikuchi, of Hokkaido Imperial University, for theoretical and experimental studies on the speed of chemical reaction.

For his successful experiments in changing hens into roosters, Prof. Kiyoshi Masui of Tokyo Imperial University was granted a prize by the Japan Agriculturists Association.

Engineer Yoshio Ishida of the Institute of Physical and Chemical Research was successful in developing a wool substitute by effecting a physico-chemical treatment of collagen obtained from whales after whale oil was extracted. The new wool substitute is reported to excel staple fibers in strength, elasticity, and thermal quality and is decidedly lower in its cost of production.

A synthetic fiber, which is claimed to be better in all respects than the much talked of nylon, vinyon or the P.C. fiber, and to have a strength four times that of natural wool, has been developed. It is known as "Synthetic Fiber No. 1" and is the invention of Dr. Ri Shokki, a research chemist and professor at the Chemical Laboratory of Kyoto Imperial University.

The albuminous substance, contained in the refuse of fish but wasted so far was discovered to constitute a fine material for making artificial wool at a plant of an artificial silk manufacturing company, Gifu city, Gifu prefecture.

Another addition to the host of fibrous materials was introduced in the form of *Typhala folia*, a perennial plant, commonly called bulrush or cattail, growing luxuriantly in swampy places along rivers and lakes throughout this country. Unlike other lines of fibrous materials the prospect of industrializing this novel grass, which is called gama among the Japanese, is highly encouraging. Prof. Takeshi Ninomiya of Otsuma Gijogakuin—Otsuma Polytechnic College—is the inventor. What requires further information regarding this grass is that its cars when treated by a special method offer

an ideal material for mixture with woolen yarn or cotton. A concern is already working on a commercial basis for the latter purpose.

The alluvial gold deposits of the Takikiri Canyon in Taiwan, which caused a nation-wide sensation is expected to be exploited in earnest commencing with 1942 and preparations to that end, such as road construction, etc. are now being pushed.

An effective anti-infantile paralysis vaccine was completed by the medical department of Osaka Imperial University after five years of research.

A wireless teletype was invented by a Japanese wireless operator in Hsinking, Manchoukuo. According to the test made between Dairen and Hsinking, there were only five mistakes out of 10,000 words transmitted and its speed ranged from 200 to 1,000 words per minute.

Japan's first power plant utilizing heat from hot spring waters will be established in the course of this year in Izu Peninsula, popular hot spring district in Shizuoka Prefecture.

A device for generating power on the strength of subterranean heat has been tested in Izu Peninsula, Shizuoka Prefecture and has proved successful by Dr. Fumio Oda, Professor of Kyushu Imperial University and his colleagues.

A synthetic sake, which can rank with the best brands on the market in quality, can be produced in only 24 hours from any cereal, even from potatoes, announced F. Nakajima, an industrial chemist at Osaka Imperial University. In spite of the short time taken for the manufacture of this synthetic sake it is claimed that it can remain fresh for three years.

The Utilization Bureau of the Commerce and Industry Ministry announced that they are contemplating the manufacture of fuel such as artificial petroleum, methane gas and briquettes on an industrial basis from sewage and garbage which accumulate in great quantities in urban districts.

Lubricant oil, indispensable for airplane motors, and hitherto produced from mineral matter, can now be produced in large quantities from animal matter as a result of the invention by Dr. Yusaburo Nagai of the Aeronautic Research Laboratory of Tokyo Imperial University, after nine years of indefatigable study.

The stereo statue, or the stereophotographic statue, is produced

through the application of the principles of the stereoscope camera. A solid statue with considerable artistic effect is thus produced through mechanical means. This optical invention was accomplished by Tsunehito Yamada, technician of the Japan Optical Company, Tokyo.

Two ferro-concrete treasure-houses in which to preserve the many art treasures of the 1,300-year-old Horyuji Temple at Nara have been completed within its compound after 27 months of labor. Built on the architectural style of 1,300 years ago, the two structures were designed by Dr. Chuta Ito, noted authority on Buddhist architecture, and other leading experts.

A super high-speed movie camera for use in various experiments at laboratories and in measuring phenomena in the course of high-speed operation of machines for many industrial purposes was consummated by Prof. Tatsuzo Fukubara of Hamamatsu Higher Technical School. While the camera has a photographing speed of from 2,000 to 9,000 frames per second for the present, the professor is striving to increase the speed up to 10,000 frames per second.

Liquefaction of coal which had been under intense study since 1928 by the Imperial Navy and the South Manchuria Railway Company was at last consummated, and on July 22, 1939, on the occasion of the completion of the Fushun Coal Liquefaction Plant of the S.M.R., all the experts concerned who had substantially contributed to the research were given recognition for their

DEVELOPMENT OF MEDICINE IN JAPAN

Before the infiltration of Western science into Japan, medicine as practiced or studied in this country was mainly "Kampo", or Chinese medicine, with such additional clinical lore as was gleaned by native experience and therapeutic methods fashioned by native genius.

Towards the end of the Tokugawa Era, different schools of medicine criss-crossed each other and a complicated situation developed. The Dutch, Chinese and Dutch combined, and pure Western schools vied with each other. The advocates of the scientific medicine of the West, however, had the hardest lot, hampered at every turn by the closed-door policy of the Tokugawa Shogunate. But the times changed and the seclu-

meritorious services. The industry has since been attempted at several other places, notably in Kyushu, Saghalien, Chosen, and North China, where the different processes of liquefaction of coal are employed.

An event of historical importance was the completion of the underwater tunnel connecting Shimonoseki and Moji. The junction was made on July 10, 1941, when the last screen of rock was pierced, opening direct land connection between Kyushu, and the main island of Japan. The tunnel is now enlarged, surfaced and will be served by transportation facilities, enabling the passengers to travel between Kyushu and the mainland dryshod.

The wired wireless telephony is now considered in this country. This is of carrier current system and is to utilize either telephone or electric wires. All that is required in the way of reformation is to install a tuning unit. The tests so far made at the anti-air raid drills are reported to have been successful and entirely satisfactory.

By means of non-loaded carrier cable, telephone service connecting Tokyo and Mukden, a distance of 3,000 kilometers was made possible and opened to the public. The Communications Ministry authorities were subsequently successful in their test communications over a distance of 10,000 kilometers by utilizing its multiplex circuit with a degree of clarity equal to that of ordinary telephone conversation within the city limits. When extended this could be a conversation between Tokyo and Chicago, U.S.A.

sion policy of the Yedo Government could not stem the tide of civilization and with the opening of Japan's ports to the West in 1848, the merits of the scientific medicine of the West came to be recognized by the intellectual class of this country.

Meiji Restoration The Meiji Restoration (1868) swept away the evils of feudalistic tradition and with them the obstacles to the adoption of the scientific medicine as developed in Europe. The Government proclamation of March 7, 1862, may be considered a landmark in the history of Japanese medicine as ushering in a new era of experimental medicine, for the proclamation gave official sanction to the adoption of Western medicine in this country. From this

time as physicians and surgeons were engaged from abroad and Government medical colleges were established.

Medical Science During the Meiji Era (1868-1912) and After

Some 80 years have passed since the Meiji Restoration and now there are throughout Japan proper 27 Government, public and private medical colleges including the renowned medical department of Tokyo Imperial University. Each year these institutions are turning out 2,300 or more graduates. The number of registered practising physicians and surgeons in 1935 was 51,837. The number of medical scientists holding the doctor's degree was 11,894 in 1930, including men of the caliber of late Dr. Hideyo Noguchi, engaged in instructing and training rising scientists. Besides the regular medical colleges, there are innumerable specialist institutes.

A brief survey of the development of medical science after the advent of Meiji era reveals that during this period medical knowledge was imported chiefly from Germany, but it was only after the outbreak of the First European War that the medical men in this country got an opportunity of manifesting their full abilities. Instead of going abroad, they had then to study by themselves and develop upon what had been transplanted by the earlier scholars.

The present highly advanced state of the science owes entirely to the painstaking researches and laborious efforts of the pioneer scientists in those early days. It would hardly be an exaggeration to say that Japan today occupies a place in the first rank among medically advanced countries of the world, for this country has completely mastered the best that Western science has to offer and has developed techniques all her own and best suited to the physical and mental peculiarities of the Japanese people.

Medical science has made phenomenal advancement in the past 20 years, led chiefly by the development of bacteriology, the discovery of innumerable viruses, which in turn have been instrumental in the advancement of immunology, serology, chemotherapy, etc.

Endocrinology Advance in this field has served to accelerate the progress in anatomy, physiology, pathology and

pharmacology, proving highly effective in clinics and therapeutics. Further in cooperation with organic chemistry, extraction and synthetic production of pure hormones have now been made possible.

Dietetics Here too in conjunction with organic chemistry properties of hormones have been clarified and the success in synthetic production has led to the exploration of the still unenlightened field of physiology, pathology and pharmacology, the result of which has been employed in clinics in numerous instances.

X-ray Generator and Discovery of Radioactive Elements Progress and improvement made in X-ray generators; discovery of radium and other radioactive elements, discovery of neutron, electron and proton in the atomic physics, and the artificial production of radioactive elements have served to hasten the progress in the science of radioactivity, leading to its application in manifold directions such as diagnosis, therapeutics, etc. Its effect in the curbing of heredity is also studied in recent years.

Electron Microscope Invention of the electron microscope now enables scientists to survey the so called invisible viruses, while the X-ray spectrum has clarified the molecular arrangement which in conjunction with colloid chemistry has opened up new fields in biochemistry.

Physics The scientific process of harnessing the ultra-short wave and the super-short sonic wave is already finding useful application in clinics, and its value is destined to grow.

Electro-physics Medical applications in the field of electro-physics have been manifold. The electric cardiometer has opened up a new vista in physiology, pathology and pharmacology of the heart, while chronaxy has done much to clarify the physiology, pathology and pharmacology of muscular action. On the other hand by measuring the operating current of the brain a new light is being thrown on physiology, pathology and pharmacology.

Colloid Chemistry Extensive contribution to biochemistry including immunology has been made by the progress in colloid chemistry.

Precision Machines and Instruments Stupendous contribution has been

made to the medical science by the development in precision machines of all kinds, notable among them being the super high speed centrifuge used for the separation of invisible viruses or for the measuring of molecular weight of macro-molecules, apparatus of micro-methods for the advancement of cytology and bacteriology. The fact that micro-analyses of blood and body tissues have now been facilitated is due to the progress of microchemical quantitative analyses. Application of colorimeters and refractometers in clinics has been noteworthy.

Isotopes Isotopes, especially sodium, iodine, phosphorus and iron having radioactive properties have been harnessed for metabolic experiments and are producing salutary results. These are bound to make further development.

Organic Chemistry Organic chemistry including pharmacology is making big strides in close collaboration with the progress in other branches of medical science, as is proven by the appearance of a large number of medicines of undisputed effectiveness.

Flying Illness and Calsson Disease Following the progress in aircraft and submarines, there appeared diseases which were total strangers to our forefathers, and this subsequently gave birth to new researches of flying illness and calsson diseases. On the other hand researches in endemic diseases have led to the advance of medicines for colonial conditions. That these will play an important role in future need hardly be said in view of Japan's southward advance which is destined to be made in the coming years.

Industrial Medicine Along with the advance in industries, there has come the need for special medicines for laborers and factory workers. Important research has been done on prophylaxis against diseases liable to be caused by poisoning and toxication.

Hygienics Hygienics including prophylaxis as well as the problems of food, clothing and habitation, has received great attention. From prophylactic medicine, it has advanced to the science of living and then to the science of welfare in general, encompassing within its sphere not only pure medicine but all phases of natural science including physics, chemistry, engineering, biology, agriculture, meteorology, and veterinary medi-

cine, and even psychology and economics, and this field of research will no doubt make further advance in close cooperation with all the sciences involved.

Anthropology Another science which cannot be lost sight of is anthropology, which through archaeological and morphological studies has now developed in the form of ethnology based on the studies of vital statistics, color tones of the skin and hair, characteristics of the blood, psychological peculiarities, etc., incidentally serving as a key to the solution of the problem of the racial relations between the Japanese and other peoples of the Orient.

Pathology Pathology being a basic study of medical science, the range of subjects covered by researches on this subject is as extensive as it is diversified. A glance at the reports on researches made in the past few years more than suffices to give an idea of the present situation of this department.

Numerous doctors have been awarded prizes from societies and institutes both at home and abroad, for their contributions to pathological research. Some notable prize-winners are: Dr. Fujiro Katsurada and Dr. Gotchi Fujinami for their study on distomum haematobium japonicum; Dr. Katsuburo Yamagiwa for his research on artificial cancer, and Dr. Koryu Sasaki for his research on the same subject; Dr. Atsushi Tawara for his contribution on stimulus conducting system of the heart; Dr. Kenji Kiyono for vital staining; Dr. Tomosaburo Ogata for his research on beriberi; Dr. Rinya Kawamura on lipoid; Dr. Yutaka Kon on argyria; Dr. Seizo Katsunuma on oxydases.

Special mention should be made of the contribution made by pathologists in general to the researches of beriberi, distomum haematobium japonicum, distomatosis hepatitis and distomatosis pulmonalis, as well as all other endemic diseases, parasitism, epidemics, cancer, etc.

Bacteriology Numerous treatises have been contributed up to the present in the field of bacteriology, and outstanding work has been done in this field of medical science. Surveying chronologically the following may be mentioned among the more important contributions.

Discovery of spirochaeta ikterohaemorrhagiae japonica by Dr. Ryukichi Inada, Professor at Fukuoka Medi-

cal College and Mr. Yasushi Ido, Assistant Professor of the same college in 1915 was an outstanding work during the Taisho era (1912-1926); in 1917 Dr. Kenzo Futaki and Dr. Kikutaro Ishi-wara of the Infectious Diseases Research Institute discovered spirochaeta of rat-bite disease; in the course of 1914-1917 bacillus of cholera infantum was discovered by Dr. Seinosuke Ohara and Mr. Mitsugu Minoda; in 1925 research on tularaemia infectious from the hare was reported by Dr. Hachiro Ohara; since 1923 researches on rickettsia tsutsugamushi had been conducted by Dr. Matao Nagayo, Chief of the Infectious Diseases Research Institute, Doctors Yoneji Miyagawa, Tokushiro Mitamura, and Takeo Tamiya of the same institute, as well as by Dr. Norio Ogata, Professor of Chiba Medical College, and Dr. Rinya Kawamura of Niigata Medical College, and these as well as the researches on typhus mandchuricus and typhus exanthematicus by Dr. Makoto Kodama in 1932 had been the forerunner which led to the numerous researches on the same disease in this country. The same remark applies to the research of preventive inoculation against rabies by Dr. Shinkichi Umeno in 1923-1924 and also to that of hemophilic bacillus by the experimental researches on the composition of blood which is essential in the culture of influenza-bacillus by Dr. Masafumi Terada since 1921.

Mention should also be made of the culturing process of anaerobic bacillus developed by Dr. Shogo Hosoya of the Infectious Diseases Research Institute in 1926; research on streptococcus, especially hemolytic streptococcus by Dr. Rokuzo Kobayashi, Professor at Keio University since the advent of the Showa era (1926); research on immunization against pestis by Dr. Kikuo Kurachi of the Dairen Sanitary Research Institute in 1936; studies on small pox virus by Dr. Nakamura, Professor at Hokkaido Imperial University, since 1920, as well as by Dr. Toyofumi Otahara, Professor at Kumamoto Medical College on the same subject in 1924, and subsequently on small-pox by Dr. Jokai Iguchi of the Metropolitan Police Board.

Outstanding researches have been conducted, since 1935, on the virus of the fourth venereal disease by Dr. Ikuzo Toyama, Professor at Tokyo Imperial University and his associates, as well

as by Dr. Yoneji Miyagawa, President of the Infectious Diseases Research Institute and his associates; on encephalitis epidemica japonica by the Committee of the Foundation for the Promotion of Scientific and Industrial Research of Japan, headed by Dr. Ryukichi Inada, and by other workers conducted independently, and again a report published on the same subject by Professor Terada.

The research on Dick toxin by Dr. Koji Ando, President of the Dairen Sanitary Research Institute since 1927-8 and that of Dr. Hidetake Yahagi, of the Infectious Diseases Research Institute, on preventive inoculation against scarlatina by means of toxoids since 1937, paved the way to a clear analysis of the virus of scarlatina and its prophylaxis.

Anatomy Constituting a part of biology, anatomy is but one of the primary studies of medical science, and as such it is less conspicuous than other departments of the science. Up to the present there have been three scholars in this line who received the Imperial Academy prizes for their excellent researches: Prof. Kumakatsu Kosaka of Okayama Medical College on the origin of cranial nerves in 1913; Prof. Gennosuke Fuse of Tohoku Imperial University on anatomical researches of the brain in 1921; and Prof. Buntaro Adachi of Kyoto Imperial University on the artery of the Japanese race in 1930.

A survey of this department can be made most effectively by glancing through the special lectures delivered since 1928 at the annual meetings of the Anatomical Society of Japan; on the embryology of the palate and the cause of its cleft by Prof. Inouye of Tokyo Imperial University in 1928; histological study by means of super-microscope construction by Prof. Funooka of Kyoto Imperial University in 1929; histological survey regarding the antagonistic action of potassium and lecithin against that of calcium and cholesterol by Prof. Kosaka of Okayama Medical College and on the anatomy of the Japanese by Prof. Adachi of Kyoto Imperial University in 1930; on Aschoff-Tawara's bundle by Prof. Shindo of Kyushu Imperial University, and on microscopic and geometrical computation by Prof. Okajima of Keio University in 1931; anthropology of the native in Oceania by Prof. Hasebe of

Tohoku Imperial University in 1932; on embryology of the muscle by Prof. Nishi of Tokyo Imperial University and on the construction of cell nucleus by Prof. Saguchi of Kanazawa Medical College in 1933; on front-occipital lines of the brain by Prof. Shimada of Kyoto Imperial University, on the fertilization of eggs of amphibious Urodela in Japan by Prof. Kunitomo of Nagasaki Medical College, and on the appearance of latent heredity in the abnormal genitals by Prof. Ogawa of Kyoto Imperial University, all in 1934; on the embryology of the primitive kidney (Wolf's duct) of the Japanese by Prof. Shikiharu of Okayama Medical College, and exhibition of human bones in the stone age by Dr. Koganei, Professor Emeritus of Tokyo Imperial University, in 1935; on the computation of correlation coefficient by Prof. Uyeda of Keio Imperial University in 1936; on organogenesis of amphibia in Japan by Prof. Kudo of Niigata Medical College, anthropological survey of the physiognomy of the Ainu by Prof. Yamazaki of Niigata Medical College, and on the artificial polyembryony by Prof. Morita of the Jikei Medical College, all in 1937; on the embryology of the membranous labyrinth and its surrounding organs by Prof. Kotke of Chiba Medical College, and on the histological differentiation of the cortical tissues of the brain by Prof. Hiramoto of Kyushu Imperial University in 1938; on the silver plating and its application developed by Prof. Tomita of Osaka Imperial University, and on the differentiation of the lymphatic by Prof. Kihara of Kyoto Imperial University, in 1939; on the anthropological features of human bones found in Hokuriku districts by Prof. Okamoto of Kanazawa Medical College.

A survey of the work done by the Anatomical Society of Japan reveals that the trend of the major part of research has been in the direction of the central nervous system and experimental embryology. While cytology has made notable progress, studies by means of tissue culture are practically nil and those of chromosomes are very few. Among the reports on systematic anatomy and topographic anatomy there are only a small number which treat with women and children. Equally deserving of attention are the morphological studies based on genetics of mankind which seem to have been

neglected. The anthropological studies of the Ainu and other races are bound to be made vigorously in future in addition to those of other races inhabiting Oceania.

Biochemistry Development of biochemistry in this country owes almost in its entirety to the progress in the quantitative microanalyses, as it incidentally paved the way for the application of biochemistry in actual clinical work.

Subsequently as a result of further studies, researchers began to select themes of a limited and specific nature rather than follow along the general lines, as for example: enzyme chemistry, amino acid and its intermediate metabolism, bile acid, biological oxidation-reduction process, varying processes of quantitative analyses, intermediate metabolism of sugar, lipid chemistry, general metabolism, protein chemistry, dietetic chemistry, vitamin chemistry, endocrinology, etc.

In the early years of development in this line of medical science, practically all researchers were either internists or pediatricists. Subsequently their number greatly increased and this gave rise to a society of biochemists called, "Seika-Kagakusha Yoi-no-kai" in 1922. It was at one of the meetings of this society that the late Dr. Katsumi Takahashi made an announcement on vitamin separated from live oil. This society was later absorbed into the Society of Biochemistry in Japan, and the subsequent development of the science has been phenomenal. Some notable researches brought forth before the annual meetings of the society are: intermediate metabolism of tryptophan by Prof. Yashiro Kotake of Osaka Imperial University; bile acid by Prof. Tael Shimizu of Okayama Medical College; metabolism of scurvy by Prof. Takeyoshi Nagayama of Tokyo Jikei Medical College. All these have been studied exhaustively over a period of 20 or 30 years in the past, and their reports have drawn the attention of medical men in all parts of the world.

Other researches of interest are the one on the quantitative analyses of vitamin C by Dr. Akiji Fujita of the Kitazato Infectious Diseases Research Institute and the other on octopin by Asst. Prof. Akashi of Kyoto Imperial University.

Medical Jurisprudence The foundation for this department of medical science in this country was laid largely as a result of the efforts of Dr. Sadanori Mita, professor at the Department of Medical Jurisprudence of Tokyo Imperial University, after he took up this post in 1920. During his tenure of office themes were given in large numbers along this line and particularly along the line of serology and the science made big strides.

The Society of Medical Jurisprudence in Japan was established in April 1914 by Dr. Kuniyoshi Katayama, Professor at Tokyo Imperial University, notable lectures delivered at some of the annual meetings of the society since then being on the following subjects:—Hereditary of blood-type, by Dr. Yoshimaro Tanaka, Professor at the Agricultural Department of Kyushu Imperial University, in 1927; blood-type and temperament, by Dr. Takeji Furukawa, Professor at Tokyo Girls Higher Normal School, in 1928; on individuality of cells, secretions, and body-cavity fluid due to agglutination of human blood corpuscles, by Dr. Hajime Asada, Professor at Tokyo Women's Medical College, in 1929. At the annual meeting held the next year, 1930, some 103 lectures were delivered mostly on blood-types and serological researches, among them being a significant lecture on blood-types by Dr. Furuhata, Professor at Osaka Medical College.

The lectures which attracted much attention in the subsequent years were: on lipoid antigen—antibody reaction, by Prof. Yunosuke Kagaya of Niigata Medical College in 1932; also at the same meeting Prof. Mita of Tokyo Imperial University denied the M.N.P. by Landsteiner; on the relation of the reaction of pharmaco-toxins and physical conditions by Prof. Matalchiro Konami of Okayama Medical College in 1933; on the value and quantity of precipitine by Dr. Takeo Sato, Professor at Tokyo Imperial University, in 1934; on the functions of the lungs in the intermediary metabolic change by Professor Kazutane Nikaido of Kanazawa Medical College in 1935; on the specificity of species and organs viewed from two immune bodies by Prof. Tetsuro Ishikawa of Chiba Medical College in 1936; on the toxin like substances produced by abnormal body temperature by Prof. Atsuro Nakata and Asst. Prof. Omura of Osaka Medical College in 1937; on the decom-

position of a corpse by Prof. Chusetsu Enda of Kyoto Imperial University in 1938; on the registry and identification of finger-prints by Prof. Kyosuke Komiya of Nagoya Imperial University in 1939; on the temperament viewed from the reaction of precipitine by Prof. Harumitsu Holo of Nagasaki Medical College in 1940.

Hygiene Of all the fields of medical science, the one which elicits foremost attention is perhaps prophylaxis, which aims at the emancipation of men from the danger of contagious diseases and allows them to enjoy their full span of life and die a natural death. Of course the mission of prophylaxis is not confined to mere prevention of diseases, but also includes the elucidation of the causes and motives of all diseases which are liable to be occasioned constitutionally, environmentally, socially and economically thus making it possible to devise ways and means for the removal of these conditions. Hence the future of prophylaxis is bound to be closely connected with social reorganization.

In the curriculum of medical education in this country, the department of hygiene has been in existence from the very beginning of its history, and bacteriology has for long constituted a part of the hygiene department. The rapid advance of bacteriology in recent years has separated this field of science from hygiene with the result that the latter has remained in a state of torpidity for several years. However, in the Kyoto Imperial University, researches were made assiduously in this rather neglected field of science, laying the foundation for experimental hygiene for future development.

Another institute which contributed much towards the development of prophylaxis was the department of hygiene established in the Keio University for the first time in the history of medical education in this country under the support of the Rockefeller Foundation.

Simultaneously with the rise of prophylaxis, studies in racial welfare have been progressing as vigorously as in the other. This trend became particularly noteworthy since the outbreak of the Manchurian Incident in 1931. The increasing necessity of racial welfare has led both the Government authorities and medical societies to concentrate their efforts for the promotion of this line of medical science, and thoroughgoing researches are being conducted on the

problems of population, heredity and eugenics.

The Population Problem Research Institute came into being in April 1939, succeeding the Council of Population Problems which had been working exhaustively prior to that time, and efforts are being directed toward a wholesome increase in the population of this country. While the imminent question of the population problem is centered on the quantitative factor, qualitative factor is demanding such attention in recent years, and as a result, the problem of eugenics is studied for the maintenance and increase of superior elements and elimination of inferior ones, and even the question of sterilization is being considered at present.

Pharmacology The outbreak of the First European War produced a considerable effect on the medical science of this country, pharmacology being no exception. Until that time pioneers in this field of science used to study abroad, and with what knowledge they acquired, they engaged in their experimental researches and instructed the younger scholars, but this practice was discontinued. They had begun to carry out their researches independently of the West, and this incidentally served for the development of the science in this country, with the two universities in Tokyo and Kyoto playing prominent roles.

To define the main currents which constitute pharmacology in Japan is a rather difficult task, as it is exceptionally diversified. In a word, it can be said that they mostly consist of experiments on excised organs or *in situ* and from these the reactions of a medicine on a body are observed. As pharmaco-dynamical method is being used in recent years, this branch of medical science has become all the more delicate and complex. For experimental methods, both histological as well as bacteriological methods are adopted to some extent.

Regarding the materials used for experiment, researches using alkaloid and glycoside are still going on briskly, while the autonomous nervous toxin is employed for the determination of the acting point of the toxin in many instances, and the properties of these are being studied exhaustively, the experiments being performed on every organ and on all sorts of animals.

While vitamins had been studied

formerly to a large extent, they seem to have been superseded by hormones in recent years, the latter researches being conducted particularly in regard to sexual hormones.

Of all the excellent results achieved in the department of pharmacology, the most outstanding is perhaps the discovery made by Prof. Kenzo Tamura of Tokyo Imperial University regarding the use of camphor as a cardiotonic, camphor, when applied to the body, being oxidized and turned into a substance having a heart strengthening action. The professor, subsequently, found a way of obtaining the said camphor-oxide by using dogs, which is, as is well known, marketed today by the name of Vitacampher. Vitacampher is the compound of allo- π -oxo-camphor and trans- π -oxo-camphor.

The entire attention of the society is now concentrated on the efficacy of Digitalis, and the fact that its toxic power does not correspond to its effective power has become fairly definite today. Mention should be made in this connection of the laborious work of Dr. Kikujū Tokita, who has been making comparative studies of all kinds of medicine obtained from every country in the world with the exception of the U.S.A. Especially interesting is the chromosome duplicating method by means of Colchicin.

Parasitology The inception of parasitology in this country dates back to 1886, when Prof. Iijima, reputed to have been the first parasitologist in Japan, returned from his extended studies abroad. Until the middle of the Meiji era (1868-1912), however, this department confined its sphere of activities to the discovery of new parasites and their morphological studies, but it soon extended to pathological studies of parasites, and later their biological aspect, including the cycle of development of parasites, and later prophylactic studies began to be made. The researches advanced from nematoda and cestoda to protozoa and insects, and partly stimulated by the advancement in this department of medical science abroad, the number of researchers engaged in this line also increased steadily.

Today, parasitology in Japan is in every way equal to that of the advanced countries of the world, largely owing to the efforts of the Society of Parasitologists organized shortly after the Great

Earthquake and Fire in 1923. This society was the precursor of the present society called the Parasitological Society of Japan, established in February 1929.

Mention regarding the existence of *distomum haematobium japonicum* was made as early as 1847 by Yoshimichi Fujii, but its eggs were not found until 1902 and the parasite was discovered two years later by Dr. Fujio Katsurada. It was, however, ten years later that Doctors Keinosuke Miyairi and Minoru Suzuki ascertained its intermediary host, elucidated its cycle of development and determined the channel of infection.

Regarding *distomum hepatis*, its primary as well as secondary intermediary hosts were discovered in 1915, the nature of which was elucidated by later scholars. Mention should be made in this connection that the foregoing discoveries were made as early as 1875 by Sosaku Ishisaka, but since his description was not scholarly, it did not come to the notice of the scholars in his time.

With regard to somatocyst of miracidium, this was ascertained by Dr. Iijima as well as Dr. Kanji Nagano in 1926, the latter developing a method of destroying "Mame-tanishi" a species of mud-snail, which is the primary intermediary host, found by chance in a water-fowl. This is believed to be quite effective in the prevention of *distomatosis hepatis*. Subsequently the cycle of development of *distomum huski* was determined by Dr. Koan Nakagawa in 1920.

In 1911 Dr. Sadashi Yokogawa discovered Yokogawa's *distomum heterophyes* known by his name, and completely disproved the long established belief of taking its eggs as those of *distomum hepatis*, and this was further verified by the discovery of the life-cycle of the primary intermediary host in 1916 by Dr. Masatomo Muto. In 1915 a noxious *distomum heterophyes* was discovered by Dr. Yosaku Onji and the secondary intermediary host was recognized, and this was followed by the discovery of the primary intermediary host by Dr. Hajime Asada in 1928, which shed much light on the cycle of development of *distomum heterophyes*.

Although the history of nematoda is long, it may be pointed out that it was first discovered by Dr. Scheube in Kyoto, and its mother worm of *Sparganum Mansonii* was defined by Dr. Shiro

Yamada and Dr. Sadao Yoshida in 1917 and 1918 respectively, and two years later the cycle of development thereof was made clear by Dr. Tachyu Okumura. The morphological analyses of *diplogonoporus grandis* discovered in Japan in 1882 was completed by Dr. Sadao Yoshida and Dr. Ryozo Takano in 1923. Others worthy of mention in this connection are the discoveries of *Sparganum proliferum* by Dr. Masao Yamamura in 1904.

It was Dr. Kinnosuke Miura who discovered ascaris of non-fertilization. In this connection Dr. Sadao Yoshida proved in 1917 that there are also some cases of infiltration of the worms through coelom against Stewart's theory of infiltration only through vascular system; he further established the theory of inessentiality of an intermediate host through experiments on men. Particularly world famous are the experiments on men of ascaris of pigs conducted by Koino brothers, thereby proving the impossibility of the growth of the worm in men.

Regarding the researches as to the pathological effect of ascaris, various reports have been made abroad with reference to the coelomic fluid, and those being conducted by Dr. Tan Kozumi and his associates are outstanding in this connection. Mention should also be made regarding the relation between lack of Vitamin A and the infection from ascaris. Some controversies took place as to the infection from *ancylostomida*, but what deserves special mention in this connection is the treatise published, in 1925, by Dr. Tojiro Inadome, which proved that when *ancylostomida* were made to infect through the skin of other animals, they remain for years as parasites in the abdominal muscle of the latter, which report came as a complete surprise to the parasitologists in those days. What is of international importance in this connection was the elucidation made in 1913 by Dr. Kotaro Jimbo, who noticing the confusion of the eggs of *ancylostomida* with those of *trichostrongylus orientalis*, with the incidental assumption that the latter are identical with *trichostrongylus instabilis*, and further since some Japanese emigrants had been denied entry into the United States of America in view of the alleged confusion, called the attention of that Government to this fact and the confusion was subsequently corrected thanks to Dr.

Jimbo's elucidation.

While parasitology has thus advanced to a high level, there is a comparative lack of research in the biological aspect of the parasite. Perhaps this is due partly to the fact that artificial culture of parasites is not yet quite well developed, and it is believed that parasitologists in Japan will have to steer the course of their future researches along this direction.

Internal Medicine The department of internal diseases can be likened to a tall tree from the trunk of which branch out many boughs large and small. For instance, pediatrics today is a full-fledged department by itself, but it can hardly be denied that it forms a part and parcel of the internal disease department; the same remark applies to gastrology, phthisiology, epidemiology, and endocrinology.

A survey of the reports of the Society of Internal Diseases of Japan reveals that in the early years of the society, reports invariably dealt with broad subjects such as phthisis, contracted kidney, nephritis, and beriberi, but today researches treat in more details as to the cause, pathology, and therapeutics, to such an extent that these subsequently have given birth to independent societies of phthisis, digestive organs, infectious diseases, etc.

Several processes have been introduced to ensure accurate diagnosis in treating the patients of internal diseases, among them being Widal-Gruber's reaction and Wassermann's reaction which are followed by the use of serum reaction in the diagnosis of a malignant case of tumor, although these are not as yet completely established. Mention should be made in this connection of the practices of X-raying the stomach and intestines by means of bismuth preparations, the pouring an iodine oil like Ipiodol in the trachea, the injection of chemical into the gall bladder and the kidneys.

In the field of chemotherapy the appearance of salvarsan proved revolutionary in treating syphilis and nervous diseases caused thereby, although fear is entertained in this country as to the abuse of this medicine by overemphasizing its efficacy.

Another item which called forth abruptly in recent years and is claiming attention forcibly is a sulfanilamide compound for stamping out gonorrhoea and other exciting suppurations, al-

though here too abuse in the use of this novel medicine is noticed.

Another pet in therapeutics in recent years is vitamins of all kinds. A host of vitamins hardly dreamed of 20 or 30 years ago are now asserting their presence vigorously: A, B, C, D and E and complexes thereof, and their activities are as effective as they are extensive. Mention should also be made as to the addition of new vitamins K₁ and K₂ and quite recently vitamin P.

In the field of organotherapy, the first and foremost is the variety of hormones, substances extracted from thyroid gland, suprarenal gland, pancreas, pituitary gland, pineal gland, testicle, and ovarium. There are a host of medicines in this line, of which the most remarkable are insulin, pituitrin, spermin, ephorin, etc.

Serums can be divided into two groups: prophylactic serum and therapeutic serum, and are being used extensively for diphtheria, typhoid, dysentery, tetanus, streptococcus, etc. Of vaccines, tuberculin is widely used and is considered essential both for diagnostic and prophylactic purposes, especially in the case of rabies.

Phthisiology Until the birth of the Society of Phthisiology in January 1923 reports on researches in this department of medical science were made at meetings of the societies of internal medicine, hygiene or pathology individually. With the birth of the society, however, the number of such reports at its annual meetings increased by big strides: from only 31 at its initial meeting in 1923 to 161 in 1940 and as many as 170 this year. Some of the salient themes at these annual meetings follow:

On the subject of vaccine in connection with therapeutic problems, reports were made at meetings from 1925 onwards on the prophylactic and therapeutic effects of A-O by Dr. Raikichi Arima and his associates, the annual meetings having been highly animated by criticisms and debates on the subject for some years.

In the field of chemotherapy, notable among the reports were those on copper compounds by Dr. Daijiro Iwasa at the initial and subsequent meetings followed by those of Dr. Shuzo Sato of the Infectious Disease Research Institute from about 1927 onwards. These doctors were succeeded by Dr. Tonoji Terao on the curbing of the

growth of tubercle bacillus.

In 1936 Prof. Eiji Arima dealt with the therapeutic action of thymofogen and in the subsequent two or three years further reports were made by the professor and his associates. In 1939 Dr. Hideji Hasegawa reported on the results obtained during his experimental researches in the chemotherapy of tuberculosis.

It was in 1927 that a report on pneumothorax therapy appeared at the annual meeting of the society for the first time by Dr. Hideta Nagai. Since then the subject was dealt with by numerous participants at the subsequent meetings and the total number of themes related to this subject at the meeting of 1930 numbered as many as 30.

The first report on the removal of diaphragmatic nerve was made in 1928 by Dr. Hideo Ozono and his associates. In 1931 Makoto Marukawa and Dr. Hideo Sakamoto were responsible for the report on thoracoplasty. Quite a number of reports were made on mass examination in the last two or three years, some 33 reports having been presented at the annual meeting of 1940.

In 1924 the society had the privilege and honor of being graciously accorded a monetary gift by His Majesty the Emperor in recognition of its meritorious activities.

Surgery The Society of Surgery of Japan has the longest history among the medical societies in this country, its first meeting having been held in April 1890.

Until about 1900 the reports at the annual meetings chiefly dealt with symptoms and conditions of illness, but from about this year onwards biological tests were also reported and it was from 1929 that not only biological tests but also clinical experiments began to be reported, placing the science on an equal level with that in other advanced countries of the world.

The present position of the society in Japan can be well grasped from the interesting reports made at its annual meeting held this year at the Tokyo Imperial University. Prof. Masaya Araki of Kyoto Imperial University reported on the surgery of the pituitary body and its neighborhood. He announced that the tumor of the pituitary body, as long as it is on the Turkish saddle, can be cured not only by its total removal but also by its partial removal, and while the tumor in the

third ventricle is impossible to be operated, that out of the Turkish saddle can be operated although not without attendant difficulties in its execution. His operating method consists in reaching the tumor within the dura mater through the frontal region and the removal of the tumor being effected by breaking its capsule. He also cited the important points to be observed in executing this method of operation.

Some exhaustive reports were made by Prof. Seiji Tsuda on acute cases of pancreatic necrosis, its cause and prognostic effect.

Prof. Masao Tsuzuki of Tokyo Imperial University made public his statistics on surgical tuberculosis to the effect that of all the cases of tuberculosis, 10 to 22 per cent require surgical operation, and that tuberculosis of the lymph gland occupies 35 per cent of the total cases of surgical tuberculosis. Again, of these cases of surgical tuberculosis, those combined with pulmonary tuberculosis approximated 37 per cent in early stage; 11 per cent in non-progressive stage, and 30 per cent in progressive stage, and those whose lungs were not affected were 20 per cent.

Of all the patients suffering from surgical tuberculosis, those who can be cured are those suffering from tuberculosis of bones and joints (with the exception of spinal caries) and of the lymph gland, especially when the pulmonary symptom is not serious. These are followed by the cases of tuberculosis of the thorax and the peritoneum. The cases of tuberculosis of the intestines and the anus are regarded as partial symptoms and their prognoses are discouraging.

Interesting reports were also made regarding military surgery: on abdominal wounds by Surgeon Commander Tomita, and on shrapnel and bullets lodged in the entrails of the wounded by Surgeon Major-General Ibuka. The fact that the latter surgeon was successful in removing such objects out of the lungs and the thorax in numerous cases without a single case of failure is worthy of special mention.

Orthopedics The history of orthopedics in Japan is longer than one can easily surmise since it traces back to the days of the Tokugawa Shogunate (1603-1867) when part of this medical science was practised by Judo experts under the name of a profession called

Sekkotsu-shi or bone-setters. The chair of orthopedics, however, was not installed at any medical college until 1906, when one was inaugurated at the Tokyo Imperial University and the chair was offered to Dr. Tashiro and another was opened at the Kyoto Imperial University and was occupied by Dr. Michiji Matsuoka in the following year. The Society of Orthopedics in Japan was established in 1926.

A new departure in orthopedics in recent years is the establishment of an institute for the protection of the deformed and the crippled as an enterprise of social welfare. The state of such protective institutes abroad was reported in detail by Dr. Kuniyuki Katayama of the Jikeikai Medical College some dozen years ago as a means of urging the establishment of such institutes in this country, and the same subject was again taken up by Dr. Kikan Takagi in 1934.

A census of the deformed and crippled was conducted in 1933 for part of the city of Tokyo and it was proved that their figure was by no means small. With the realization by both the Government and the people of the keen necessity of establishing protective institutes for the unfortunate people, a number of institutes were built. Of these mention should be made of the home for the wounded built within the compound of the Welfare Ministry, and while such installations are yet far from being ideal, it is nevertheless encouraging to see an increasing number of such institutes and the general cooperation of the nation for the cause of social welfare. Especially since the outbreak of the China Affair in 1937, the importance of orthopedics in the military and industrial fields has become highly pronounced.

A notable discovery which is of striking importance in this connection, is the discovery of certain chemicals for hypodermic injection for sarcopoleptic purpose made by Dr. Kenzo Takahashi, otorhinolaryngologist, Tokyo. Unlike imitations of the same kind, both in Japan and abroad, the chemical liquid, once injected, does not cause deformation after a lapse of years since what is injected turns into flesh in about three weeks' time and with it a slight improvement in physiognomy can be effected with ease without resorting to any surgical treatment whatever.

Obstetrics and Gynaecology Late in

development has been this line of medical science in this country, having been left for long to the care of midwives. Perhaps the first record worth mentioning in this department was the extirpation of the uterus through the vagina effected by Prof. Gentatsu Hamada in 1891. Against myoma of the uterus in those days, injection by means of ergots or ovariectomy was effected, and in rare instances amputation at the upper part of the vagina. Subsequently total removal of the uterus against myoma, Alexander's operation against retroflexion of the uterus, vagino-fixation as well as vagino-abdominal fixation against retroflexion of the uterus, Wertheim's operation in the removal of the uterus began to be effected in succession and the progress made in operation in this field of medical science in those days was remarkable.

According to Dr. Masakiyo Ogata some 14 cases of vaginal Caesarean operation had been conducted by him until 1901, and the reports were made at the initial meeting of the Society of Gynaecology held the following year. Vaginal Caesarean operation was subsequently carried out by most doctors although today this is done mostly through the cervix. While the method of operation was imported from abroad, it was later elucidated that it was advisable and better to carry out such operation aseptically and this knowledge came as a great enlightenment to the doctors concerned.

Regarding myoma again Prof. Gentatsu Hamada insisted on pharmacotherapy and carried out the injection of ergot principles, but later in 1908 Dr. Masanaka Kinoshita and Dr. Kenzaburo Adachi reported on its surgical treatment, and these together with vaginoplasty by means of the intestinal duct advocated by Dr. Masamichi Mori were the subjects which used to evoke lively debates at the annual meetings of the society.

It was in 1912 at the 14th annual meeting of the society that Dr. Masakiyo Ogata referred to the subject of neo-Malthusianism and it is after this that artificial contraception and sterilization began to be practised. Since the outbreak of the China Affair, however, such deplorable tendency seems to have been checked a great deal, and while this problem involves many other social and moral problems equally important, it is self-evident that any attempt to discourage births and curb

the increase of population is against the interest of the nation.

Today, asepsis is used either in the delivery or in hysterotomy. Against placenta praevia Caesarean operation is effected in most cases in place of tampon; blood-transfusion in place of salt injection and cardiotonics against anemia; very efficacious cardiotonics have also been introduced in recent years. Especially the introduction of hormones and sulfanilamides has been a boon to the medical science of obstetrics and gynaecology.

Another factor which served to contribute much to the progress in this department of medical science is the roentgenisms and radiotherapy. Particularly noticeable has been the application of Roentgen rays, not only has the X-ray photograph of the uterus and the ovarian tube been used for diagnosis but it is now applied in the measurement of the pelvis and in the diagnosis of placenta praevia and even for the determination of the sex of an embryo.

Pediatrics A branch of internal medicine, the history of pediatrics in this country is not long. Its rise and steady development until it attained the present stage of progress can be traced back to December 1889 when a chair for pediatrics was created in the then Tokyo Medical College for the first time.

When the present highly advanced state of pediatrics is compared with the days when the average school doctors effected an annual physical examination perfunctorily, the difference is indeed more than can easily be appreciated. This contrast can easily be accounted for by the fact that pediatrics in former days was confined only to the diagnosis and therapeutics of children's diseases and hardly paid any attention to the constitution, heredity, or prophylactic treatment, the last mentioned now forming a department by itself at medical colleges.

The three common diseases found among children in this country are: infantile beriberi, so called meningitis and cholera infantum. The so called meningitis baffled the medical practitioners and its exact cause remained a mystery until 1923, when Prof. Hitaro Hirai proved that it originated from lead-poisoning or plumbism, and subsequently face powders and paints containing lead were prohibited to be produced and sold by law and as a result of the enforcement of this regulation,

this disease has been completely eradicated.

Regarding cholera infantum, while this has been studied exhaustively no concrete therapeutics or prophylaxis has been discovered as yet. The same remark also applies to infantile beriberi.

Some other subjects under deliberation in the Society of Pediatrics in this country in recent years are: auto-intoxication, periodical vomiting and bleeding. Since these diseases are native ones, the causes as well as the remedies for them will have to be discovered by the medical experts of this country.

Dermatology Meiji Era (1868-1912). The most outstanding field in medical science in this country, where brilliant researches and discoveries have been made, is perhaps dermatology, syphilology in particular. As with other departments of medical science, an epochal advance began to be made with the establishment of the chair of dermatology and syphilology in the Medical Department of Tokyo Imperial University in 1890, other medical colleges throughout the country following this example later. The Society of Dermatology was established in 1900.

Simultaneously with the discovery of *Spirochaeta pallida* in 1905, Doctors Dohi and Tanaka discovered the same spirochaeta in the cerebrospinal fluid. This together with the same discovery in the tissues of tabes dorsalis and paralysis epidemica by Hideyo Noguchi in 1912, constitute two interesting discoveries in this connection. In those days researches on experimental syphilis were also spurred on by the discovery of the virus.

It was in 1908 that reports on Wassermann's tests, which are of considerable importance in the diagnosis of syphilis, were given out by the Department of Dermatology of Tokyo Imperial University.

The discovery of salvarsan jointly by Dr. Ehrlich and Dr. Hata in 1909 caused a literal sensation in the society since it established what can be called a "blitz" therapy—*maximale frühbehandlung*—in spite of many assertions to the contrary. Incidentally the injection of salvarsan and neo-salvarsan into veins was instrumental for the introduction of many medicines for intravenous injection which are being employed today.

Quite a number of dermatosis other than syphilis were discovered by the end of the Meiji era. Some notable instances in this connection are tuberculosis cutis, especially lupus vulgaris, a number of tubercular exanthema, favus, impetigo, keratosis follicularis squamosa (Dohi) and pityriasis circinata (Toyama) which are all peculiar to this country.

Taisho Era (1912-1925). Upon the outbreak of the First European War (1914) and the subsequent prohibition of the export of salvarsan from Germany, numerous varieties of this medicine were produced in this country, such as, arsaminol, chromisol, tanvarsan, arsamin, saviol, neo-preparations and natrium preparations, which are in every way equal in their efficacy to those produced abroad.

Until the latter half of the Taisho era, it was common practice to use salvarsan in combination with mercuric preparations, which eventually led to the discovery of an excellent mercuric preparation called "Imanicol." Subsequently bismuth preparation was found to be as effective as mercuric preparation with less reaction and today, a combination of salvarsan and bismuth preparations is used for the cure of syphilis.

An outstanding contribution in the field of dermatological research during the era is the one by Dr. Tetsutaro Ito on chancroid. He was successful in developing a vaccine by culturing the chancroid bacillus, which has since proved efficacious, by hypodermic injection, in diagnosing patients of chancroid.

In the meantime medicines for demopathia were also introduced, such as thionol, ptyrol, glyteer, lignol, etc., and for intravenous injection there were calcium chloride, calcium bromide, strontium, strontium bromide, and hyper tension glucose solution.

On the other hand intense researches were conducted on spirochaeta stimulated in part by the discovery of spirochaeta ictero-haemorrhagiae japonica in 1915 as the virus of Weil's disease by Dr. Ryukichi Inada and Dr. Yasushi Ido, and subsequently of the spirochaeta of rat-bite disease by Dr. Kenzo Futagi; simultaneously it was elucidated that both weasel-bite disease and cat-bite disease are due to the same spirochaeta.

Showa Era (1926—) The latter half of the Taisho era as well as the beginning of the Showa era witness-

ed many a brilliant report on researches on syphilis. Notable researches in other lines were various cases of immunity phenomena, rat-bite disease, virus of Weil's disease, frambesia and a number of discoveries by means of trypanosoma.

In 1926 Prof. Shoji Doi proposed to set up the standard quantum of anti-syphilitics: one cure dose of salvarsan to be fixed at five grams, and with this to be used either bismuth or mercuric preparations in combination. Subsequently, professors at some of the colleges decided to fix a definite process for this purpose based on their past experience. This later proved to tally approximately with that adopted by the League of Nations Committee in 1935 which was based on clinical experience with 25,000 patients.

In 1928 there was added to the list of venereal diseases another known as lymphogranulomatosis or the so called fourth venereal disease, and it was later discovered to the alarm of all concerned that this disease was prevailing among the people to some extent, and the annual meetings of the society in 1935 and 1936 were crowded with reports on researches conducted clinically and pathologically on this disease.

Lepers in Japan, according to the statistics of the police authorities, counted 30,000 in 1900, which decreased to 23,000 in 1906. In the following year, 1907, in view of the keen necessity of preventing the spread of the dreaded disease, the Government promulgated the law for the prevention of leprosy and built five leper colonies in Japan proper and one each in Taiwan and Chosen. A nation-wide attention was aroused by the gracious consideration of H.M. the Empress Dowager over the unfortunate patients, and both the Government and the people strove hard for the eradication of this disease. Subsequent institution of further colonies, researches, and organizations had their effect in the decrease of the patients and since 1919 the total number is running round 15,000 and those patients who are not confined in the leper colonies are less than 7,700. Mention should be made of the saintly work done by Miss Riddell who established the Kaishun Hospital at Kumamoto and Miss Legh who opened the St. Barnabas Hospital at Kusatsu. On the other hand it is regrettable that in the way of therapeutics no efficacious medicine has yet been introduced other than hydro-

carpus oil in spite of the many years of research conducted by a number of devoted scholars including Dr. Kensuke Kodá, now president of the National Lepers Colony at Nagashima.

Researches on favus have a long history in this country and have been conducted by a number of experts, of which the work of Dr. Masao Ota, who conducted his researches from 1926 to 1928 and still left incomplete deserves special mention. Experimental researches on eczema and cutis have been made assiduously by Prof. Isami Miyake of Kumamoto Medical College and his associates from 1930 to 1937 and the detailed report presented before the international medical conference held in Budapest, Hungary, won world-wide recognition.

Dermatology in Japan is closely linked with uriology, and this tendency has become all the more apparent since the beginning of the Showa era and combined meetings of the two societies are being held annually in recent years.

Mention should also be made regarding the institution of the law for the prevention of venereal disease in 1927. This law, however, leaves much to be desired since it aims at the control of prostitutes alone and some further steps are generally considered essential in order to put the ill-famed disease under complete control.

Urology Urology in this country falls far behind that in the advanced countries of the West. This is borne out by the fact that there are yet a number of medical colleges where this department is not set up and run independently from other departments of medical science. The only exception is the Kyushu Imperial University, where an independent department of urology was set up in 1924 with a competent professor. At other universities and colleges while the department is nominally independent, the chair is invariably held by the professor of dermatology.

An interesting instance in connection with this subject in the past was the introduction of the rejuvenation process of Steinach by a professor at Kyushu Imperial University. With the dismissal of the professor from the university, however, the interest in the recondite process died down and its place seems to have been taken up in a way by a host of sexual hormones at present.

The pyrexia therapy was once em-

ployed against degenerative syphills, but this too is now superseded by sulfanilamide preparations.

The outbreak of the First European War made it impossible for medical colleges and institutes in general to import some of the important medical equipment, temporarily affecting urology as other branches of medical science. This sudden suspension of imports resulted in the appearance of a number of domestic medical equipment, some notable items among them being cystoscope for inspection, incorporating many improvements over the imported ones, and Takel's instrument with steam-sterilising device which has been found to be a very efficient outfit and contributed much towards the development of urology in this country. The same remark also applies to urethral speculums and catheters.

With the completion of diathermous apparatus in this country introduced by Dr. Masaatsu Kitagawa, Professor at Kelo University, non-malignant cases of tumors of the bladder began to be cured simply and easily, while malignant cases of tumors of the bladder or of the prostate gland are now cured by means of radon seed since the establishment of the Cancer Research Institute. As for hypertrophy of the same gland, either total or partial removal by operation was effected previously, but hormone therapy is employed extensively at present.

Anatomical researches of the urethra, especially that of the urethral gland was early conducted by Dr. Tsunesuke Sato and subsequently results of pathological researches on acute and chronic cases of gonorrhoea were published by Dr. Gotabayashi and Dr. Kusaka.

Dr. Kunihiko Hayashi and Mr. Hisayuki Kume elucidated that chyluria is caused by the outflow of the congested lymph due to *Filaria Bancrofti* and Dr. Hajime Tamura later enlightened that it can be prevented by syringing fluid medicines into the pelvis of the kidney.

Regarding pyelolithotomy, Dr. Goro Inoue devised a systoscope for irrigation purpose and an excreting pump to be employed in combination at the time of treating the urinary calculus, replacing those cumbersome instruments from abroad.

As for pyelography the use of thorium and sugluron is proving to be quite effective, the former introduced by Dr. Koshiro Nakagawa of Okayama and the latter by the Pharmacological Depart-

ment of Tokyo Imperial University, the latter being used extensively by doctors engaged in internal medicine, surgery and gynaetrics.

Another treatment evolved in this department of medical science is the saltless alimentotherapy which is proving efficacious in penic tuberculide, although it is not used in cases where operation is possible such as tuberculos of the kidney and the epididymis. Mr. Hide Yanagiwara made it clear that this disease is not a rare occurrence in this country.

By the development of pyelography, accurate diagnosis of deformity of the kidney and the urinary passage, their abnormal positions, etc. is made possible. The transplantation or transplantation eutanea of the congenital hypospadias or injuries on penis by war is now showing good results.

In effecting an operation of the kidney total inhalation anaesthesia is now giving way to either intravenous injection or lumbar anaesthesia.

Otorhinolaryngology The otorhinolaryngology in this country, it can be confidently asserted, has now attained its prime as some 50 years have elapsed since this department was established in the military medical college in 1889 for the first time.

This branch of medical science has had a flourishing record of half a century, to its credit, during which time pioneer doctors studied abroad extensively and devoted their utmost to its development. Some outstanding achievements in this connection are: vital fixation of the ear by Dr. Ushizaburo Yoshii, thus opening an outlet in the research of labyrinthine pathology; introduction of edoscopy by Dr. Inokichi Kubo; researches on labyrinthine nystagmus by researchers at Kyoto Imperial University; tonsillectomy by Dr. Kenzo Takahashi, which created a sensation among all doctors concerned in the clinic of enlarged tonsils. Incidentally among other outstanding discoveries and inventions by Dr. Kenzo Takahashi, mention may be made of the internasal plastic surgery initiated by the doctor. All internasal troubles are due, according to the doctor, to the impediment in the internasal inspiration and expiration, and all nasal troubles including diseases caused by the malformation of the nose, are now cured by his complete internasal "remodelling", which is revolutionary to say the least.

Today, in all medical colleges including those established recently in Peking, Hsinking, Harbin and Chiamussu, are found the Department of Otorhinolaryngology, each headed by youthful and learned professors. Another fact which features this line of medical science is that a large number of women physicians are engaged in this line, a feature which is perhaps peculiar to this country.

A list of special lectures delivered at the annual meetings of the society since 1920 follows: Vital fixation of the ear by Dr. Kikuma Tadokoro and others, 1920; the Nasal cavity and the accessory cavity of the Japanese by Dr. Harujiro Arai; Statistics on otorhinolaryngological patients who had previously suffered from influenza by Dr. Kyoshiro Yamakawa, and Grippe and its complications by Dr. Noboru Nakamura, 1921; Labyrinthine reflex by Dr. Teiji Hoshino, in 1922; Symptom and therapeutics of laryngeal tuberculosis by Dr. Noboru Nakamura and Dr. Tooru Kato respectively in 1923; local anaesthesia and its application in the otorhinolaryngological department by Dr. Hisashi Kosokabe, 1924; Etiology and diagnosis of otosclerosis by Dr. Yuta Hosoya and Dr. Fumio Tanaka respectively in 1925; Relation between the eyes and accessory cavity of the nose by Dr. Taneji Masuda and again on the same subject by Dr. Ryo Ishiwara, 1926; Acute case of tonsillitis and its influence on constitution by Dr. Bungo Yagisawa, 1927; Paralysis of recurrent laryngeal nerve by Dr. Shuzo Okonogi, 1928; Inflammation of the labyrinth and its complications by Dr. Keiji Torii in 1929; Deaf-mutism by Dr. Shotaro Tatsumi, 1930; Stenosis of the esophagus by Dr. Shuzo Kobayashi in 1931; Stenosis of the Eustachian tube by Dr. Gen Wanibuchi, 1932; Chronic sinusitis of the maxilla superior by Dr. Kyoshiro Yamakawa, 1933; Otorhinolaryngology and dental diseases by Dr. Mutsumi Akune and Dr. Shirokuro Endo respectively, 1934; Orogenous cerebral abscesses by Dr. Kinichi Nihonsugi, 1935; Diagnosis and therapeutics of cellulitis ethmoidalis by Dr. Kinichi Nishibata, 1936; Otitis media tuberculosa by Dr. Shigeichi Sato, 1937; Sexual phenomenon of women and its influence on otorhinolaryngological diseases by Dr. Ryutchi Matsuda, 1938; Experimental investigations on the mechanism of voice production and sound articulation by Dr. Cotoji Satta, 1939; Facial injuries by the current war

which pertain to the otorhinolaryngological department by Dr. Tsutomu Salto and tonsillectomy and its indication by Dr. Minoru Sasaki, 1940; Mucosusotitis by Dr. Yutaka Tsukii, 1941.

Recent themes that have been added to this line of medical science are sound detection under water and the inspection of labyrinthine function following the development of the aircraft medicine.

Another notable fact is that in concert with the nationwide effort in combating tuberculosis, this department is zealously contributing its share in fighting against laryngeal tuberculosis.

Ophthalmology Survey of the past history of ophthalmology of Japan reveals at once that remarkable development in this line of medical science was seen around 1910 when lively discussions took place about the Wassermann's reaction and the therapeutic value of salvarsan.

In the pathological field informative debates were held on the relation between trachoma etiology and its granula and genesis of trachoma pannus. Oguchi's disease also attracted much attention at the annual meeting of the society in the clinical field.

The discovery by Dr. Tatsunosuke Nakamura, who was then an assistant in the Ophthalmological Department of Tokyo Imperial University, of the alarming fact that about 90 per cent of the cases of inflammation of the cornea, about one half of those of the iris, about one third of those of the retina and the choroid, one-third of the cases of the dimness of the vitreous humor and practically all cases of marasmus of the optic nerve appearing in middle-aged persons were of syphilitic origin. Salvarsan was first introduced to the society in Japan in 1909, and the subsequent few years witnessed a series of lively discussions about the advisability of applying the same in the ophthalmic field.

Oguchi's disease discovered in 1907 and subsequently proved to be a congenital non-progressive case of hemeralopia, attracted much attention in those days. Later in 1912 Prof. Gentaro Mizuo discovered that when such patients were bandaged over the eyes for a certain number of hours such blindness disappeared, and this phenomenon has since been known as Mizuo phenomenon.

Other problems of note which attracted considerable attention of the society in those days and which are yet to be solved today are one regarding Schnabel's cavity which appears in the optic nerve of a patient suffering from glaucoma and the other concerning the pathological genesis of retinitis nephritica.

The perpetual problem of the society during the 30 years of its existence, however, has been the cause of trachoma, which still remains unsolved. Special mention must be made regarding the very laborious studies carried out by Dr. Kenjiro Kakisaka for many years, which have contributed much towards the research of trachoma in this country. Another ailment which has been subjected to a long series of researches is phlyctene which is today virtually determined as being a tubercular disease.

Since 1933 the Society of Ophthalmology in Japan has been holding annual meetings, at which the following subjects were discussed: Trachoma and its therapeutics by Prof. Shinobu Ishihara at the first meeting; Eye tuberculosis by Dr. Sadao Suganuma, Professor at Kelo University, at the second meeting; Diagnosis and therapeutics of cataract by Prof. Yoshiharu Shoji at the third meeting; Visible injuries of the optics by Prof. Oguchi at the fourth meeting; Operative therapeutics of the ablatio retinae by Prof. Shinosuke Mori at the fifth meeting; Glaucoma, its diagnosis and therapeutics by Prof. Naoki Kumagai at the sixth meeting; Sympathetic inflammation of the eye by Prof. Bumpel Nakamura at the seventh meeting; and at the eighth meeting held last year Prof. Bumpel Hata explained the results of his research on epidemic meningitis with particular reference to its optical aspect. These will show incidentally the recent trend in the ophthalmic science in this country.

Roentgenology The sphere which the physical treatment involves is as extensive as it is diversified from the primitive sun-bath or insolation and massage treatment to the medical application of neutron! While roentgenology constitutes the mainstay of researches in this line of medical science, it also includes incidentally therapeutics of many other kinds: radiotherapy, electrotherapy, osteopathy, hydrotherapy, balneotherapy and climatotherapy.

The Society of Roentgenology was established in November 1922 through the enthusiastic efforts of Doctors Yoshinori Tashiro, Shichiro Hida, Kachihiro Manabe and Goichi Fujinami, and at the initial meeting held the following year, 1923, the following lectures were delivered: Spectrum of X-rays by Dr. Masaji Nishikawa and installation of hydrotherapeutic equipment by Dr. Kachihiro Manabe.

Since 1928 Japan has been represented by delegates sent by both the Government and the society at the International Congress of Radiology, where these representatives explained the development of the science in this country and learned at the same time of the progress made in this science in other countries.

Kelo University was the first in installing an independent department of roentgenology in this country, headed by Prof. Goichi Fujinami, since it was established simultaneously with the opening of the Medical Department in the university in 1920. Subsequently the department was established in other medical colleges in close succession.

Another fact of importance in connection with roentgenology in this country is that in March 1940, commemorating the 2600th anniversary of the founding of this empire, the two societies, the Society of Roentgenology in Japan and the Society of Radiology in Japan, each having a brilliant history in their contribution towards the development of the science, were merged into one composite society called the Society of Medical Radiology in Japan.

Psychoneurology While the recent development in this department of medical science has been remarkable, it was literally a thorny path for the early pioneers in this department, namely, Dr. Shuzo Kure, Dr. Yasusaburo Sakaki, Dr. Saburo Matsubara, Dr. Selma Morita and Dr. Junjiro Shimazono. Especially the meritorious work of Dr. Morita was outstanding. Teaching at Tokyo Jikeikai Medical College for 36 years, he defined neurasthenia and established his own therapeutics. That he shunned the transplantation of foreign theories and established his own therapeutics of world-wide fame is a matter of the highest congratulation in the medical history of the nation.

A close survey of the course of

development in this department, makes one readily perceive that there are two factors which feature psychoneurology in this country, one is the increasing trend of combining psychiatry with neurology, the two making a close and harmonious whole, and the other is the initiation of researches being carried along independently and the use of new medicines, as for instance the employment of insulin which was first attempted at Kyushu Imperial University and pre-dates the use of the same abroad for a different purpose; the use of gonovaccine in the treatment of paralysis generalis progressiva, vesanorum, was first attempted at the Inokashira Hospital; the practice of electroblitz therapy against dementia praecox at Kyushu Imperial University quite independently from that initiated in Italy.

The activities by the scholars in this line of medical science are not confined to the therapeutics as will be seen by the reports rendered by Dr. Maki Takata and Dr. Ara at the first meeting of the Medical Congress in the Far East; on encephalitis by Dr. Masuji Hayashi and Dr. Tokushiro Mitamura, on autonomous nerve system by Dr. Ken Kure; and on tension of the muscles by Dr. Tsurayuki Sasa and Dr. Seizo Katsunuma. Valuable contribution is expected to be made along the lines of social psychiatry, industrial psychiatry and efficiency psychiatry, all being recent additions which will enable the researchers in their work.

Dentistry Dentistry in this country has made a unilateral development quite apart from other departments of medical science. The fact that by the end of December 1940, the total number of dentists registered in this country numbered 28,786, clearly indicates that dentists by far outnumber physicians in other branches of medical science. This state of affairs is largely due to a number of colleges exclusively devoted to the education of dentists, both male and female, although not enough college have research departments to study for instance the problems connected with dentistry in general, relation with other diseases, diseases arising from plato-nasal surgery, surgical prothesis, etc. The fact that there are only 12 medical colleges in this country where dentistry department is installed explains the situation in this department of medical science. It is greatly hoped by those awakened to the problem

to devise ways and means to solve the present situation and make dentistry attain a wholesome and well-balanced state of development.

In November 1940, under the auspices of all dental colleges a joint conference was held in Tokyo, and in view of the successful results attained on the occasion, it was unanimously decided at the meeting to hold such joint conference every four years.

Doctor's Degrees

Doctorates awarded up to March 1940 are listed below:

Doctor of	Awarded		Total for Apr. 1927- Mar. 1940
	In 1938	In 1939	
Law	5	10	95
Medicine	986	1,097	11,894
Pharmacology	5	7	87

Doctor of	Awarded		Total for Apr. 1927- Mar. 1940
	In 1938	In 1939	
Technology	26	47	523
Literature	8	11	161
Science	65	66	618
Agriculture	26	28	333
Forestry	1	2	17
Veterinary surgery	—	—	8
Economics	3	6	65
Commerce	—	2	24
Political science	—	—	1
Total	1,125	1,276	13,827

Note:—Figures are for doctors under the new law. The number of those who received doctor's degree under the old law during the years between 1888 and 1932 was 2,047.

CHAPTER XXXIII

PRESS AND PUBLICATIONS

Japan Times & Advertiser

CHUNGKING WANTS TO GET UNCLE SAG TO RUN WHOLE ROAD

SEBASTIEN FACES IMMINENT COLLAPSE AS NAZIS NEAR CITY

ARMY-NAVY COMMANDERS OF OUR CHINA CABLE THANKS TO DIR'S CRUCIAL WORDS

STALIN'S PLEADING FOR TROOP FRONT SNARES GIBBERISH

SENATE APPROVES MEASURE TO ALTER U.S. NEUTRALITY ACT

Keep Up With The News

East Asia is changing; it is not what it was a year ago, six months ago. To grasp the significance of the changes now being made in East Asia, read Japan Times and Advertiser, which gives reliable and first-hand reports of what is daily happening in Japan, Manchoukuo, China and other parts of East Asia. Japan Times and Advertiser is unique in its wide range of reports concerning the European War, supplied by all standard news services, more fully than in any other newspaper published in Japan, and many other countries. It is the newspaper for all those who wish to know what is happening in the West and the East, and what will come in the future.

SUBSCRIPTION RATES

EDITION	PERIOD	RATES
Japan Times & Advertiser	1 Month	¥ 5.00
	6 Months	28.00
	1 Year	55.00
Japan Times Weekly	1 Copy	¥ .40
	6 Months	9.00
	1 Year	17.00

CHAPTER XXXIII

PRESS AND PUBLICATIONS

Press

Early History

Yomiuri Even in Old Japan some form of public announcement was issued from time to time, like the Acta Diurna of the era of the Roman Empire, but perhaps the history of newspaper publications in this country may be said to begin with the Yomiuri, the oldest semblance of the newspaper, the word "Yomiuri" meaning literally "reading aloud and selling." The Yomiuri sheets were so named because the vendors read aloud the contents of the newspaper on the street while soliciting buyers. The Yomiuri sheets were essentially the Flugblatt of the Middle Ages of Europe. They consisted of single printed sheets, or pamphlets of several pages, recording the latest events of the period. Even in those days the progress of wood-block prints permitted the appearance of illustrations in the sheets. In many cases the illustrations were the outstanding feature, and the descriptive matter was of secondary importance. In this respect the Yomiuri differed from the Flugblatt of Europe.

Fusetsugaki Another equivalent of the modern newspaper, in addition to the Yomiuri, was a periodical named "Fusetsugaki" or Book of Reports, which carried foreign news.

Precursor of Modern Paper When the provincial clans requested that the Dutch Book of Reports be made public, the Shogunate government's Yoshō Shirabeshō, or Bureau for the Study of Western Learning, agreed and planned to publish it. This plan did not materialize, however, as the Dutch government then replaced the book with newspapers. Instead, the bureau translated the newspapers into Japanese and published them for general circulation. This was the precursor of the modern newspaper in Japan.

Not content with this Dutch newspaper, the Shogunate government continued to translate and publish other newspapers from Holland and imported Chinese-language newspapers publish-

ed by white Christian evangelists in Hongkong, Shanghai and other places, and had them not only translated and annotated but printed and bound into books and entrusted Hyoshiro Yorozuya, a book purveyor to the Shogunate government, with the public sale of these books.

In general printing wooden types were used. For printing these Chinese newspapers imposition was adopted and for this purpose the Shogunate government had to establish a special department for type foundry. This enterprise was a reflection of the out-and-out principle the Shogunate government adopted for opening the country to foreign intercourse. Those books were chiefly published during the era of Bunkyo (1861-64). Hence they were popularly called Bunkyo Shimbun (newspaper).

Papers in Yokohama Foreign residents of Yokohama translated foreign-language newspapers and published them in Japanese and they were patronized by those who favored opening the country to foreign intercourse. Men on the staff of the Bureau for the Study of Western Learning had an eye on foreign affairs and established a new institution for the purpose of translating into Japanese articles dealing with Japan which appeared in the English-language newspapers in Yokohama, such as the Japan Commercial News and Japan Times.

Those translations were not printed but written by scribes and circulated among interested persons. The years during which this was done extended from 1863 to 1865. Foreign residents of Yokohama also published three Japanese-language newspaper, Kaigai Shimbun (Foreign Newspaper), Bankoku Shimbun (International Newspaper) and Rondon Shimbun (London Newspaper).

Of these three, the Bankoku Shimbun had in its contents not only information from abroad but news of Yokohama and comment on the English-

language newspapers of Yokohama: it introduced ideas of British civilization and carried many advertisements. This journal was edited ably in a characteristic style and published monthly. From this time general progress in newspaper-making was noticeable.

The Restoration In Japan, as in other countries, the demand for foreign news was a great incentive for the birth of newspapers. The internal disturbances prior to the Restoration and the great aftermath of the historic event afforded an opportunity for the press to develop in all aspects—thereby laying the foundation for the press in the modern sense of the term.

The Press Law

The press law in Japan was enforced by the Government for the first time in February 1869. This was the signal for several new newspapers to spring up. The Government, however, interfered so much with the press that sales of newspapers were much hindered and the healthy progress of the press was checked. While the business side of the press was dull, editing itself attained notable progress. Political news had become unusually constructive and efforts were made to establish a new civilization and propagate new and advanced ideas among the people.

Modern Papers

The Yokohama Mainichi The first Japanese daily newspaper of the modern kind appeared in December 1870, with the publication of the Yokohama Mainichi Shimbun. The newspaper consisted of a single sheet of foreign-style paper with printing done with lead types. In outside appearance it had the semblance of the modern newspaper. Although its contents were much inferior to those of the newspapers that were founded later in Tokyo, it resembled English-language newspapers in that it carried many advertisements.

More Papers Born The year 1872 saw the birth of several more dailies, newspapers which were more perfect in appearance and reading matter than their predecessors. Those newspapers included the Tokyo Nichi Nichi Shimbun, Yubin Hochi Shimbun, and the Nisshin Shinjishi, the last being edited under the supervision of Mr. Black, formerly editor of the Japan Herald. The Nichi

Nichi and Hochi remain to this day but the Shinjishi had to change hands in 1875 when the Government, in an effort to bring pressure to bear upon democratic newspapers, controlled the activities of foreigners in newspapers. The change of ownership brought decadence to the journal and the paper was discontinued shortly afterwards.

Government and Press

Era of Draconic Press Law An era of drastic gag rule dawned upon Japan's journalism in 1875 when the government, dissatisfied with the way in which the press in general stirred up the discontented elements of the people, revised the press law with the avowed purpose of curbing the influence of the newspapers. Severe punishment was provided for violation of the press law. Journalists writing articles censuring the government were fined or imprisoned. Indeed, this was the first time journalists in Japan were exposed to punishment. Not content with this drastic legislation, the government in July 1877, invested the Home Minister with power to suppress newspapers or delay their publication, and gave him full discretionary powers to curb newspapers as he saw fit. This objectionable law worked havoc with the press, whose progress was much hampered thereby.

The era in which newspapers served as political party organs began in 1881. Two years earlier a movement in favor of instituting the Diet had been launched by the late Taisuké Itazaki and others.

Revised Press Law The government's desperate policy of oppression toward the liberals of the period, which resulted in the prohibition of the formation of political associations and the oppression of newspapers and magazines, came to a definite halt on December 26, 1887, with the enforcement of a new government decree. Two days later a revised press law was issued, considerably modifying the strict control of the press, which had had the effect of almost exterminating all the free political organs of the country. The new press law was drafted on the basis of the principle of "freedom of the press," recognized in the Japanese Constitution which was to be promulgated shortly. The new press law was received among journalistic circles with much satisfac-

tion. Indeed, the modified press law marks a turning point in the history of the development of the modern newspaper in this country.

Whereas under the old law a prospective publisher had to apply for a permit to start a newspaper, by the new regulations he had only to notify the authorities of his intention to issue a journal. The prefectural governor was shorn of his power to suppress newspapers or confiscate the newspaper plants and only the Home Minister was given such power. Unreserved criticism for public good was admitted, and compared with the despotic gag rule that had prevailed before, newspaper management under the new law became markedly free.

Emergence of Independent Dailies

The approaching promulgation of the Constitution, coupled with the removal of the ban on the formation of political associations and the growing political enthusiasm among the people, revived political newspapers. In the meantime, the Diet was instituted and the majority of the best-known editors of influential newspapers were elected to the legislature. As a natural consequence, these editors made use of their newspapers as their political tools and alienated public sympathy. Their popularity showed a decided tendency to wane.

The Kokumin and Yorozu While the political organs were thus losing influence, a strictly politically-independent newspaper which refused to cater to the popular taste but which took upon itself the responsibility to instruct the public was founded and caught the fancy of the intellectuals of the day. Its editing, however, was of the old style and this newspaper failed to capture the popular imagination. In the year 1890 Ichiro Tokutomi founded the Kokumin Shimbun, a popular newspaper. This journal enjoyed the support of the masses and soon other papers more or less imitated the style of editing inaugurated by the Kokumin.

In 1892 the late Shuroku Kuroiwa founded the Yorozu Choho, which added to the Kokumin's style of editing a strong spice of sensationalism, devoting much of its space to the publication of detective and love stories. The Yorozu invaded the fields of the Miyako Shimbun, Yamato Shimbun and other newspapers then having the largest cir-

ulation. Thus, the promulgation of the Constitution served to bring about marked progress in the development of modern journalism.

Chinese War and the Press The Sino-Japanese War (1894-5) caused severe competition in news reporting. The Osaka Asahi Shimbun, by introducing new features in covering war news, greatly increased the number of its subscribers. In Tokyo the Chuo Shimbun, closely affiliated with the military, was conspicuous for its activities in the issuance of extras and consequently gained an enlarged circulation. Other papers also sent war correspondents and featured news from the front. The Yorozu was the most popular newspaper in those days, having a circulation of 50,000. The war was also responsible for the appearance of influential provincial newspapers, including the Fukuoka Nichi Nichi Shimbun in Kyushu, the Shin Aichi in Nagoya, the Kaboku Shimpō in Sendai and the Hokkai Times in Hokkaido.

After the Russo-Japanese War

Catering to the Public Following the Sino-Japanese War the majority of the newspapers in Tokyo adopted a non-partisan attitude toward politics and concentrated their efforts in gaining popularity. To advance their sales they resorted to means which often savored of vulgarism and received public criticism. The city of Osaka witnessed a keen rivalry between the Asahi and the Mainichi not only in business but in news gathering. In the meantime, the Russo-Japanese War (1904-5) occurred to start keen competition in war coverage. The Asahi both in Tokyo and Osaka, the Osaka Mainichi and the Jiji Shimpō competed severely in the matter of extras and increased their circulation. The Russo-Japanese peace treaty was signed at Portsmouth, but the peace terms were found unsatisfactory and were stoutly opposed by all the newspapers of Tokyo and Osaka, except the Kokumin and the Chuo, both of Tokyo, the political organs of the government of the day. Anti-peace mass demonstrations were held in Tokyo and Osaka, and in Tokyo the demonstrators, incited by inflammatory articles in one or two newspapers, turned into a mob and attacked the building of the Kokumin Shimbun. To suppress the rioters the government had to pro-

claim martial law. The government simultaneously issued an urgent Imperial Ordinance and suspended the publication of the newspapers for certain periods which incited the public to violence. During the month following the enforcement of the Imperial Ordinance the Yorozu, the Niroku, the Miyako, the Nihon, the Jimmin, the Asahi of Tokyo and Osaka, and other papers were suspended. Of these papers, the Niroku and the Osaka Asahi suffered suspension twice in a month.

Equilibrium of Influence The panic in the newspaper world thus brought about upset the equilibrium of influence. The Kokumin lost much of its circulation; so did the Chuo. The Yorozu, with a special appeal to the youth of Japan increased its circulation markedly. In Osaka the Mainichi took advantage of the suspension of publication which the Asahi suffered and invaded its unfortunate yet heretofore superior competitor's field, with the result that finally their influence in business and other respects became about even.

Motion Picture Utilized Several changes for the better were effected following the Russo-Japanese War, and it is noteworthy that the changes effected were all concerned with newspaper enterprises. The Kokumin, which had suffered a dwindling popularity since the paper became the object of public censure by supporting the government that signed a "humiliating peace treaty," issued provincial editions, an example which was soon followed by other newspapers. Shortly afterward the Hochi attained success by issuing an evening edition. This ambitious enterprise was also followed by several other competitors.

As regards the contents of newspapers, the Yorozu reported all sorts of sports and amusements; the Asahi brightened its pages with articles from the pen of famous men of letters like the late Soseki Natsume, and the Hochi established a precedent by carrying a novel in serial form that suited home reading. On the business side, the Hochi took the initiative in establishing provincial branches. The Yamato promoted an exhibition and began a motion picture demonstration show throughout the country.

That these enterprises attained favorable results soon showed in the increased number of circulation. According to reports considered reliable, the Osaka

Asahi topped the list with 350,000. The Osaka Mainichi came next with 300,000, and the other papers came in the following order: the Hochi, 200,000; the Yorozu, the Kokumin and the Yamato each 150,000; the Tokyo Asahi, 80,000, and the others 30,000 or 40,000 each.

In the Taisho Era

Expansion of Business One notable advance made by the press of Japan during the Taisho Era was the remarkable expansion of newspaper business. All first-class journals erected imposing structures for their offices and installed expensive high-speed presses. By the end of the era all the leading newspapers in Tokyo and Osaka had become public corporations with their capitalizations exceeding the ¥1,000,000 mark.

The earthquake and fire of 1923 reduced to ashes the majority of the newspapers in Tokyo, except the Hochi, Nichi Nichi and Miyako. Of the unfortunate sufferers, those financially well off made a good start and soon recovered their former positions, but those less financially favored failed to raise their heads again and had to remain content with insignificant positions. At present the Osaka Asahi and Osaka Mainichi claim more than 1,300,000 copies paid circulation each, and some of the leading papers in Tokyo also claim a daily circulation of a million copies. It is not an exaggeration to say that the achievements made by the press of Japan after the dawn of the Showa era (1926), are a high-water mark of Japan's modern culture.

Newspapers Today

In circulation, news service and public influence the Osaka Asahi and Osaka Mainichi, with their head offices in Osaka enjoy a position admittedly superior to all other contemporaries. They have their respective sister papers in Tokyo, the Tokyo Asahi and Tokyo Nichi Nichi. Recently, the Yomhuri, one of the oldest newspapers published in the capital, has come to a close second in circulation and news service.

The two Osaka papers divide the country with their two Tokyo sister papers with Shizuoka as the dividing line. The Osaka edition covers the western part of Japan, Shikoku, Kyushu, Chosen, Taiwan, Manchoukuo, China and other southern regions. The Tokyo edition covers the areas east of Tokyo up to

Hokkaido and Karafuto (the southern half of Saghalien). This system of division seems to have been generally adopted by other Tokyo papers.

Other well-known dailies which exercise considerable influence in respective districts are the following: The Yomhuri, Hochi, Chugai Shogyo, and Miyako, published in Tokyo; The Kaboku Shimpo of Sendai; The Shinano Mainichi of Nagano; The Shinichi and Nagoya Shimbun published in Nagoya; The Fukuoka Nichi Nichi of Fukuoka.

Since the Manchurian incident all dailies in Japan have made a definite swing in the direction of a nationalistic outlook, looking at the various problems from a strictly nationalistic point of view. Japan's continental policy is being given much prominence and the pioneering spirit given full support. The press unanimously upheld Japan's policy of extending her influence to the continent and, to that end, forming an alliance with the newly born Empire of Manchoukuo.

China Affair The outbreak of the China Affair (1937) brought about a decided change in the press, both in its physical and moral aspects. On account of the stringent control of paper pulp, the supply of newsprint was rationed while many dailies, weeklies and monthlies had to amalgamate or discontinue publication. All dailies have reduced the number of pages; the noon edition has been given up and, with rare exceptions, the Sunday evening edition has been discarded. The size of advertisements has been reduced and the full page advertisements for toilet articles, department stores, etc. which used to be common formerly have disappeared altogether.

Censorship is enforced with greater vigilance but the press is voluntarily cooperating with the authorities in censoring news and reports that have close bearing upon the military operations and the general policy of carrying out the basic purpose of the China affair.

With the outbreak of the China Affair, the press launched forth a large scale system of news gathering. Picked correspondents and cameramen were dispatched with major army units and quite a number of them were killed in action, while braving the danger of enemy fire for gathering news. The outbreak of the present European War

further complicated the international situation, making the press busier than ever before.

One peculiar feature regarding the daily newspapers in Japan is the absence of the Sunday edition such as is seen in the United States. The edition on Sundays is the same as that on other week days. The traditional custom among the Japanese to spend the Sundays, as far as possible, out of doors for recreational purposes may largely account for the lack of Sunday editions.

(See "The Press in Wartime Japan," Contemporary Japan, April 1940 number).

Number of Newspapers

The number of daily newspapers in Japan proper in December 1939, was 815. In addition, there were on the same day 480 newspapers issued 4 times or more a month and 4,676 newspapers issued 3 times or less a month. All these 5,977 papers come under the category of "newspapers" and are so treated by the Government.

Since 1938 the Government strengthened the control of newspapers and advised the publishers of petty dailies to discontinue their publication, in view of the shortage of newsprint and other reasons. The following tables reveal the result of such control in 1938 and 1939.

NUMBER OF DAILY PAPERS
According to Districts in 1937-1939

District	1937	1938	1939
Northern prefectures			
Hokkaido	76	62	55
Aomori	12	11	10
Iwate	14	14	8
Miyagi	15	16	11
Akita	7	7	7
Yamagata	12	11	12
Fukushima	38	28	17
Prefectures around Tokyo			
Ibaraki	19	9	6
Tochigi	15	10	6
Gumma	14	13	10
Saitama	7	7	4
Chiba	14	12	8
Tokyo	254	238	226
Kanagawa	19	20	20
Prefectures facing the Japan Sea			
Niigata	23	20	19
Toyama	7	6	6
Ishikawa	10	10	7
Fukui	14	12	7

District	1937	1938	1939	District	1937	1938	1939
Prefectures in Central Main Island				Prefectures in Shikoku			
Yamanashi	8	7	5	Okayama	10	10	8
Nagano	40	38	10	Hiroshima	17	18	15
Shizuoka	62	56	36	Yamaguchi	17	17	15
Prefectures around Nagoya				Prefectures in Kyushu			
Gifu	12	12	11	Tokushima	4	3	3
Aichi	74	61	48	Kagawa	3	2	2
Mie	16	16	8	Ehimé	20	17	16
Prefectures around Osaka				Kochi			
Shiga	18	17	15	Fukuoka	56	40	22
Kyoto	31	33	21	Saga	6	4	3
Osaka	95	90	63	Nagasaki	10	10	9
Hyogo	48	48	17	Kumamoto	7	6	3
Nara	9	9	8	Oita	32	32	2
Wakayama	19	18	10	Miyazaki	13	12	10
Prefectures in Western Main Island				Kagoshima			
Tottori	3	4	1	Okinawa	6	6	6
Shimane	2	2	2	Total	1,208	1,103	815

YEARLY COMPARISON OF THE NUMBER OF PERIODICALS
IN JAPAN PROPER

	With Guarantee Money					Without Guarantee Money				
	Sum Total	Total	Daily	4 Times or More Monthly	3 Times or Less Monthly	Total	Daily	4 Times or More Monthly	3 Times or Less Monthly	
1930	10,130	5,995	1,031	428	4,536	4,135	184	221	3,730	
1931	10,666	6,290	1,083	476	4,731	4,376	197	247	3,932	
1932	11,118	6,301	1,124	463	4,714	4,817	206	241	4,370	
1933	11,860	6,678	1,179	461	5,038	5,182	210	261	4,711	
1934	12,166	7,081	1,219	470	5,392	5,084	215	258	4,611	
1935	12,101	7,180	1,222	506	5,452	4,921	219	295	4,407	
1936	12,820	7,531	1,226	564	5,741	5,289	209	498	4,582	
1937	13,268	7,797	1,208	609	5,980	5,471	214	574	4,683	
1938	12,043	7,739	1,103	619	6,017	4,304	176	323	3,805	
1939	8,676	5,977	815	486	4,676	2,099	113	261	2,325	

Note: Publications that discuss political questions must deposit a certain amount of "guarantee money" with the authorities, otherwise they are forbidden to publish anything referring to politics. A magazine devoted to purely literary matters does not come under this regulation.

Official Gazette

The Government publishes "Kan Po," or Official Gazette, daily, excepting Sundays and national holidays, and it has a wide circulation, for example, 10,915,704 in 1939.

Circulation

Circulation Unpublished The circulation of daily newspapers in Japan ranges from about 4,000 to about 1,500,000. Japanese newspapers do not publish exact circulation figures. What is believed to be a comparatively accurate estimate of the daily circulation of more than 800 newspapers is 19,000,000. In 1937 the average monthly consumption of paper by all newspapers amounted

to over 500,000,000 lbs. The number of households in Japan is over 17,500,000. Newspapers are far more widely read in cities than in the provinces and they are read more in commercial and industry districts than in agricultural districts.

Tokyo has the largest number of daily newspapers, and the more powerful ones are a well-defined force in society. Among them are the Tokyo Asahi Shimbun, the Tokyo Nichi Nichi Shimbun, the Yomiuri Shimbun, the Hochi Shimbun, the Miyako Shimbun, the Kokumin Shimbun and the Chugai Shogyo Shimpō.

Osaka City has a relatively small number of daily papers, 63 in all, but, as

regards circulation, the Osaka Asahi which is the head office of the Tokyo Asahi, and the Osaka Mainichi, which controls the Tokyo Nichi Nichi, predominate all, and their circulation is said to be nearly the same. The two papers have practically the whole of Western Japan under their control, and their influence is felt stronger in Kyushu districts by the publication of the "Kyushu Asahi" and the "Western Mainichi" commenced in February 1935.

Estimated Circulation Estimated circulation of leading dailies in Japan is as follows:

Tokyo	
Tokyo Asahi	1,100,000
Tokyo Nichi Nichi	1,000,000
Yomiuri	1,000,000
Chugai Shogyo	150,000
Kokumin	150,000
Hochi	300,000

Osaka	
Osaka Asahi	1,300,000
Osaka Mainichi	1,200,000
Leading Provincial Papers	
Shin-ichi, Nagoya	200,000
Fukuoka Nichi Nichi,	
Fukuoka	180,000
Hokkai Times, Sapporo	100,000
Kahoku Shimpō, Sendai	100,000

Subscriptions Subscription fees of Japanese daily papers in large cities range from ¥1.00 to ¥1.50. Airplanes are used for transportation of newspapers between Osaka and Fukuoka, but in most cases it is done by train and electric cars.

Magazines

Many and varied are the periodicals, mostly monthlies, published in this country. A casual visit to a book-stall or the book section of any of our department stores, will give one some indication of the amount of mental pabulum provided to the masses by this type of publication. Statistics show that in 1940 the number of magazines including monthlies, semi-monthlies and quarterlies published in Japan totalled 1,970.

The more serious periodicals intended primarily for intellectuals deal with a wide range of subjects including social problems, science, literature, sports, as well as political and economic subjects. There are four or five magazines both in respect of size and contents,

catering to the intellectual class of people, and every one of them has the thickness of a fairly big volume, containing from 500 to 600 pages in octavo. What is more, these magazines become stouter still at least four times a year when special numbers are issued. So far as the number of pages is concerned, these monthlies most probably stand in a class by themselves in the whole world.

These magazines publish, among other things, detailed reports of news relating to political and economic problems, and frank comments by experts on such problems. Besides, every one of these journals contains, as a rule, a treatise or two of topical interest, usually examinations, from various points of view such as political, philosophical, religious, and literary, of some of the heritages of Japan's past which remained ignored while the country was busy transplanting Western civilization to her soil.

Another feature of these periodicals is that a large number of contributors write for each issue. The number averages about 45, of which from one-third to one-half are generally considered as first-rate writers of the day. The writings of these men, excellent both in substance and style, make an attractive feature in any magazine.

Another feature of these monthlies is the large space devoted to short stories and dramas by rising authors. Each issue contains as a rule three or four feature stories or dramas, and in the case of a special number anything from five to seven. Short-story writing has been and still is occupying an important place in the literary field in this country. One of the cogent reasons for the healthy growth of this branch of literature in this country may be sought in the great favor shown by magazine editors to young writers able but unknown to fame. It has been the custom ever since the Meiji era for almost all literary efforts by writers, who have since become famous in the literary world to be introduced to the public first through the pages of magazines of a serious nature.

These serious magazines have a limited circulation of from 30,000 to 70,000 each. Magazines which have a larger circle of readers are those catering to the tastes of the masses, young and old, and those edited primarily for the fair sex.

There are about five popular maga-

zines that are reported to have a combined monthly circulation of more than 1,500,000. As might be expected, editors of such magazines are out to put in that may be regarded as representative stories calculated to move the reader to tears or tickle his or her sense of humor. Here is a vast scope for popular writers of tales replete with those deeds of derring-do which reflect the ethos of the feudal days. Sentimental love stories by popular novelists are hailed with great delight. The Edgar Wallaces and Wodehouses of Japan find in these journals a great demand for their thrilling and side-splitting stories.

Keeping pace with these journals in point of popularity are women's magazines. They contain, among other things, articles on social problems previously touched upon in newspapers, such as the love affairs concerning film stars, cases of double suicide, scandals of noted ladies and many other sensational topics. Space is not allotted to sensationalism alone. A great deal of space is also devoted to articles on conventional things, such as hints on cookery, sewing and the care of babies—rehashed and repeated year in and year out—as well as romances by popular writers.

Another remarkable thing about all these popular journals was that whenever special numbers are issued, generally three times a year, two or three extra volumes, running up to 200 pages each, are thrown in as a token of gratitude to the reader. But the publication of extra volumes has come to a stop in 1941, on account of the Governmental control of the distribution of printing paper and the control of publications in general by the Japan Publication Association (see "Publications" in this chapter).

Of the monthly magazines described above, those of a serious nature generally see the issues of the following month out on or about the 19th of the preceding month, popular magazines much earlier, that is, about the 10th. As soon as they are out a half-page advertisement, showing the contents with subjects and names of writers of feature articles printed in large type, is inserted for two or three days in the principal newspapers.

There are at present more than 8,500 varieties of monthly journals in Japan.

Of these about 800 are on sale in Tokyo. Below are given figures representing some of the principal magazines:

Magazines (serious)	250
Magazines (light)	58
Women's magazines	25
Young men's magazines	95
Juvenile magazines	30

LIST OF PRINCIPAL PERIODICALS

Politics and literature:

Chuo Koron (Central Review)
Kaizo (Reconstruction)
Nippon Hyoron (Japanese Review)
Bungel Shunju (Literary Review)
Sozo (Creation)

Politics and law

Sekai Chishiki (World Knowledge)
Shakaisakaku Jiho (Social Policy Review)

Kokusai Chishiki and Hyoron (International Knowledge)

Galko Jiho (Diplomatic Review)

Kakushin (Renovation)

Hogaku Shimpo (Science of Law)

Finance and Economic Magazines:

Toyo Keizai Shimpo (Oriental Economic Review)

Economist

Diamond

Keizai Chishiki (Economic Knowledge)

Keizai (Economy)

Zaisei (Finance)

Honpo Zankai Josei (Economic Conditions of the Country)

Kokusai Graph (International Graph)

Popular Magazines:

King

Hinodé (Rising Sun)

Kodan Kurabu (Kodan Story Magazine)

Gendai (Present Generation)

All Yomimono (All Stories)

Hanashi (Story)

Shinseinen (New Young Generation)

Tairiku (Continent)

Literary Magazines:

Bungel (Literary arts)

Bungaku (Literature)

Bungakukai (Literary World)

Bungakusha (Men of Letters)

Shincho (New Tide)

Araragi, a waka magazine

Hototogisu, a haiku magazine

Butai (Stage)

Women's Magazines:

Fujin Koron (Women's Review)

Fujin Kurabu (Women's Club)

Shufu-no Tomo (Friend of Ladies)

Fujin-no Tomo (Women's Friend)

Press Organizations

Nippon Shimbun Kyokai (The Japan Newspaper Association); founded 1913 by daily newspapers, news and advertising agencies. H.I.H. Prince Naruhiko Higashikuni, honorary president since 1926; Count Keigo Kiyoura, former premier, president; Hoshio Mitsunaga, director-in-chief. Its honorary members include a large number of writers of national fame.

Shunjukai; founded 1903; a social club of newspaper editors, magazine writers and correspondents in Tokyo.

Names

Nakaku Kisha Kai
Shimbun Kisha Club
Kasumi Club
Naisei Kenkyu Kai
Kokucho Kai
Shinyu Club
Tokiwa Club
Uneme Kai
Nosel Kisha Kai
Zaisei Kenkyu Kai
Hitotsubashi Club
Takuma Club
Kosel Club
Tetsudo Isshin Kai
Hosel Kenkyu Kai
Yamashita Club
Sakurada Club
Shinto Kisha Kai
Rodo Kisha Kai
Kinyu Doshi Kai
Kabuto Club
Keizai Kisha Club

Tokyo Undo Kisha Club

* Major political party

News Agencies

The Shimbun Rengo Tsushin Sha was merged with the Nippon Dempo Tsushin Sha (June 1, 1936) and became known as the Domei Tsushin Sha. It is organized by 200 Japanese daily newspapers on a non-profit making system, on the same lines as the Associated Press in America, and its directorate is represented by leading dailies and the Broadcasting Corporation of Japan.

The Domei maintains close relations with representative news agencies abroad, and their correspondents in Tokyo have offices in the Domei building. It handles domestic and foreign news, news reels, news photos, overseas radio service.

Niju-Ichi-Nichi-Kai; founded 1926; members include editorial directors, managers, news editors and others holding responsible positions on the editorial staffs of newspapers.

The Federation of Newspapermen and News Agency Reporters; founded 1931; consists of 46 newspapermen's and news agency reporters' clubs at various governmental institutions and economic or financial bodies.

Leading newspaper and news agency reporters' clubs are as follows:

At

Cabinet
Imperial Diet
Foreign Ministry
Home Ministry
Navy Ministry
War Ministry
Communications Ministry
Commerce and Industry Ministry
Agriculture and Forestry Ministry
Finance Ministry
Education Ministry
Overseas Ministry
Welfare Ministry
Railway Ministry
Justice Ministry
Selyukai*
Minselto*
Kokumin Domei*
Proletarian Parties*
Bank of Japan
Tokyo Stock Exchange
Tokyo Chamber of Commerce and Industry
Of sports writers headquarters

The Nippon Dempo remains a purely advertising agency.

Schools of Journalism

Waseda, Meiji and Jochi universities maintain their schools of journalism since early 1930's. Tokyo Imperial University opened a similar school as a section of the Faculty of Literature in 1932. Lecturers in the Tokyo Imperial journalism course include noted men of experience in the active press work. The Newspaper School (Shimbun Gakuin), founded by Shinjiro Yamano, of the Kokumin Shimbun, sent out its first 40 graduates in December 1932.

College Papers

Tokyo Imperial and Waseda univer-

sities issue a weekly of their own: Keio and Kyoto Imperial universities a bi-monthly; Meiji and Kansai universities a monthly, all in Japanese and edited by students of journalism. Waseda publishes a monthly newspaper. The Waseda Guardian; Tokyo Imperial University an annual edition, both in English. Kwansel Gakuin used to publish The Gakuin Observer (also in English) twice a year but is temporarily suspended.

Foreign Language Publications

The Nagasaki Shipping List and Advertiser, a weekly, first issued in Nagasaki in 1861 by a resident Britisher, named Hansard, was the first foreign language newspaper published in Japan. He soon moved to Yokohama where he continued the publication, in December of the same year, under the name of the Japan Herald. He employed another Britisher named Black as its editor.

The Japan Herald was soon followed by a weekly, in 1863, known as the Commercial News, edited by a Portuguese. The Japan Herald, in October of the same year, started, in addition to the weekly, a daily, featuring advertisements. In 1865 the Commercial News was discontinued and a certain banker Rickerby bought the equipment and started the Japan Times in September of the same year. (This publication has no connection whatever with the daily of the same name published in Tokyo).

A dispute arose in the Japan Herald in 1867 between its editor Black and the new owner, and Mr. Black left the paper and started the Japan Gazette, an evening paper. The popularity of the Japan Gazette was so great that it eventually forced the Japan Times out of business.

Shortly after the disappearance of the Japan Times, Captain Brinkley, a Britisher, started the Japan Mail. It enjoyed a large patronage among Japanese and foreign residents and after the death of Captain Brinkley was run by his son, the paper having moved, in the meantime, from Yokohama to Tokyo. In 1914 the Japan Mail was merged with the Japan Times, the paper being known since then as the Japan Times & Mail.

There was another English language newspaper, the Japan Express, edited by an American, which first appeared in 1866. The copies of the paper were hand-written, engraved in wood blocks and printed. The name of this Amer-

ican and the duration of time the paper was published are unknown but a diplomatic document in the possession of the French Government records that this journal represented American interests.

There were also a French newspaper, L'Echo du Japon, in the Keio era (1865-68), an English magazine, the Japan Punch which was started in the Bunkyo era (1861-64) and lasted for 20 years, and a French magazine of caricatures, "Tobaye." These foreign papers served to stimulate, directly or indirectly, the birth and growth of modern newspapers in Japan.

Mention should be made of the Nagasaki Press, one of the oldest foreign language newspapers, the Kobe Herald, and the Yokohama Gazette. They kept up a heroic struggle but eventually discontinued. The earthquake of 1923 dealt a death blow to them financially.

The Japan Times, started in 1900, sponsored by leading statesmen and businessmen, under the editorship of Motosada Zumoto, may be considered the oldest daily in English (or in any foreign language) in Japan. It was launched with the purpose of presenting correct information about Japan to the world and has been carrying on with increasing success. Its name was changed to the Japan Times & Mail when it was amalgamated with the Japan Mail in 1914. About that time, Mr. Zumoto left the Times. The name of the paper was again changed to the Japan Times and Advertiser when it combined with the Japan Advertiser in 1940.

The Osaka Mainichi, English edition, was begun by the Osaka Mainichi in Osaka with the same purpose as the Japan Times, in 1922. A year later, in April 1923, the Tokyo Nichi Nichi, English edition, was started in the Tokyo Nichi Nichi building, a sister paper of the Osaka Mainichi. The following year, it was transferred to Osaka and fused together with the Osaka Mainichi, becoming known as the Osaka Mainichi & Tokyo Nichi Nichi.

The Japan Advertiser and Japan Chronicle were both foreign-owned dailies of long record. Both papers, however, were amalgamated with the Japan Times in 1940, and the Japan Advertiser was combined with the Japan Times, while the Japan Chronicle is published in Kobe as before by the Japan Times, Limited.

Contemporary Japan was first published in June 1932 as a quarterly by The

Foreign Affairs Association of Japan, founded in 1931, Tokyo, to furnish all principal phases in the current national life of Japan. In order, however, to achieve the object more effectively, consonant to the changing national conditions, it was made from a quarterly to a monthly, (beginning March 1939). Contributors to Contemporary Japan include men of highest authorities in respective lines of their endeavors. Members of Council are: Prince Fumimaro Konoye, Marquis Moritatsu Hosokawa, Counts Nobuaki Makino and Kentaro Kaneko, Viscount Kikujiro Ishii, Barons Yoshio Sakatani and Kijuro Shidehara, Seihin Ikeda, Hantaro Nagaoka, D. Sc., and Kihelji Onozuka, I.L.D., while Prince Iyesato Tokugawa continued a member from the beginning until he passed away in June 1940. The Director is Toshi Go who is also President and Editor of The Japan Times & Advertiser.

The newspapers and periodicals in foreign languages published in Japan today are as follows:—

Daily

Japan Times & Advertiser
Osaka Mainichi & Tokyo Nichi Nichi (m.e., except Mondays)
Japan Chronicle (m.e., except Mondays)

Weekly

Japan Times Weekly & Trans-Pacific (The Japan Times, Limited)
Herald of Asia (Motosada Zumoto, editor)
Weeks Attractions (To-A Tourist Bureau)
Deutsche Kulturschau
Latest China Intelligence
Japan Chronicle Weekly
Japan News Week

Monthly

Contemporary Japan (Foreign Affairs

Association of Japan)
Monthly Circular (Mitsubishi Economic Research Bureau)
Tokyo Gazette (Tokyo Gazette Pub. House)
Tourist (To-A Tourist Bureau)
Japan Trade Monthly
Travel Bulletin (N.Y.K.)
Oriental Economist
Bulletin of South Sea Association
Pictorial Orient (Tokyo Asahi)
Commercial Japan
Japan Esperanto Servo
Rotary
Tenrikyo (The Shinto Sect)
International Gleanings from Japan
World Federation

Quarterly

Travel in Japan (Board of Tourist Industry, Railway Ministry)
Commerce (Japan Foreign Trade Federation)
Cultural Nippon (Nippon Central Cultural Federation)
Home Life (Osaka Mainichi)

Annual

Japan Year Book (Foreign Affairs Association of Japan)
Japan Today & Tomorrow (Osaka Mainichi)
Present Day Nippon (Osaka Asahi)

Bi-Monthly

Japan Trade Review (Yokohama Commercial & Industrial Museum in Yokohama Chamber of Commerce & Industry)
Nippon (in English, German, Italian and French)

Daily News Service in English

Domel Service (domestic, foreign, commercial, etc.)
Okuyama Service
Pacific Information
Commercial Daily Report

Publications

A Historical Summary

The number of books published in Japan prior to 1881 is not accurately known. But judged from the records and catalogues of books now existing, they may be roughly taken as follows:

About 1,800 between the time of founding the country and one year before the time when the Shogunate Govern-

ment was established at Kamakura.

About 5,000 since the establishment of the Shogunate Government at Kamakura until one year before the time when the Tokugawa Shogunate was established.

About 60,000 between the establishment of the Tokugawa Shogunate and the Meiji Restoration.

About 130,000 between the 1st and

the 10th year of Meiji, 33,819 between the 10th and the 13th year of Meiji, and 679,368 between 1881 and 1924. Statistics for latest years follow:

1928	19,880
1929	21,111
1930	22,476
1931	23,110
1932	22,104
1933	24,025
1934	26,331
1935	30,347
1936	31,996
1937	30,732
1938	29,466
1939	28,054

Since the outbreak of the China Affair, the number of publications in Japan has tended to decrease. Books and pamphlets have fallen off by 4 per cent in 1937 and 1938. This trend is largely due to the high price of paper, which began to rise in the spring of 1937, and to the recent increases in postal charges. Most significant was the decrease in the number of pamphlets and the increase in books. For a time there was actually a deluge of pamphlets, the peak coming in July 1936, when for the 996 books published there appeared 1,520 pamphlets. But the pamphleteer's popularity has dwindled in recent months, and in October 1938, there were only 505 such literary products as compared with 1,898 books, a decrease of about two-thirds.

Many factors have contributed to this decrease in pamphlets, especially the ten-sen brochures. One factor has been the appearance of the Cabinet Information Bureau's Weekly Report, (circulation over 1,000,000) which has acted as an authoritative substitute for the various brands of news-interpretation pamphlets which held the field in the past. Another important cause has been the liquidation of various problems which had supplied the themes for many a pamphleteer owing to the unification of public opinion during the emergency. But the main reason for this significant decline is the fact that serious-minded readers no longer rely upon such pamph-

lets as a background for the daily news.

Of the 28,054 publications turned off the press in 1939, the largest individual group is represented by literature, numbering 3,000. The number increased by 548 as compared with the previous year. The reason why literary works, novels and stories, maintained a steady output during the past 5 years is to be found in the fact that people are seeking entertainment in them in these years of emergency more than in peacetime, so that stories depicting the affairs at the war and home fronts appeared in greater numbers. The decrease in the books on politics is largely due to the decrease in pamphlets.

The number of religious books published remained normal, indicating the presence of a strong thirst for spiritual comfort.

Another interesting result may be seen in the decrease of books on language and dictionaries, dropping to a normal number. The reason may be found in the saturation of supply in preceding 3 years.

The publication of books on military affairs has also returned to a normal condition, reflecting subsiding of excitement.

The total number of books and pamphlets published in 1939 decreased 1,412 or 4.7 per cent from the previous year.

Increase of New Books But the publication of new books and foreign books translated into Japanese is on the increase as revealed in the following tables. The reasons may be sought in the increase of public demand for new books as a means of recreation in these emergency years in which other means of amusement are much restricted, in the thirst of the Japanese people for the knowledge of foreign countries at this time of international confusion, in the increase of readers among working classes and in the constant demand for knowledge in general as it has been one of the best national characteristics of the Japanese people.

YEARLY COMPARISON OF PUBLICATIONS

Subjects	1935	1936	1937	1938	1939
Politics	1,047	1,127	1,322	945	592
Law	774	876	835	833	913
Economy	1,482	2,000	1,707	1,745	1,589
Social science	804	1,252	1,414	1,222	1,813

Subjects	1935	1936	1937	1938	1939
Statistics	256	183	251	205	67
Religion	1,816	1,891	1,576	1,453	1,566
Philosophy	1,245	1,248	1,106	751	605
Education	2,041	2,581	1,830	1,677	1,527
Text books	2,260	1,488	2,709	1,948	1,619
Literature	2,669	3,189	2,656	2,452	3,000
Language	967	1,341	1,378	1,621	842
History	530	460	455	503	370
Biography	584	547	411	583	342
Geography	1,301	1,467	1,444	1,132	1,076
Mathematics	347	590	529	404	180
Natural science	660	602	429	422	512
Engineering	804	862	1,035	993	694
Medicine	827	985	927	989	807
Industry	1,488	1,884	1,751	1,368	925
Communications and transportation	145	243	246	228	121
Military subjects	383	414	834	961	417
Fine arts	915	1,117	1,107	812	490
Music	1,407	1,185	963	908	1,148
Handicrafts	145	185	71	245	322
Dictionaries	102	102	123	152	122
Series	369	378	419	511	686
Domestic subjects	1,815	1,451	1,011	1,434	2,177
Amusements	558	761	786	557	603
Miscellaneous	2,606	1,587	1,407	2,412	2,929
Total	30,347	31,996	30,732	29,466	28,054

YEARLY COMPARISON OF NEW PUBLICATION AND TRANSLATIONS OF FOREIGN BOOKS

(Compiled by the Tokyo-Do Book Store)

Subjects	New Publication				Translations of Foreign Books in the Total			
	1937	1938	1939	1940	1937	1938	1939	1940
Philosophy	211	142	205	200	22	20	38	38
Religion	122	62	77	109	8	5	10	15
Education	464	346	287	169	6	7	3	5
Criticisms, essays	416	195	268	225	—	—	—	—
Literature	65	48	61	61	76	86	128	194
Poetry	166	86	108	145	—	—	—	—
Fiction	515	255	509	795	—	—	—	—
Music	66	24	28	22	5	8	7	12
Fine arts	87	83	58	64	—	—	—	—
Drama, cinema	17	18	12	25	—	—	—	—
Language	110	83	56	34	—	—	—	—
Foreign language	170	137	96	96	6	2	1	2
History, biography	197	160	161	201	22	13	32	33
Geography	70	71	86	103	10	10	9	13
Politics, social science	295	355	325	376	29	29	55	84
Law	156	157	134	128	3	2	4	—
Military subjects, communications and transportation	—	—	89	109	6	6	3	22
Statistics, year books	—	—	61	37	—	—	1	—
Finance, economy	253	273	221	258	28	32	28	43
Commerce	72	70	72	55	3	5	3	—
Industry	255	234	258	229	—	3	8	11
Agriculture	107	105	85	81	—	8	4	5

Subjects	New Publication				1937	Translations of Foreign Books in the Total		
	1937	1938	1939	1940		1938	1939	1940
Natural science,								
mathematics	154	107	105	126	10	8	15	15
Medicine, sanitation	241	146	163	117	2	2	3	5
Sports, amusements	88	69	33	48	7	2	2	1
Domestic subjects	63	41	35	50	2	—	2	4
Designs and maps	13	6	5	7	—	—	—	—
For boys and girls	302	264	276	347	5	8	9	21
Reference books for examination	279	335	349	355	—	—	1	3
Series, library	—	474	448	538	133	190	145	171
Pamphlet	—	141	160	248	—	2	3	15
Revised books	—	521	930	792	19	37	79	66
Character building	49	43	—	—	—	—	—	—
Total	5,003	5,041	5,761	6,123	402	485	589	784
Percentage of translations of foreign books	—	—	—	—	8.2	9.6	10.4	12.8

Control of Publication

In consonance with the movement for the new national structure, the Nippon Shuppan Bunka Kyokai (Japan Cultural Publication Association) was organized on December 19, 1940, with the purpose of controlling the publication of periodicals and books and the distribution of printing paper for publication, under a permit system. Among various periodicals, the number of which reaches over 20,000 including non-commercial private magazines, and books, the monthly publication of which reaches 3,000, there are superfluity of publication on similar subjects, competition for mere profiteering purposes and even those periodicals which are published with the main purpose of getting money from advertisers. The regulation of the indiscriminate publication of insignificant periodicals and books has been long required by thinking people through the columns of newspapers. And in answer to their requirement the Association was organized by the cooperation of competent authorities in the Government and leading publishers.

The members of the Association are (1) publishers in general, (2) publishers for non-commercial purposes, (3) those who are engaged in the publishing business carried by the above-mentioned publishers, and (4) those persons who have special interest in and knowledge of publication and recommended by the president of the Association. Their number reached 3,536, on June 24, 1941, when the first general meeting of the Association was held in the Okuma Memorial Hall at Waseda, Tokyo.

The main works of the Association are a proper supply of material for publication to publishers of periodicals and books, and the control of publication, both under a permit system through which selection of publishers and choice of books and periodicals are made; and a proper distribution of books and periodicals among book stores through the Japan Publication Distribution Company. In other words, publication in Japan is restricted to books and periodicals published under the recognition or permission of the Japan Cultural Publication Association.

CHAPTER XXXIV

LITERATURE, ARTS AND MUSIC

TOKYO TAKARAZUKA GEKIJO CO., LTD.

Yurakucho 1-chome, Kojimachi-ku, Tokyo



President:
Toyokichi Hata

PRINCIPAL THEATERS AND MOVIE-HOUSES UNDER DIRECT MANAGEMENT OF TOHO CHAIN

TOKYO:—Tokyo Takarazuka Gekijo, Yurakuza Theater, Nippon Gekijo, Nihigeki Shogekijo, Hibiya Eiga Gekijo, Daiichi Chika Gekijo, Toho Shogekijo, Toho Yonkai Gekijo, Korakuen Sports Cinema, Toyoko Eiga Gekijo, Ginyeiza Theater, Okubo Eiga Gekijo, Honjo Eigakan, Koito Gekijo. **YOKOHAMA:**—Yokohama Takarazuka Gekijo. **NAGOYA:**—Nagoya Takarazuka Gekijo, Meiho Kankan, Nayabashi Eiga Gekijo, Ohsu Takarazuka Gekijo, Nippon Eiga Gekijo, Daiichi Eiga Gekijo. **KYOTO:**—Kyoto Takarazuka Gekijo. **OSAKA:**—Osaka Kitano Gekijo, Umeda Eiga Gekijo, Umeda Chika Gekijo, Umeda Little Theater, Namgai Eiga Gekijo. **KOBE:**—Kobe Hankyu Kankan, Sannomiya Gekijo, Sannomiya Eigakan, Sannomiya Shogekijo, Motomachi Eigakan. **ATAMI:**—Atami Takarazuka Gekijo, Atami Ginza Gekijo. **KOFU:**—Kofu Takarazuka Gekijo. **NIIGATA:**—Niigata Takarazuka Gekijo. **MATSUMOTO:**—Matsumoto Takarazuka Gekijo. **SHIZUOKA:**—Shizuoka Takarazuka Gekijo. **SHIMONOSEKI:**—Shimonoseki Takarazuka Gekijo. **KEIO:**—Keio Takarazuka Gekijo.

CHAPTER XXXIV

LITERATURE, ARTS AND MUSIC

LITERATURE

History

Yamato Period The history of Japanese literature may be divided, in accordance with the political development of the country, into 6 periods: the Yamato, Héian, Kamakura, Muromachi, Yédo and Tokyo periods. The Yamato period comprises the Kodal (archaic period) and the Nara age that followed. The term, Yamato, is derived from the district of Yamato, Nara prefecture, wherein was the seat of the Imperial capital throughout that age. This nascent age of Japanese literature ended in 781 A. D., with the removal of the Imperial capital to Kyoto, then called Héian, by the Emperor Kammu. It may seem improper to include so long a period under one section, but this early stage of Japanese literary growth can thus conveniently be considered as one concrete age, and be studied as such.

(1) **Literary Works.** The literary works which reveal the mind of the Yamato period and which are still extant, are: the Kojiki, Nihonshoki, Fudoki, Norito, Senmyo, Manyoshu, Kalfuso, and Nihonraiki. The principal writers are: Ohno-Yasumaro, Tonérisshinno, Yamabé-no-Akahito, Kakimoto-no-Hitomaro, Yamanoéno-Okura, Ohtomono-Yakamochi, Ohmino-Mifuné, besides certain sages of the prehistoric age. The last mentioned, Ohmino-Mifuné, was proficient in Chinese classics

and poetry.

(2) **Development and Classification.** Narrative prose and lyric verse assumed concrete form in this period. From a literary point of view the writings of the period can be divided into two sections: works in descriptive style, of which the Kojiki is the main representative; and poetry that followed, with the Manyoshu¹ anthology as the typical poetic composition.

Individual self-consciousness realized meagre general development; instead, a collective sense controlled society. But ample evidence of a pure national spirit is seen. In the latter part of this period alien ideas were introduced from China and India, but could not find their way deeply into the minds of the people. It is not to be wondered at, therefore, that the literary achievements of this awakening period are instinct with the noble national spirit of loyalty and ancestor-worship, permeated with the national traits of optimism, frankness, and genuine simplicity.

Héian Period The Héian period starts from the year in which the Emperor Kammu removed the Imperial palace to Kyoto, then called Héian, and ends in 1186 when the Shogunate government was established by Yoritomo Minamoto at Kamakura. This second literary period, covering nearly 400 years, following the period of dawn, saw Japanese prose and poetry reach full bloom.

¹ Manyoshu (or Manyoshu). The anthology is considered to be one of the greatest poetical attainments of the nation not only in this period, but all through the history of Japanese literature. Its compiler is unknown. The period in which the poets of the book lived covers 450 years from 313 to 764 A.D., and the range of the social standard of the poets extends to all classes from the Emperor down to the farmer or the hermit. The book contains 4,496 poems, which consist of 262 long poems, 4,172 waka and 62 others. Their themes are taken from human relations, love, lamentation, the four seasons, and natural scenery. They are written in the Yamato dialect with Chinese characters. The eminent anthologists in it are Kakimoto-no-Hitomaro of the epic long poems; Yamanoéno-Okura of the long lyrics who took his themes from social and economic problems of his day; Yamabé-no-Akahito, the only nature poet among the group; Ohtomono-Yakamochi who is believed by many critics to be the compiler of the book and Nukatano-Ohogimi and Sakanoé-Iratsumé, who distinctly tower above many poetesses who left beautiful love songs with the anthology to their posterity.

Generally speaking, the literature of the period emerged from a style of clear-cut simplicity to one of elegance and delicacy, all literary productions assuming a mood of refined sentiment. In presentment likewise there appeared the graceful kana syllabary, in keeping with current ideas. This harmonization of content and form in the literature of the Héian period set an example to succeeding generations. The Héian period is thus the golden age of Japanese literary achievement. This period may further be subdivided into the following four sections:

- Early Héian period (781-884)
- Middle Héian period (885-980)
- Mature Héian period (981-1064)
- Last Héian period (1065-1182)

(1) Early Héian Period. During this period, imported Chinese culture exercised no small influence on the literary circles of the country, resulting in the popularity of Chinese classics and poetry. Among the poetical works are the Ryouinshu, Bunkashureishu, Kéikokushu, while among the authors were the Emperor Saga, Kukai, Onono-Takamura, Miyakono-Yoshika, Óeno-Otomo, Sugawarano-Koréyoshi, Tachibanano-Hirosuké, Sugawarano-Michizané, Fujiwarano-Sukéyo and Miyoshi-Kiyoyuki. With the overwhelming influence wielded by these imitators in the domain of the newly imported Chinese literature, the Japanese waka (31-syllabled poem) was threatened at one time with relegation to obscurity. But the situation was saved through realization of a proposal from Sugawarano-Michizané to discontinue the customary visits of Government envoys to China. In consequence, Chinese literature gradually lost its former influence, and the eminent position once occupied by this alien form of belles-letters was taken by Japa-

nese poetry. The forerunner of the revived waka verse was the Rokkasen, a collaboration of six representative poets, namely, Ariwarano-Narihira, Onono-Komachi, Bunyano-Yasuhidé, Kisenhoshi and Otomono-Kuronushi. A further literary achievement of the period is the appearance of works in the Japanese kana syllabary, such as the Takétori-monogatari and the Isé-monogatari.

(2) Middle Héian Period. This is the age of national consciousness when the waka poetry triumphed over Chinese forms, pushing itself forward like a tidal wave. In poetry, works like the Kokin-wakashu and Gosen-wakashu are prominent, while in fiction such works as the Utsubo and Ochikubo and Tosa-nikki, in Japanese kana syllabary, are representative products.

(3) Mature Héian Period. This is the period in which the literary development of the Héian era attained the highest perfection, creating a golden age of prose. In the field of waka we have such poets as Izumi-shikibu, Akazomé-Emon, Fujiwarano-Kinto, Fujiwara-Sanékata and Noin-hoshi, while in the realm of prose there appeared women novelists, like Murasaki-shikibu and Séisho-nagon, the former being the authoress of the Genji-monogatari,¹ while the latter composed the Makura-no-soshi, opening up a literary régime of women, as if flowers of innumerable variety and colors blossomed all at one time.

(4) Last Héian Period. A general survey of the period gives the impression of its being politically transitional from Imperial rule to Shogunate administration. Along with the decline of the Fujiwara family in power, literature also hastened towards decline. And in consequence, in the early part of the period the literary cult turned from

1. Genji-monogatari. The authoress Murasaki-shikibu (975-1031) was born a daughter of Tamétoki Fujiwara, a family of the illustrious Fujiwara clan, and served at Court for some years as lady-in-waiting to the Empress Akiko. She is known as Lady Murasaki, but her personal name is not known. The book is a large one (nearly 1,900 pages in Arthur Waley's English translation), written in pure old Japanese, extremely refined and pregnant, with Japanese character, or kana, sentences, and literary critics agree in the opinion that it belongs to the greatest masterpieces of the novels of the world.

Genji-monogatari means the Tale of Genji, mainly a love story between the hero Genji and several heroines. It is also a most vivid picture of a civilization, nine hundred years ago, probably as refined, though in the central city only, and certainly as colourful, as any the world has ever known. The most striking thing about the book is the impression it creates upon us of its modernity and universality of feeling. It reflects the Oriental characteristics in every line and still shows human nature very much the same as the Occidental.

novels to historical works, producing the Elga-monogatari and Ókagami. In the realm of poetry also a new tendency was apparent, which gave birth to such noted poets as Toshinari Fujiwara and Saigyô-hoshi; and at the same time a scientific criticism of poetry was initiated and prevailed under students like Mototoshi Fujiwara, Toshiyori Minamoto, and Kiyosuké Fujiwara.

(5) General Development. The most characteristic feature of the period lies in the movement from impromptu and lyrical poetry to stories and narration which require plots and objectification of things. The instinctive or primitive sentiment of the Manyôshu precedes the more intellectual Kokinshu; and the Shikashu that followed is pervaded by more meditative and philosophical reflections. With reference to prose, the myths and legends appearing in the Manyôshu and Kiki (short for Kojiki and Nihonshoki) underwent mutation and took the form of narrative tales in the Takétori-monogatari and the Isé-monogatari. This realistic tendency was further augmented by the Utsubomonogatari, and later produced the famous Genji-monogatari, turning its direction thenceforward toward historical compositions, such as the Elga-monogatari and the Ókagami. To enhance this realistic tendency of the time, legends and fairy tales, mingling with current realism, regained their former influence, producing the Konjaku-monogatari, a fairy tale dealing with supernatural and supersensuous things. Furthermore, amid this abundance of literary composition there are others with characteristic features common to meditative, lyrical literature, namely the Tosa-nikki, Murasaki-shikibu-nikki, Makurano-soshi, Izumi-shikibu-nikki, Tomibonikki, Tonominé-sho-sho-monogatari and Sarashina-nikki.

Kamakura Period The period of about 150 years, beginning with Minamoto-no-Yoritomo Shogunate government at Kamakura in 1182 and ending in the Kenmu Era of 1334, is called the Kamakura period, in the history of our literature. For the first 50 years literature was under the influence of the preceding Héian period; but the 100 years that followed saw two literary currents sweeping against each other, one at Kyoto, the cultural center, and the other at Kamakura, the pivot of political authority. Although, during the period,

there was no literary movement worthy of special mention, yet it created its own literary atmosphere which resulted in the production of numerous so-called war-tales and religious literature.

(1) Kamakura Literature. The fact that the emotional and sentimental tendency of earlier ages gradually turned to philosophical meditation during this period explains why the works of the time are generally void of individual touch while being true to type. Buddhist pessimism then dominated social thought. The popularization of the Buddhist religion in this period was the result of the natural growth of that religion on the one hand, and of the reaction of public sentiment against the ceaseless civil wars, on the other.

(2) Representative Works. War literature, like the Hogen-monogatari, Héiji-monogatari, Héiké-monogatari and the Gempéi-séisuiki, is the most outstanding production of the age. Just as in the preceding period, when literary themes were gathered from historical facts, so in the Kamakura period subjects were sought for from the social conditions of the times when bloodshed, existing side by side with the simple, artless life of the samurai, completely saddened and subdued public sentiment. With reference to waka, inspired by the advent of well-known poetical works like the Shin-chokusenshu, were born the Zoku-gojushu and Kinkaishu. The Shin-kokinshu, another anthology of poetry, shows the highest point that Japanese poetry had so far reached. The Kinkaishu suggests a return to the Manyôshu, while the Shin-chokusenshu gives an impression of having reached the acme of poetical refinement, retracing its way back to the beauty of simplicity. It is a pity, however, that rival influences between groups of literary men and critics holding different theories of literary values left the healthy development of literature very much handicapped. Ranking as principal poets of the period were Gotoba-joko, Tsuchimikado-joko, Juntoku-joko, Yoshitsuné, Sadaié, Iétaka, Jakuran and Sanétomo.

Muromachi Period The Muromachi period is the term applied to the 270 years sandwiched in between the Kamakura and Tokugawa periods, beginning in 1335 when Takauji Ashikaga, rebelled against the Emperor Godaigo and terminating in 1603 when Iyéyasu Tokugawa removed the Shogunate govern-

ment to Yédo.

(1) Muromachi Literature. In consequence of civil disturbance in the preceding age, the literary movement of the period was rather stagnant: the Court nobles were deprived of their positions, while the militarists, taking advantage of the disorderly administration of the central government, exercised an unfavorable influence on the natural development of literary talent generally. Nevertheless, even in such helpless social conditions, the period had the literature peculiar to such an age. Despite the troublesome yoke of historical events, there emerged a certain free and simple literary style; hence, instead of the waka, tales, and diaries, that flourished down to the close of the last period, such descriptions of war and historical tales as the Masukagami, Jinnoshotoki, Taihéiki, Yoshitsunéki and Soga-monogatari were born, besides rambling notes like the Tsurézurégusa, with their own characteristic attractions.

(2) New Forms of Literature. It is worthy of special mention that in this chaotic period originated such new literary forms as the renka, yôkyoku (uta), kyogen and otogisôshi, which saw full development in the following period. Tanka (or waku) verse developed and gave birth to a more diminutive mode, the haikai (or haiku); kyogen evolved into joruri and drama; while otogisôshi reappeared in the form of novels and plays, all in the period that followed. Herein we notice the beginnings of modern thought, the product of classicism evolving into modernism, and aristocracy into plebeianism. The Muromachi period thus occupies an important position in our literary history, functioning as a bridge that connects the preceding periods with the more illustrious Yédo literature. Another thing worthy of note in this connection is the creation at this time of the Kanazawa Bunko, the Ashikaga-gakko and the Gozen-bungaku, the first two being seats of learning and the last a branch of literature.

Yédo Period The Yédo period begins in 1603 when the Tokugawa Shogunate took up the task of civil government in Yédo, and ends, after 265 years, in 1868, when the Meiji Restoration was accomplished. This forms the most important section in the history of Japanese literature. The Yédo literature succeeded the decadent Muromachi literature

and handed on its wealth of achievement to the Meiji period. The remarkable fecundity of this era is to be attributed to various factors, but to none more fundamental than the good government of Iyéyasu Tokugawa, the first Shogun of that line. Realizing the importance of the diffusion of learning for good government, he engaged Confucian scholars, published books, started schools and collected rare literary works. The example thus set by the first Shogun was emulated by the succeeding Shoguns, each striving to open up the way for easier access to knowledge and culture both in town and country, until in the Genroku Era under the rule of the fourth Shogun, Tsunayoshi, national culture reached its highest stage of development. The Yédo period may be divided into the following four sections: centered around Osaka and Kyoto.

1. Period of enlightenment (1603-1680)
2. Period of development (1681-1741) Yédo as the center
3. The period of eastward advance of literature (1741-1791)
4. Period of maturity (1791-1868)

(1) Period of Enlightenment. True to its name, this period, following the establishment of the Tokugawa Shogunate in Yédo, saw the collection and publication of ancient books, and annotations thereof, as well as translations of Chinese literature. It is but natural that during this period nothing worthy of note was produced save as foundation work in preparation for what was to come. From another viewpoint this is the age when the traditionally mystic view of art, and the undue belief in tradition, greatly wanes in influence.

(2) Period of Development. A bird's-eye view of the period gives the impression of a rapid development in popular literature, with Osaka and Kyoto as the center and the Genroku Era as its climax. The origin of this literary movement is traceable to the Mitogaku, which later led to a renaissance of the classics; we see a revival of haikai verse under Basho, the poet; and then the appearance of Chikamatsu's joruri. Each made unfettered development within its own sphere of influence. Towards the close of the period, however, these branches of literature lost popularity, until eventually they could scarcely enjoy public recollection.

(3) Eastward Advance of Literature. This is the period when the so-called Kamigata literature of Kyoto and Osaka, began its movement eastward to establish a new literary movement in the city of Yédo, the seat of the Shogun's government. By this time the popular literature founded by Chikamatsu and Saikaku had declined. Buson became the representative haikai poet of the time. Besides haikai, there came into vogue in Yédo various kinds of short poetry, namely, senryu, witty epigrammatic verse; kyôka, comic verse; and kyôban, nonsense notes. Also in this period the so-called literature for men of the world cropped up, following the publication of the kôbyoshi and sharé-mon.

(4) Period of Maturity. It was in this period that the construction of the main body of Yédo literature was completed. As a result of the encouragement of learning by the Shogun's highest official, Sadanobu Matsudaira, both art and learning made a remarkable advance, producing a number of artists, and authorities on Japanese and Chinese classics. Parallel with this phenomenal development of classics, popular literature resumed its firm grip on the public. Inasmuch, however, as during the latter half of the period the country was completely upset by troubles both from within and without, most of the literary progress was confined to the early part of the period. Nevertheless, this is known as the period when Yédo literature was crowned with full maturity.

What most characterize Yédo literature are its variety, volume of production and sphere of influence. Not only was it prolific but, all branches of art and learning, from the aristocratic classics down to kyôka, senryu, haikai, joruri (gidayu) and popular novels, showed systematic advancement. The social structure in those days could not but reflect the taste and sentiment of the people, as is evidenced by the two different literary currents that prevailed throughout the period. Whereas the so-called aristocratic literature, which dominated those days, stood on a foundation of Bushido and Confucianism, the popular literature strove to create the epicurian's world. Each of these tendencies went on cultivating its own field of influence in its own respective class, yet what most aptly represents the characteristic fea-

tures of Yédo literature is the stronger public appeal of popular literary works. These intellectual diversions of the common people, unlike the traditional, conservative and retrogressive taste of classical literature, are optimistic, and charged with the spirit of uplift and mirth. But the negative policy of the Tokugawa government proved an impeding factor in the healthful growth of popular literature, resulting in a gradual loss of individuality. In this way authorship gradually kept aloof from essential requirements of progressive art; the most glaring example of this deplorable tendency is clearly noticeable in Bakin's works. (As to the development of literature in Meiji and Taisho eras see the Japan Year Book, 1938-39, p. 839.)

Literature in 1938-39

(See pp. 753-757, the Japan Year Book, 1940-41.)

The Literary Activities in 1940-41

From beginning of the second half of 1940 to the end of the first half of 1941, the literary world of Japan made rapid strides, making epochal contribution to the Japanese literary world.

In the great movements that swept through the field of letters in Japan during the period, two main currents were discernible. One was the radical change in the direction of literary trends, and the other the launching of various associations by men of letters.

The switching off of Japanese literature to a new course was part of the new thought movement which was launched with a view to creating a new literature for the people of this country. To find out the real reason why such radical changes were witnessed in the literary world, it is necessary to observe the new thought movement from various angles by an analytical study of the movement.

In the field of creative writing, novels and fiction based on historical themes took up the place of stories mainly built on the emotions and everyday experiences of individuals, which usually savor of strong liberalism. Gradually, the writers of the so-called "historical" novels and fiction have made their position secure in the literary circles.

No less conspicuous were the trends shown in the field of literary criticism.

As this field was particularly sensitive to the ideas and thoughts of the day, various subjects were picked up from time to time and subjected to heated debate and lengthy discussion. Some of the most discussed subjects concerned with the relation between classical literature and modern literature, the course and structure of the new national literature and the renewed study of the history of Japan. The subjects which were discussed with equal zeal and seriousness by critics were the fostering of agrarian literature, and the fixing of a standard for literary criticism.

While commentators and critics were engrossed in the discussion of the above-mentioned problems, the critical reviewing of the works of the past proceeded with an amazing speed and force in almost all fields of letters, including those of poetry, and drama. As a sequence to this, various bodies with new creative spirit, and newly fixed goals, were called into being one after another during the first half of 1941.

Thus, the field of letters during the latter half of 1940 and the first half of 1941 was aflame with literary criticism which tried to make Japanese literature keep pace with the progress of the times. Naturally, the reading public, especially college and university students were affected in no small measure by the literary typhoons that swept the land from one end to the other. The influence of the new lineup in the world of letters over the students was really profound and far-reaching. One of its results is the radical change shown in the tenor of argument put up by the college and university press, and the way the student-editors treated the news items dealing with the important issues of the day. It must not be forgotten, however, that journalism has played an important role in bringing about this decisive sway over the reading public of the nation.

All through the latter half of 1940, the largest space in newspapers was devoted to the printing of the news regarding the enterprises which were undertaken by numerous bodies of the Government and people in commemoration of the 2,600th anniversary of the founding of the Japanese Empire. While engaged in this work, the journalism of this country began to face the challenge of the times. Journalists began to ask themselves, "What is the real mission of journalism?"; and for a

time, "the mission of journalism" became the most absorbing, and popular topic among journalists. As a result, it was agreed on all hands that the new policy to be pursued by all newspapers in Japan, was to cooperate with the Government in promoting the new structure movement in every stratum of society and in every division of politics, economics and culture.

In other words, the journalism of Japan has decided to stop following the well-trodden path of liberalism on which it was originated, and resolved to march toward the goal which the nation has set before itself. This change of attitude on the part of the press proved to be of great help to expedite the move to set up a new order in the field of letters. For example, almost all leading papers in Japan not only offered much space to the argument of literary problems but picked up most vital questions and timely topics for discussion and study and let all outstanding writers and critics argue on these subjects to their heart's content in the papers.

The Yomiuri, one of the leading metropolitan dailies mobilized a large number of men of letters, and made each one of them write an essay on the subject, "Modern Culture and the Standard of Criticism." The essays were published by the paper in a serial form.

The Nichi Nichi, one of the big three dailies in the capital, published in a series the outline of the lectures given by Kan Kikuchi and other popular writers of Japan in various cities and towns in this country when they made a lecture trip from one end of the land to the other to launch the Literati's Movement Behind the Gun.

The spirit of the times, thus filtered deeper into every stratum of literary society in Japan, and awakened the reading public widely to the gravity of the day, and the dire necessity of uniting themselves as one man to do their part for the defense of their country. These are just a few examples of the many that illustrate the positive attitude and measures taken by the press to help bring about a new order in the field of letters.

Another remarkable trait of the period was that the reading public of Japan ceased showing much interest in the so-called war novels and fictions, which were all written by the men on

the front.

Ashihel Hino the author of "Barley and Soldiers," the best-seller in 1938-39, describes this conspicuous change in the attitude of the reading public of Japan toward the war literature witnessed during the past few years in one of his recent works as follows:

"Now it is one year and a half since I returned home from China as a discharged soldier. I somehow feel shy of calling myself an ex-serviceman, for in reality I have never ceased to be on the front mentally.

"I used to think that an unbridgeable gap existed between men on the front and people behind the gun, but today I don't see any such difference between the two. The two fronts have come to mean one and the same thing—the strong, united front of the nation."

"Japan will soon greet the fourth anniversary of the outbreak of the China Affair. I suppose there are quite a number of former soldiers among the men and women on the home front today. There is no doubt that these ex-servicemen have gained unusual experience while fighting on the war front. The effect of the war on their mind and body would remain unchanged throughout the rest of their life. The experiences on the home front must seem equally unusual and overwhelming, but the war veterans must face them with equal courage, and use their rich resourcefulness in strengthening the home front.

"In the battle-field, men went through the ordeal of fire and became fine soldiers. But fine soldiers must also be fine civilians at home. I believe that the real training of these men as true soldiers of Japan will only begin when they have returned home from China to resume the civilian life behind the gun."

Important Events (1) Establishment of the Central Society for Letters. This society was inaugurated in October 1940, for the dual purpose of "assisting the Imperial Rule through letters," and of uniting all writers of various schools and groups into one powerful body. It intends to be the central driving power in the movement to create a popular literature in this country which will hold a unique position in the literature of the world.

In January 1941, the delegates and secretaries of the 12 member bodies of the society held a meeting of its standing committee at the Bungei Kaikan in

Tokyo to discuss what it should do in 1941.

The gist of the plans decided at the meeting is as follows:

a. The ultimate purpose of the society is to unite all literary groups and organizations into one body which will form the nucleus of the movement to create a genuine literature for the people of Japan, and also to function as the driving force of the movement.

b. To this end, the society will make efforts to live up to the glorious tradition of Japanese culture and build a new basis upon which the inherited cultural assets might bear full fruit, and advance the culture of Japan through the development of the typical Japanese spirit, and strive hard to establish the literature of Japan by grasping the truth of the national life in the historical facts confronting the nation today.

c. As a collateral duty, the society, will keep constantly in touch with the Board of Information in order to keep itself informed on the will and intention of the Government, and maintain close liaison with the cultural department of the Imperial Rule Assistance Association, and actively assist it in its work.

Moreover, the society will strengthen its ties with the Cultural Publication Association, and the groups of movie producers, actors and actresses, playwrights, stage actors and actresses, and the people in the field of fine arts, and make them keep pace with the society in pushing the campaign of serving the nation through art and letters.

As the initial project in line with the plans fixed at the meeting, the society has decided to hold a national literature concours once a year. This is to be used by the society as a springboard for pushing the movement to create the nation's literature by drumming up literary talent from the masses of people.

The committee to examine the works sent in for the contest will be made up of the outstanding figures among the literary circles, as well as officials of the Government. Moreover, a periodical to be known as "Science and Letters in Japan" will be published by the society.

(2) The National Defense Science Society and the National Association of Young Men of Letters. These two bodies have been called into being for the sole

and express purpose of paving the way for the new order in the field of letters in this country. The former is mostly composed of poets and critics, and its main object is to explore ways and means of re-building the tradition of Japan on the foundation of science as well as to carry out the ethnological study of peoples in the Greater East Asia Co-prosperity Sphere. The inaugural meeting of this body was held in June 1941. The latter was established in February 1941 for the sole purpose of unifying all non-commercial literary periodicals throughout the country, and is to receive the wholehearted support of the cultural department of the Imperial Rule Assistance Association.

(3) The Literary Movement Behind-the-Gun. The avowed purpose of this movement is to drive home the import and significance of the home defense from the cultural point of view to the minds of masses. To this end, all celebrated writers and noted critics on the forefront of literary activities in Japan will be mobilized, and be sent in groups on lecture trips throughout the country.

Under the auspices of the Society of Men of Letters and supported by the Bureau of Information, the Imperial Rule Assistance Association, and the Tokyo Nichi Nichi Publishing Company, the project was put into practice in 1940. In 1940 alone, lecture meetings were held in 73 cities and towns, at which a total of more than 500 popular writers gave lectures on various subjects. The audience who sat and listened attentively to what the authors of best-sellers, and famous commentators had to say about the legitimate duty of the people behind-the-gun, was estimated to have numbered some 200,000. Lecture meetings for identical purpose are planned to be held by the Society of Men of Letters in more cities and towns in 1941. The first of these lecture meetings was held at the Kyoritsu auditorium in Kanda, Tokyo, on May 16, 1940. Those who gave lectures on that occasion were Kunio Kishida, the new chief of the cultural department of the Imperial Rule Assistance Association, Miss Nobuko Yoshiya, Shiro Ozaki and Kan Kikuchi, all outstanding figures in the field of letters in Japan today.

From May to August 1941, the first batch finished its lecture trip in the Kinki district in which Osaka, Kyoto, Kobe and other big cities are located.

The second batch is now on its way to the further western sections of the country. Other groups are to be dispatched shortly one after another to cover the rest of the land.

(4) The Conference of the Central Cooperation Council of the Imperial Rule Assistance Association. The first conference of the Central Cooperation Council of the Imperial Rule Assistance Association was opened here on June 1941. Many proposals were announced at various committee meetings during the session. The gist of the debates and discussions was published in newspapers daily, attracting the interest of the whole nation. The most important of all proposals regarding literature, which were laid before the Committee for Cultural Affairs, was the one made by Shiro Ozaki.

The proposal called for thoroughness in the execution of the policies regarding literary affairs and demanded the formation of a board of letters. The purport of the proposal was explained by Asaki as follows:

"The ideal requirement for the creation of a board of letters are that the policy for literary affairs must be thoroughgoing, in the first place, and secondly, the measures which are to be taken by men of letters must coincide with the fixed policy at every point. In other words, the measures ought to be free of conventional ideas and makeshift designs which are prone to make men of letters ride over the waves of the times non-chalantly." Such a bold recommendation was seldom made in the past by men of letters in debating the problems regarding literature to the Government. As a matter of fact, they never had an organized body of their own through which their will and intention could be conveyed to the high officials of the Government. At any event, the establishment of the board of letters is an ample evidence that the Government has finally begun to recognize the importance of cultural re-organization in its avowed task of building a new order.

There are many movements which were launched by poets, prose-writers, and critics during the period. Most of these movements represent an effort on the part of men of letters of assisting the Throne by refining and enriching the minds of the masses through literature. The most notable among these movements were the following:

(1) The Society of Composers of New National Poetry. The necessity of uniting all groups of poets has been felt keenly in this country for many years. However, the difference in the opinions regarding the spirit and form of poetry, has always prevented these groups from welding together into one body.

Spurred by the movement to serve the nation through letters, most of the leading poets and poetesses in Tokyo and elsewhere embarked on the task of cementing all independent groups of bards together late last year. As a result this body was inaugurated in December 1940. The prominent members of the society include Hakushu Kitahara, Yonejro Noguchi, Haruo Sato and Daikaku Horiguchi.

(2) The Society for Haiku Writers of Japan. This society was formed in December 1940, with Kyoshi Takahama, the greatest master of the Haiku poetry in Japan, as its president. The avowed purpose of the society is to promote Japanese culture through the native poetry of 17 syllables.

(3) Association of Women Writers. Responding to the call of the Central Society for Letters in Japan, women writers of the country formed the above association in November 1940. Through cooperation with the Central Society for Letters, this association will spare no effort in promoting the new order movement. At the same time it is to function as a central force of cooperation among women writers in this country. The goals set by the association are the enhancement of the social position of women writers in Japan, the upholding of their rights for earning a living, and the securing for them the right to make proposals on problems concerning the cultural needs of women and children. Almost all women writers in Japan are its members. The central figure of the association was the late Shigure Hasegawa, who passed away in August, 1941.

(4) The Verse Writers' Association. This association was called into being at the beginning of 1941 for the purpose of developing further Waka literature of native origin with time-honored glory and tradition. Before the re-organization of the association with the new name of "The Verse Writers' Association," it was known as "The Dai Nippon Verse Writers' Association," boasting of a membership of 400. A

prolonged sectional strife in the association, has necessitated the renovation of the association.

(5) Inspection Trip to the South Seas. Through the good offices of the Navy Minister and the Board of Information, a party of nine writers, painters, and dancers visited the South Sea areas in May 1941. The main object of the trip was to introduce the peculiar customs and the mode of life of the natives of the South Sea Islands to the people at home, whose interest in the southern regions was markedly deepened during the past few years. A meeting to make arrangements for the proposed trip was held in Tokyo in May 12, and two days later, they left the capital for Saipan and other islands in the South Seas for inspection. They spent about a month in observing the colorful life of the islanders.

(6) Exhibition of Japanese Literary Works at Shanghai. In commemoration of the 2,600th anniversary of the founding of the Japanese Empire, Japanese literary works were exhibited in chronological order in the Modern Japanese Science Library in Shanghai. The exhibition was opened on December 14, 1940. The works of the great writers of Japan were put on display in chronological order to introduce Japanese culture to the Chinese, and foreign residents in the cosmopolitan port city.

(7) The Winners of the Kikuchi Prize for 1941. The Kikuchi Prize for 1941 was awarded to Saisei Murou, and the late Kotaro Tanaka in February.

The winners of the Akutagawa and Naoki Prizes for the second half of 1940 were Tanehisa Sakurada, and Genzo Murakami, respectively. Sakurada's prize novel was "Gennai Hiraga," and Murakami's prize winning work was "Kazusa Fudoki."

As interest in Japan has increased abroad, a corresponding interest in her literature has also begun to manifest. Newspaper reports from abroad say that many Japanese novels and short stories are appearing in various European languages of late. For example, "The Sea and Soldiers," and "The Flowers and Soldiers," both novels written by Ashihel Hino, were translated into Czech by the Oriental Institute in Prague. In Belgium, Kan Kikuchi's famous novel "Father came Home," was translated, and was to be put on the stage. The author of the novel was

recently asked by certain literary bodies in that country for permission to dramatize the novel. Further, Belgian translations of the works of Junichiro Tanizaki and Soseki Natsume are to be published shortly to promote friendly relations between the two countries.

The International Writers' Association at Milan, Italy, recently decided to translate "Waves" one of the best works by Yuzo Yamamoto, into Italian. Mr. Yamamoto, according to Tokyo papers, readily gave his permission for its translation.

The Japanese-Brazilian Cultural Agreement was signed by the Foreign Offices of both countries in September 1940. Before long, the writers in Brazil will

start introducing Japanese novels, short stories, and poetry to the reading public of that country.

In July 1940, the Japanese-Chinese Cultural Society was formed with Wang Ching-wei, President of the National Government of China at Nanking, and General Nobuyuki Abe, former Ambassador Extraordinary and Plenipotentiary to the Nanking Government, as its honorary presidents. The Society's chief purposes are to arrange for the exchange of students, books and magazines between the two countries, to hold fine art exhibitions in both countries, and to publish a magazine for the spread of its ideals.

FINE ARTS

History

Pre-Asuka Period This period, corresponding to what is called the dark age of art, has nothing specially to describe, although it is perhaps the longest period, extending, as it does, from the age of myths down to about the 7th century, A.D.

According to archaeology the ancient Japanese worked in stone, artifacts such as stone images being used in ancestor worship. These are rough hewn sculptures, representing persons clad in armour, wearing a sword, or other arms, all having been used in burial as guardians of the tomb. It was customary, too, in ancient times to have a similar primitive engraving, in the form of a ladder or a wheel, made on the coffin; the plain, artless impression thus conveyed is expressive of the simple mode of living in that remote age.

The dwellings were also in very simple style, constructed of barked but unhewn timber. Even in this simplest type of building there were two styles, known as the Izumo and the Isé, which implies that the ancient culture of Japan was dual, derived either from Izumo or Isé. The former style of structure is represented by the Izumo Shrine, Izumo province, present Shimané prefecture; and the latter by the grand shrine of Isé, although these now give no more than a vague idea of what must have been the prehistoric architecture of the country.

In addition to the above, there are earthen figures called haniwa which arrest the attention not only of archaeologists but also of artists. According

to historical records, the Emperor Suinin, who abdicated in 2 B.C., abhorred the cruel old custom of burying people alive around the grave of a high personage, certain individuals being selected from among those persons who were under patronage of the deceased in life. At the instance of a retainer, Nomino-Sukuné, he caused earthen figures to be interred in place of living persons, when the Empress Himasuhime died; and this was the origin of haniwa. It is believable, however, that the haniwa existed before Suinin's time. The haniwa is, from an artistic point of view, by no means of high value. It is nevertheless, the only art product of Japan before the importation of Buddhism. Moreover, its value rests on the fact that it is a work produced solely by the Japanese before they had been influenced by Chinese art. Besides, it is invaluable in that it gives some idea of the life of the people of its day. The variety of haniwa may be roughly classified into human figures, birds and animals, architectural structures, household articles and arms.

Asuka Period As has been stated in the preceding section, for sometime after the foundation of the Empire by the Emperor Jimmu, there was nothing worthy of mention in the realm of art. The Asuka period covers the reign of the Empress Suiko (592-629), when the Imperial palace was in the province of Yamato, Nara prefecture. Already, as early as the time of the Emperor Yuryaku, in the middle of the 5th century, a painter named Isura came over from Chosen, with which country Japan then

had frequent intercourse, and through which Chinese civilization had been introduced. Later, during the reign of the Emperor Sushun, towards the end of the 6th century, another painter called Hakka came with carpenters to build temples. But it was not until Shibatatto came over from China, in the reign of the Emperor Kaitai (507-531), that Buddhism was introduced into Japan, despite the fact that communication had long before continued with Chosen, then called Kudara.

Shibatatto must have been an expert in the art of sculpture, for he was the grandfather of Kuratsu-kurinatori who cast the large image of Buddha now in the Horyuji temple, in the Empress Suiko's time. Nevertheless, it is evident that the country which contributed most toward founding Japan's fine art technique was Kudara.

The development of art in the Suiko régime was really wonderful. Prince Shotoku, a man of wide learning and an enthusiastic devotee of Buddha, spurred on the ever increasing devotion to art. The leading structures of the period were the Horyuji and Tennoji temples; but those parts of them that have best withstood the wear and tear of time are the two-storied kondo, gate, the five-storied pagoda of the Horyuji temple and the three-storied pagodas of the Horyuji and Horiuji temples. No doubt the creative design of the Prince must have been woven into them, but it is nevertheless true that they were modeled after Kudara architecture. It is only from these structures that one can form any idea of what Chinese architecture in those days might have been. The Tamamushi-no-zushi, (a miniature temple) in the Horyuji temple, is valuable not only as a model of ancient architecture but as an example of the structural art and craft of the Suiko régime. The honeysuckle design on the metal fittings of the miniature temple bears close resemblance to similar art motives of Greece. The sculptures of the Suiko period are not all from one source, some coming from China or Korea, while others are home creations, either from the hands of Chinese sculptors, or the combined efforts of Japanese and naturalized aliens.

The fine art of the Suiko period is both deep and comprehensive, and at the same time affords invaluable reference for study.

Hakuho Period In the history of Japanese fine art, following the Suiko Era comes the Hakuho period which starts in the reign of the Emperor Jomél, terminating in that of the Emperor Mommu, 629-697. In the 15th year of the reign of the Empress Suiko the custom of sending a government envoy to China, then called Sul, was established, followed by increased intercourse between the two countries. Later, in the 2nd year of the Emperor Jomél's administration, the first envoy was despatched to the Tang Court in China. By the establishment of this custom art products of China came direct to Japan instead of through the Korean Peninsula, as they had done up to that time. Moreover, the Taika Reformation, by which the political system of China came to be closely followed from the time of the Emperor Kotoku, contributed much toward developing Hakuho art.

(1) **Painting.** One of the most outstanding facts in the art of this period is that paintings were imported from the Continent, and Buddhist pictures were painted by priests from China and India. The mural paintings of the kondo of the Horyuji temple testify to this; its fresco work is further advanced in technique than that of India, and is prized as the leading example of mural painting in any extant wooden building. This and other examples of imported pictorial art technique during the period eloquently speak of the inflow of art from India and other Oriental countries.

(2) **Bronze.** The most representative work of the period consists in the big bronze images of Buddha and the two disciples at the Yakushiji temple at Nara. Upon their pedestals are engraved a hoshokumon design in lieu of honeysuckle which by that time had ceased to command preference. The hoshokumon design is the art of inlaying or setting jewels in necklaces, armlets, pedestals, and halos around the heads of images. In connection with the Yakushiji temple's three images, it is interesting to notice that, side by side with the hoshokumon, there is an engraving of arabesque design in grapes. This grape pattern also has its origin in the west of India, whence it came to China during the Han dynasty and prospered in the age of Tang.

(3) **Architecture.** The only model of architecture constructed in this period and still extant is the three-storied

pagoda of the Yakushiji temple at Nara. Another example of the best architectural technique of the period is to be seen at the Nara Imperial Museum where models of five-storied pagodas of the time are preserved.

Tempyo Period The Nara period (707-780) is called the Tempyo Era in the history of Japanese fine art. Through the zealous efforts of the Emperor Shomu and Empress Komyo, who were unrivalled in piety, Buddhist doctrine was thoroughly demonstrated in the capital of Nara, with a consequent development of Buddhist fine art. It was the veritable golden age of fine art in religion. The casting of the Daibutsu (great image of Buddha) at the Todaiji temple and the construction of the temple itself may be pointed out as the greatest examples of art within the period. The Daibutsu has several times suffered from fire, which made it necessary to repair the image; and, in consequence, only the petals of the lotus blossom upon which the image sits retain traces of contemporary art motifs. On the surface of these petals are engraved scenes from the sacred world of Buddha, which, from the view point of technique in painting are decidedly excellent. In front of the building occupied by the colossal statue of Buddha there is a bronze-lantern which minutely exemplifies the characteristics of the Tempyo period. Other

remains representing the sculptures of the period include several images in the same temple.

(1) **Shoso-in Museum.** After the demise of the Emperor Shomu all the objects of art he possessed were donated to the Todaiji temple by the Empress Komyo. Nearly all were treasured in the Shoso-in Art Museum of Nara, and have safely been handed down to the present times. Perfect preservation of art products from so remote an age could be expected only in such a country as Japan. The national treasures of the Shoso-in not only abound in rare paintings but also in many objects of industrial art, such as textiles, lacquer-ware as well as gold and silver ware, porcelain and writing utensils. Especially noteworthy are the Tang masterpieces from the Imperial household of China. In addition to those of Japanese and Chinese production, examples from the East Roman Empire, Persia, India and countries west of China are found in the museum. Thus the Shoso-in Art Museum is representative of the art products covering both East and West from even before the 7th century.

(2) **Ganjinwajo.** A priest known in Japan as Ganjinwajo together with a number of disciples, visited Nara, then capital of the country, not long after the completion of the Daibutsu. He and his followers had drifted ashore in the

1. The Shoso-in is located in the precinct of the Todaiji temple at Nara. The building is a typical wooden storehouse of old Japanese Azé-kura style. No metal nails are used and no walls of earth. The whole building consists of three separate sections which have no windows but one entrance door for each. In the interior each section is two storied with an attic. The dimensions of the building are approximately 108 feet by 30 feet, the height from the ground to the roof top being 39 feet.

Formerly the treasures were kept out from light, and untouched for a long period of years. Since 1872 the doors are being opened annually for airing for two weeks, from November 1st to 14th. All the precious objects are kept in glass cases. In the northern section are kept treasures of the Imperial House before and at the time of the Emperor Shomu, mirrors, desks, musical instruments, screens, medicine, etc. The middle section contains arms and armour, cases, glass and lacquer-ware. The southern section largely contains religious antiques of the Todaiji temple.

The Shoso-in apparently existed in the precinct of the Todaiji temple before 756 A.D. when the Empress Komyo, widow of the Emperor Shomu, dedicated to the Vairocana Buddha or Daibutsu the Imperial treasures as a memorial of the deceased. Time and weather have told upon the building. Battles went on around the sacred ground and the Shoso-in itself was once stricken by a thunderbolt. But the wooden storehouse has been mysteriously preserved through 1,179 years, with partial repairs. Most of its contents listed in the "Todaiji Kemmotsu Chō" (catalogue of donation), dated June 21, 8th year of Tempyo-shōhō (756 A.D.),

southern part of Kyushu. These foreigners left an indelible impression on the history of Japanese art, because they belonged to a group of leading artists of the Tang period of China. Their skill in art was woven into the art of the Tempyo period, not only in the fields of painting and sculpture, but also in architecture. That art products from their hands must have been as great in number as in variety is evidenced by the art treasures of the Toshodaiji temple in Yamato province, Nara prefecture. The image of Buddha enshrined in that temple exhaustively represents the characteristics of the art of the Tang dynasty. Besides these there are several wood-engravings in which, it is surmised, the sculptures of the succeeding period had their origin. Among the foreigners were persons of other than Chinese nationality. Gumporiki, as he was called in Japan, was an expert sculptor, from the country of Kurlinkuo the exact location of which is still a question. Judging by the fact that the Ganjinwajo party included people from the west of China, it is but a matter of course that the engravings at the Toshodaiji temple resemble the fresco art of countries west of China. From what remains, there is sufficient reason to believe that some of the descendants of the Persians driven out of the country by the Mohammedans, arrived in Japan with the

party.

All kinds of cultural forms and products were imported during this period. These the Japanese could digest and work with a skill not inferior to that of the foreigners. A general impression of the Tempyo period, however, is that there was too much copying of Chinese art and so, too little originality. This one-sided trend of evolution gave rise to a movement in the following periods for a revival of art genuinely Japanese in origin.

Konin Period The Konin period (782-888) begins about the time that the Emperor Kanmu transferred the capital from Nara to Kyoto, lasting till the reign of the Emperor Koko. The outstanding characteristic of the Konin period lies in the phenomenal rise of native art at the hands of noted priests. Kobodaiishi and Chisho-daishi were priest sages of refined artistic endowment. Quite a number of pictures and sculptures of the period are from their hands. The Toji, Koyasan and Miidera temples treasure works of theirs. As one of the prominent painters of the time we may name Kudara Kawanari on whom there are a number of books, but none giving reliable historical information about him. He must have been among those artists summoned by the Emperor Saga to paint the pictures of landscape and rough seas seen

have been kept unharmed solely due to the loyalty of the officials and people to the Imperial House to whom the Shoso-in belongs.

The most important treasures are the "Kemotsu Chō" (catalogue of donation), letters of the Emperor Shomu, essays written by the Empress Komyo, slung sword of the Emperor Shomu, King-in Hyomon Kin (gold and silver ornamented Oriental harp), Shitan Genkwan (a stringed instrument), Gogen Biwa (a five stringed lute) Mokuga Shitan Kikyoku (a sandal wood checker board ornamented with wooden mosaic), Toriké Tachionna Byobu (a screen with a female figure who wears feathered garments), Uruishi Ko Héi (a lacquered carafe), Yōraku or diadems and fragments of the crowns of the Emperor Shomu and Empress Komyo, Gingaku Men (masks used in an old performance "gigaku"), bronze mirrors, swords and other arms and armour; Imperial edict engraved on a bronze plate, glass cup, lacquered chest painted with gold and silver dust, gold and silver ornamented leather box, hangings with figures of Buddhas, Mitta Eboen (a painted tray), silver bottle, and censer with a handle.

Priceless documents of the Tempyo period are stored in Shoso-in, 779 in all. They include census registers, maps, official documents, I.O.U. and books, and present indispensable materials for the study of official and civil life 11 centuries ago.

For the sake of protection, inspection of the treasures of the Shoso-in is not permitted to the general public, but the pictures of all treasures are published in book form named "Tōyō Zuko," and all the documents may be found in the "Dai Nippon Ko Mon Jo" (Japan's old documents).

on the walls and paper sliding-screens of the Sêiryôden Hall of the palace. The custom of painting landscapes and characters on screens of the Imperial palace was thereafter developed setting a fashion in drawings which please the eye. In those days screens were popular, and this helped to popularize landscape painting.

The typical sculptures of the period are such sacred images as are seen at the Shingoji temple, Kyoto, known as the Shingoji style sculpture, and others at the Murofujî temple in Nara prefecture, known as the Murofujî style. The rise of the art of engraving images of Japanese gods may be mentioned as a memorable event of the age.

As regards architecture the period shows very few examples that now remain, the representative structures being the main hall and five-storied pagoda of the Murofujî temple. The Heian Shrine constructed in Kyoto, closely modelled after the structures of the age under review, offers excellent material for the study of Konin architecture.

Fujiwara Period The Fujiwara period (889-1186) covers the 300 years between the reign of the Emperor Uda and that of the Emperor Antoku. At the beginning of the period the Emperor Uda, at the suggestion of Michizane Sugawara, discontinued the custom of despatching envoys to China, thereby cutting off facility of communications with the continent. During the consequent isolation Japanese art was afforded a chance to cultivate its native genius and its own field of influence. The continental art that had been freely absorbed and adopted up to that time commenced to produce national characteristics as is demonstrated by yamatoyé work in the sphere of painting.

(1) **Painting.** Kosôno-Kanaoka was probably the most skilled landscape painter of the period. His reputation was such that the horse he painted on a paper sliding-door was credited with getting out of the screen at night to feed on fresh clover in the yard. Kosôno-Hirohata, a well-known painter, was one of his descendants. As skilled painters of that age we may mention also Motomitsu Fujiwara, Mitsunaga Fujiwara, Takayoshi Fujiwara and his son Takachika, besides Toba-sojo and Kakuzô, all of whom specialized in painting yamatoyé or native style, which

had developed from a school in the Tang period of China, called Kanyé. Japanese paper-doors and folding screens were what they selected to paint on.

Besides yamatoyé many other schools of Japanese style paintings were started, as the kamiyé, utayé, ashideyé, and okoyé. The last mentioned was a school of comic genius whose premier artist was Toba-sojo, a noted priest of the day. Three albums of comic pictures from his brush are treasured at the Kozanji temple. Another important arrival was the yémakimono (paper-scroll) which later developed, reaching its golden age in the Kamakura period. The aforementioned three artists were the most popular masters of the age. Some of their work still survives.

Consequent upon the ever inculcated Buddhist precepts, Buddhist paintings flourished, so much so that specialists in that art were always in evidence. In this religious sphere of painting also national characterization was effected to no meagre extent. The most outstanding of the Japanized Buddhist schools was named the Eshin-fu, started by Eshinsodzu, a priest, first affiliated with the Tendai sect of Buddhism, but who later preached the doctrines of the Jodo sect. Probably this school was second to none at that time in Japanization of technique. Taméto, commonly called Great Takuma, who did the fresco work of the Ho-o-do at Uji, Kyoto, belonged to the Takuma family, producing accomplished painters of the time. The most representative Buddhist paintings are treasured at the Hokkéji, Yamashiro Chohoji, Yamato Horinji, Koyasan, the Toji temples and the Imperial Art Museum of Tokyo.

(2) **Sculpture.** Remarkable advancement in the realm of Buddhist sculpture was revealed in consequence of effective doctrinal propaganda by the Tendai and Shingon sects. Wood-engraving stood unrivalled, but that art, unlike the same mode of the previous age, was mainly in what is called parquetry work. Sculptors collaborated, and in most cases images were constructed in separate parts, each carved by a different artist, under an accomplished specialist. It is interesting to note that even in the carving of hands, feet, head and body there was a division of labor into smaller parts, and each section was put in charge of one

sculptor. When completed, the several parts were put together, painted with lacquer and gilded.

Guilds of sculptors, like the Shichijobussho, Shichijo-omiyabussho, Rokujo-marikoji-bussho and Sanjo-bussho, established studios one after another. Especially noteworthy in this field was the Shichijobussho started by the famous artist Jocho who was practically supreme in the realm of sculpture in the Fujiwara period. The peculiarity of the Jocho school of his creation lies in its soft, mild features with smooth, elegant textile folds or plaits, which characterize the most glorious period of Fujiwara art. The images of Amida Buddha enshrined at the Ho-o-do, Hokaiji, Sakyoji and Chusonji temples are all representative works of the Fujiwara period.

(3) **Architecture.** Along with the development of Japanese style painting, a new Japanese architecture, as seen in what is called the Shinden-zukuri (main building of a peer's residence), prevailed. This style gradually encroached on the domain of sacred structures, as is well exemplified in the Ho-o-do and Konjikido, above cited.

Within 300 years after the country's adoption of a seclusion policy, an indigenous style characteristic of the Yamato race made the fullest possible development in all branches of art.

Kamakura Period Between the Emperor Gotoba and Emperor Godaigo the Kamakura Shogunate assumed the reins of government. The Kamakura period (1192-1337) of political history is at the same time that of Japanese art. During those 140 years traditional Japanese sentiments and thought developed vigorously against the aristocratic culture which had gained influence in the previous period. Such a turn of cultural development could not but react on art; the anti-traditional spirit of the age began to tell on artistic creation. Not only from within but also from without the country a radical change was introduced, because in those days the Yuan period succeeded the Sung in China; and its highly favored cultural attainments came flooding into Japan. The two movements, of foreign and domestic origin, combined to lay a foundation for modern fine art which started and developed in and after the Muromachi period.

(1) **Painting.** Continued civil wars,

military administration, and war literature, all contributed to the voluminous production of yémakimono (picture-scrolls) based on themes from battle scenes. Another kind of yémakimono worthy of special mention was painted for the purpose of propagating the doctrines of newly risen sects of Buddhism, such as the Zen and Jodo. This pictorial demonstration of religious doctrines proved quite effective; for, by depicting the life and work of founders, a more direct appeal was made to prospective converts. For the same reason the yémakimono came to serve also as a means to propagate knowledge of the origin and development of shrines. Quite a number of picture-scrolls of the period still remain in perfect condition, those reckoned among the greater works being the History of the Kitano Tenjin Shrine, Murasaki-shikibu-nikki, Sanjurokkasen, Mokoshura-ékotoba, Honen-shônin-gyojo-édzu. The last mentioned is a yémakimono depicting the personal history of Honen-shônin, the noted priest who founded the Jodo sect of Buddhism. Among scores of yémakimono painters, Nobuzane Fujiwara, Kéion Sumiyoshi, En-i, Takakané Takashina and Yoshimitsu Tosa were the most popular. A further noteworthy event of the period was the rise of portrait painting. Generally speaking, until this period there was no other method for reproducing figures except by sculpture. The term for portrait was nisgyé. But toward the end of this period a new mode appeared. The technique of portrait painting made rapid advance from the time of Takanobu Fujiwara, Taira-no-Shigémori, Minamoto-no-Yoritomo whose works are treasured at the Shingoji temple, all rare masterpieces.

With reference to Buddhist painting, the aforementioned Takuma school gradually improved in technique; and with the appearance of Shoga, a descendant of the Takumas, the Takuma school of Buddhist painting was founded, drawing a clear line between the old and the new delineations.

(2) **Sculpture.** The Kamakura period was also a fecund age in the direction of sculpture. Compared with the work of the preceding period it appeals with more virility. The Shichijobussho, the most important sculptors' association or guild, which had been making steady progress, produced a group of consummate artists in Koéi, Unkéi, Jokaku, Kalkéi, Tunkéi, Jokéi, Koben and

Kosho, all contemporaries. Among them the most skilled were Unkéi, Tankéi and Kaikéi, who are recognized as the best sculptors since the time of Jocho. Whereas Unkéi and Tankéi excelled in producing the expression of passion, as in statues of nio (Deva kings), Kaikéi specialized in gentle, elegant figures, like those from the chisel of Jocho.

(3) Industrial Art. Lacquer-ware technique, too, made a remarkable advance. The art of engraving also progressed, especially with the appearance of the Kamakura-bori (Kamakura style of engraving). Technique in metal work, also saw much development, inheriting the characteristic virtue of the Fujiwara period. Up to that time the native ceramic art was in so primitive a stage that only unglazed ware could be manufactured. After Kato Shirozaemon-Kagehisa returned from Sung, marked progress was made in this field, and fine chinaware became a home product.

(4) Architecture. The mansions of nobles had been built in the Shinden-zukuri style, but during the Kamakura period the Buké-zukuri style of architecture started and soon dominated. This is a simple, plain style with an unusual number of sliding-doors to let in light. Though this style of structure has gone out long ago, one can get an idea of it through various yémakimono in which this style of architecture is represented. After the advent of the Zen sect of Buddhism under Eisai-zenshi from China, then called Sung, and the establishment of the Kenninji temple at Kyoto, Zen style of architecture came to attract attention. A good example of this style, still intact, is the Enkakujii temple at Kamakura.

Muromachi Period Succeeding the Kamakura age came the Muromachi period (1337-1573), which after the two centuries and a half of civil strife, ended with the downfall of the Ashikaga Shogunate. In China the civil disturbances of the late Yuan dynasty had been brought under control by the rise of the Mings, resulting in the advent of the golden age of Ming culture, which exercised some influence on Japan.

(1) Painting. As was customary whenever Chinese culture attained its zenith, communication between the two countries, which had been on the wane,

revived again, resulting in the gradual decline of yémakimono, portrait and Buddhist painting, handed down from the preceding Kamakura period, which were unable to cope with the powerful influence of Sung-Yuan style of painting in China. Early in this period there were not a few yémakimono worthy of note such as the Gosannen-gunki by Korehisa Fujiwara and the Yuzu-zenbutsu-engi, joint work of Hiroyuki Tosa, Yukihide Kasuga, Mitsukuni Fujiwara, Ryuko Awataguchi, Jakusal Rokkaku and Eishun Hogan. The latter still remains in the form of a colored wood-engraving, perhaps the most widely known as our oldest example of this art.

Typical portrait work of the period is that of the Emperor Godaigo in the Daitokuji temple, Kyoto, and of Yoshimochi Ashikaga, at the Shingoji temple. Far more characteristic of the age, however, are the portraits of Zen priests or so-called "Chinso." The most typical chinso is, perhaps, the portrait of Seichi-kokushi, painted by Mincho, preserved in the Tofukujii temple. Strictly speaking, chinso has more similarity to the Sung-Yuan style than to the Tosa school of portraits.

Buddhist painting of the Muromachi period may roughly be adjudged stationary. Copying of old works seemed to have been the only task attracting artists, among whom a priest named Myotaku-zenshi was known for skill in painting Acala pieces; the principal works of this priest-painter are treasures of the Imperial Art Museum. The most distinguished pictorial artist throughout the period, however, was Mincho. Among his works handed down to the present are the portrait of Seichi-kokushi, above-mentioned, Gohyakurakan (500 disciples of Buddha) in the Tofukujii temple, and Dainéhanzu, known as the largest painting in the country. In his brush work are ample traces of the style of the Sung-Yuan period in China; and he was, moreover, the leading painter of the age by whose art the Continental technique, introduced with the Zen sect in the Kamakura period, was digested, assimilated and consummated.

Special mention should be made of the advent of the Sun-Ming style in yamatoyé work, enhancing the traditional style of that art. This new movement was no doubt made possible by the Ashikaga policy of encouraging trade with China, then called Ming.

In consequence, numerous Chinese works of art continued to be imported, greatly stimulating the domestic art world. Among the various art institutions then inherited from the Continent, kakémono (hanging pictures) and a more advanced technique in painting flowers and birds were perhaps the most outstanding. It is also a fact worthy of special mention that the Sung-Yuan style of sumiyé painting (black and white) became popular throughout Japan, under artists like Jasoku Soga, Sotan Oguri, Shinno Nakano, Sesshu and Masanobu Kano. These five sumiyé painters were talented pupils of Shubun who enjoyed the confidence of the Shogun and occupied an important position under the Shogunate government as a painter.

(2) Sculpture. Images of Buddha continued to be supplied by the Shichijō-Daijō of which mention has already been made. But these products gradually lost their artistic value. The aforementioned Shubun was also a good sculptor. It is said of his skill that the great wooden statue, 40 feet high, of Amitabha, enshrined in the Unkyoji temple, was originally the work of a Nara sculptor, but was retouched by Shubun's chisel and improved.

(3) Industrial Art. In this epoch the development shown in industrial art was mainly due to the whimsical enthusiasm of the Shogun. Chanoyu (tea ceremony), a ceremonial etiquette genuinely Japanese, gave rapid rise to various branches of industrial art especially in fine porcelain, the climax of which was reached during the latter part of the period. This progress was not only in works of manual art like tea-cups, trays and so on, but in kakémono and tokonoma (alcove) furnishings of the tea-room, and the building itself, all of which are required for the full ceremony of tea-serving. Most of the tea-cups used for chanoyu in those days were of Chinese make, or imports from the South Seas.

(4) Architecture. The Zen style of architecture greatly improved. This, combined with the cult of chanoyu, lent impetus to the construction of simple but tasteful habitations and temples, with gardens and arbors harmonious to the main building, well represented by the Kinkakujii and Ginkakujii temples in Kyoto.

Momoyama Period The 25 years from

1574 to 1598 is termed the Momoyama period. During this comparatively short interval civil disturbances stirred up the whole country under the governments of Nobunaga Oda and Hidéyoshi Toyotomi, acting as military dictators.

(1) Painting. Eitoku Kano was perhaps the greatest painter of the period. Nearly all the mural pictures in the castles of Azuchi and Osaka and the mansion at Shuraku are attributed to the brush of this famous artist. The peculiarity of the painting of the period lies in its grand scale and gorgeous, bright coloring. This is especially true of Eitoku Kano's work. Another noted landscape and ikyoyé painter was Santaku Iano; in the Sesshu school of sumiyé were Kogan Unkoku and Tohaku Haségawa; the Tosa school had Mitsu-yoshi who succeeded to the Tosa school which had by that time been reduced to a school only in name.

(2) Sculpture. The most striking feature of the Momoyama sculpture is its clever adaptation to decoration of architecture. Besides Hidari-Jingoro, whose fame as an accomplished sculptor and engraver still enjoys nationwide popularity, there were skilled artists like Yuzaemon Miyaniishi and Matayemon Okabe. As in the Muromachi period, the art of carving "No" masks came into vogue.

(3) Industrial Art. Metal work experienced remarkable improvement. The sword-guard artists evolved novel designs. Also in the technique of bronze casting no insignificant progress was made by casters like Yashichiro Nagoya, Dojin Nishimura, Yojiro Tsujido, Yayémon Nagoya and Echizen-no-Shojo-sancho. The current of the age could not but influence the art of raised lacquer, handed down from previous periods; now works on large scale, fit for the decorative purposes of architecture, began to dominate the situation. The Kannon-do of Chikubu-shima Island, Biwa lake, and the Kodaiji temple of Kyoto best represent the technique of this period.

Ceramics also were greatly enhanced in technique. Impelled by the nationwide use of chinaware, due to the popularization of chanoyu, imported articles grew insufficient. As a natural consequence, home industry in this direction was greatly stimulated, resulting in Nagasaké Chojiro's invention of the

rakuyaki style and Rokubéi Mikazuki's bizenyaki style of ceramic ware. In the realm of textile art, what is to be noted is that in the Tencho Era (1573) a new technique in weaving was introduced from Ming China, and reached Nishijin, Kyoto, where it appeared in the form of Yamato-nishiki, Ito-nishiki, karaori-nishiki, kinran (gold brocade), fonsu (satin damask), rinzu, and so on.

In conclusion it may be said of the art of the Momoyama period that, while developing such gorgeous and imposing structures as the Jurakudai and Momoyama Castle, it popularized the exclusive, austere and polite art of chanoyu. Thus two diametrically opposed arts developed all through the Momoyama period.

Yédo Period The Yédo period (1603-1867) started with the Tokugawa Shogunate in Tokyo, then called Yédo, and terminated with the downfall of that government just before the Meiji Restoration. During the 260 years of the Tokugawa Shogunate Yédo flourished, cultivating its own culture as against that of Kyoto, giving the country two centers of culture, one in the east and the other in the west.

In the early Yédo period communication with countries beyond the sea opened and foreign trade was thereby greatly stimulated. Whereas hitherto Japan had had little or no dealing with Europeans, save Spaniards and Portuguese, Japan now began to be visited by Hollanders and Britons who came to her shores for commercial purposes. Relations with neighboring countries also increased in intimacy, due to improved communication facilities. Nevertheless, the people were not satisfied with official passivity but extended their trade with Siam, Cochin, Tonking, Luzon. Furthermore, Iyéyasu Tokugawa, the first Shogun of that line, even attempted to trade with Spain and Mexico, sending envoys for that purpose. By this improved intercourse with foreign countries traditional Japanese art was greatly influenced. In the Kan-éi Era (1644), Emosaku Yamada first produced pictures in Western style painting. Fortunately or unfortunately, however, the third Shogun, Iyémitsu, with a view to stamping out Roman Catholicism pursued and imposed an isolation policy by prohibiting the entrance of all foreigners except Hollanders and Chinese. Under this high-handed policy the infiltration of foreign influence was almost

completely checked, and domestic genius again came into its own, developing another golden age of fine art.

(1) **Painting.** The Kanos, who had flourished since the Muromachi period, produced skilled artists like Yasonobu, Naonobu, Tsunénobu and Morinobu, all of whom had the honor of serving the Shogunate as official painters. But this special favor proved a cause of decline in the Kano school later. Among the foregoing four principal members of the Kano school, the last mentioned, Morinobu, was the most excellent, known by the pen-name of Tan-yu. Tsunénobu ranks next in artistic skill. The Tosa school, which had been waning in influence, recovered its laurels in the days of Mitsuoki who was promoted to the Emperor's service. In those days the Sumiyoshi school originated from the Tosa, and became firmly established under Jokéi, younger brother of Mitsuoki. Toward the close of this period an attempt was made for the revival of yamatoyé, by Totsugon Tanaka, Ikkéi Ukita and Tamétaka Okada, among whom the latter was pre-eminent. The yamatoyé of the Meiji and Taisho eras started from their work. Yosai Kikuchi is another painter of the group.

One of the greatest painters of the age was Korin Ogata whose art may be traced back to that of Sotatsu school which was originally a style of painting for decorative purposes. Under Korin were Kenzan, Shiko Watanabé and Holtsu Sakai. Their work surprised foreign eyes as a revelation of the peculiar excellence of Japanese art. Being used for decoration the work of the Koétsu school had close relations with textile, dyeing, ceramic and other technical industries of the time.

Ukiyoe, which for originality is one of the salient art products of the Yédo period, developed hand in hand with popular drama and popular literature. It is said that the Ukiyoyé or genre style of picture, was started by Iwasa-Matabé-shô; certainly he and Choshun Mlyagawa, Shunsho Katsukawa, Utamaro Kitagawa, Kiyonaga Torii, and Hokusai Katsushika are known as the most accomplished ukiyoyé painters. Of ukiyoyé there are two kinds, namely, hand-painting and color-print. The latter form was most characteristic of the age. The black and white prints, started by Moronobu Hishikawa, were forerunners of beni-yé, which is a colored

print made on colored wood blocks, an engraved block for each color. Before this printing process was adopted for mass production, brushes were used for coloring. At first two colors, red and green, were used for printing from engraved blocks, but Harunobu Suzuki later invented an improved process of printing in five colors, starting the nishiki-yé which met with popular favor as time went on. Later, in the hands of masters like Utamaro and Hokusai, the process of color-printing from wood-engravings saw marked improvement, until the finished pieces far surpassed the original hand-painted work in artistic value. Landscape prints in ukiyoyé style were started by the famous Hiroshigé Ando. Some people may look down upon ukiyoyé as vulgar art; but nevertheless it was art most true to the life of the Yédo period. In later years it was not seldom that European collectors of works of fine art were found ready to pay even several thousand yen for a sheet of mere color-print. This was not without reason.

Special mention should also be made of the arrival of Ifuchéu, a painter of the Ching dynasty in China; for it was through this artist that the Nan-Sung literary school of painting was first introduced into this country. In the early days of the Nan-Sung style of painting, Nankai Glon, Hyakusen Sakaki, Taiga Ikéno and Buson Yosano were its most excellent exponents. Later, with the rise of Chinese classics, the Nan-Sung literary school made great progress and its influence practically dominated the country, producing such noted names as Unsen Kushiro, Daizen Hirose, Kaiséki Noro, Chikuden Tanomura, Kazan Watanabé, Aigai Takaku, Baikan Sugai, Hanko Okada, Chikudo Nakabayashi and Baitsu Yamamoto, among whom Chikuden Tanomura was reputed the most excellent, Kazan Watanabé and Baitsu Yamamoto enjoyed popular favor next to Chikuden.

Buncho Tani became the most brilliant artist of the age, both in Pei-Sung and Nan-Sung styles of painting; he was a pupil of Kangen Kitayama who learned technique from Fei Hanyuan and Chu Ko-chin who entered Japan during the Ching dynasty of China. There were some other very important painters, too, namely, Rikyo Yanagisawa, Jakuchu Ito, Sosen Mori and Ganku. Especially popular were

the pictures of domestic fowls by Jakuchu, and monkeys by Sosen.

An important event, moreover, was the appearance of the Maruyama school with Okyo Maruyama as its founder. Okyo's style was derived mainly from Ming and Ching paintings, and developed into what resembled sketches. His pupil, Goshun Matsumura, established the Shijo school, which in later years grew to be as popular as the Maruyama school. By these two styles the Kyoto world of pictorial art was dominated.

(2) **Architecture.** The Momoyama architecture of the preceding period developed into a far more elaborate style, and with more elegance. This elaborate rococo style of Yédo architecture had less value as fine art than as mere decoration. Examples of the architecture of this period are found in the celebrated buildings at Nikko, which, as everybody can recognize, are more worthy to be called an excellent decoration than an excellent example of fine art.

(3) **Sculpture.** Although there is not much to be said about the sculpture of this period there are yet two outstanding instances that exemplify the use of Chinese carving; there are the Mam-pukaji temple at Uji, Kyoto, by a Chinese, Ingenzenshi, and the art of Zenshu-chokoku (Zen architecture), by a Buddhist sculptor, Fan Ton-sheng, from Foochow, China.

(4) **Industrial Art.** Both manual and industrial art greatly advanced in technique, and metal, textile, dyeing, lacquer and ceramic industries flourished like all sorts and varieties of flowers. A Chinese introduced from Ming the progress of decorating ceramics with brilliant colors or in gold or silver. And through the efforts of Kakiémon Sakai and others the famous Arita and Imari potteries were founded. In this field of fine art the name of Jinsai Nonomura should be remembered, for he occupied the highest position. Cloisonné ware also experienced a remarkable promotion in technique, along with other branches of industrial art.

The time arrived at last when the people awoke from their age-long sleep, and the doors that had been closed to foreigners were opened. Besides Hollanders, came Russians, Britons, Frenchmen and Americans. In spite of the national agitation to keep the country shut against foreign intercourse,

Already from Holland Western learning and art had percolated in through Nagasaki. Oil painting in Western style was attempted by Gennai Hiraga. The new style of painting spread far into the country even to Akita prefecture, and reached consummation under Kokan Shiba later. Thus towards the close of the Yédo period the urge of Western art reached Japanese shores in great force.

Meiji Art The modern age in the history of Japanese fine art started over 60 years ago when the Emperor Meiji established the Imperial government in Tokyo. The Oriental fine art, which first originated in Mesopotamia, made eastward advance blending with Indian and Chinese art until it reached the Far East and established its central influence in Japan.

(1) **Architecture** With the Meiji Restoration came a turning point in our history; the country was opened to free foreign intercourse, followed by the inflow of European culture like a flood. Western civilization soon began to exercise an overwhelming influence all over the country, and eventually everything foreign met with enthusiastic popular favor. This phenomenal change in the country directly influenced architecture; and European-style of structures sprang up here and there. Even in the Japanese style of building were mixed Western modes of architecture. These radical changes in the architectural world of Japan had no small influence on other branches of our fine art.

(2) **Japanese Painting.** In the early part of the period Nan-Sung literary painting still prevailed, supported by Kyôin Honshû, Koséki Nakanishi, Shôka Watanabe, Gokaku Hirano, Rozan Yasuda, Soun Tasaki, Yukoku Noguchi, Aizan Taniguchi, Kwatô Taki, Chokuryu Tanomura, Séiko Okimura, Kampo Araki, Shôhin Noguchi and others.

It so happened that in the 11th year of Meiji Prof. Ernest F. Fenollosa, an American professor in the department of philosophy at Tokyo Imperial University, being charmed with Japanese paintings such as the *ukiyoé* and Kano and Tosa work, proposed to start a movement for the preservation of these schools of art. In conformity with his suggestion, the Government, in the 21st year of Meiji, established the Tokyo Academy of Fine Arts. As a result of the movement, the old schools of Japa-

nese style of painting revived and a number of painters regained influence of whom the more distinguished were Hogai Kanô and Gaho Hashimoto of the Kano school; Kangyo Morizumi, Kangi Yamana, Mitatô Kawabé, Fuko Matsumoto of the Tosa school; Zeshin Shibata, Kansai Mori, Hairoi Yukino, Gyokusho Kawabata, Keinen Imao of the Maruyama school; Chikudo of the Kishi school; Honen Tsukioka and Gekko Ogata of the *ukiyoé* school.

In the 40th year of Meiji the first art exhibition was opened by the Education Office; and since that time it has been held once every year, greatly stimulating the resurrection of traditional Japanese art. The Tokyo circle of Japanese style painters was represented by Takan Yokoyama, Kanzan Shimomura, Kogyo Terasaki, Gyokudo Kawai, Tomoné Kobori, Jippo Araki, Sûrin Komuro, Soméi Yuki, Kiyokata Kaburagi, Kôika Yoshikawa, Eikyû Matsuoka, Hyakusui Hirafuku and Keigetsu Matsubayashi; while in the Kyôto circle were well-known painters like Kokyô Taniuchi, Hobun Kikuchi, Séiho Takéuchi, Shinkyo Yamamoto, Kako Toji, Keigetsu Kikuchi and Suisho Nishiyama. All of these leaders displayed great activity in nurturing the Japanese style of painting as we see it today.

(3) **Western Painting.** Towards the end of the Yédo Era the foundation of the Occidental style in painting had already been laid by Kokan Shiba and Denzen Aodo; and now came Togai Kawakami, Yuichi Takahashi, Horyu Goséda, Hosui Yamamoto, Shinkuro Kunisawa, Chu Asai, Shotaro Oyama, Kiyowo Kawamura and Naôjiro Harada, for whom the former foundation work became the basis for a new start. In the early Meiji days, English and Italian painters came to give lessons at the fine art department of the Tokyo Imperial University. Later, in the 21st year of Meiji, the Meiji Bijutsukai was founded for the purpose of enhancing the Western style of painting. It was, however, not until Kiyotéru Kuroda returned from France and opened a department for Western style painting in the Tokyo Academy of Fine Arts, that the Occidental mode really became established. Important artists in the new style in those days were Saburosuké Okada, Eisaku Wada, Takéji Fujishima, Kotaro Nagahara, Mankichi Kobayashi, Fusétsu Nakamura, Kunishiro Mitsutani,

Sango Wada and Kunzo Minami. The models set by these great painters still prevail today, but will in future be more subjected to the influence of the Japanese style before reaching consummation, just as the Japanese style will assimilate Western motives and technique as it keeps on its forward march.

(4) **Industrial Art.** The ceramic industry made rapid advancement after the arrival of Wagner from Germany with a new technique; and with the help of Kozan Miyagawa, Yohéi Kiyokazé, Dohaichi Takahashi, Rokubéi Shimizu and Sobéi Kinokozan. In recent years Hazan Itava, Rokubéi Shimizu and Ichiga Numata have won distinction in this sphere of art. During the Meiji Era, fine cloisonné was manufactured and exported in abundance. Metal work also developed to a remarkable extent, producing a number of skilled artists. In the domain of lacquer and dyeing industries no less improvement brought Japanese industrial art to the verge of its golden age.

The tendency of Western countries to vie with one another in holding Japanese art exhibitions amply endorses the international value of Japanese art.

(5) **Sculpture.** Upon opening the Tokyo Academy of Fine Arts, Kyûichi Takéuchi and Koun Takamura gave lessons in traditional Japanese wood sculpture. Western style sculpture was also taught, by an Italian instructor in the academy, side by side with lessons from Shukéi Naganuma who had returned from Italy, followed by Fumio Asakura, Taimu Tatehata, Séibo Kitamura. From Koun Takamura and Kyûichi Takéuchi we come down to Choun Yamasaki, Unkai Yonébara, Denebu Hirakushi, Shin Naito. In the Meiji Era the rise of ivory carving was also conspicuous, producing engravers like Gyokuzan Asahi and Komyo Ishikawa.

What helped the phenomenal ascendancy of all branches of art were the Buntan (Education Office's art exhibition) which later came to be called Taiten (Téskoku Bijutsuin art exhibition), and the Inten (Nihon Bijutsuin art exhibition). Besides, there were and are exhibitions held by many other smaller groups of painters. From the viewpoint of art, it is not too much to say that Japan is to the Orient what France is to Europe.

Fine Arts During 1938-40

(See pp. 768-776, the Japan Year Book, 1940-41.)

Fine Arts During 1940-41

General Outline Great prominence was given to the artistic world of Japan during the period 1940-41, when the 2,600th Anniversary Celebration Exhibition was held as an event of unprecedented importance in the history of Japanese fine arts. Not only was the Anniversary Exhibition a great event in itself, but it also furnished an occasion for a complete reorganization of the artistic world of this country, in keeping with the new structure movement in the vast field of cultural activities under wartime situation. As a result of the reorganization drastic changes were witnessed in various branches of the artistic expression of the nation, including the creative activities of the artists, the organization of artistic machineries, the system of art exhibitions, etc.

Briefly, the artistic reorganization was conducted in parallel with the wartime national structure, forcing the whole artistic world to shift from its liberalistic structure to a totalitarian one. The direct result was the dissolution and amalgamation of many existing artistic bodies as well as the formation of some new societies of artists in the spirit of the new age, all of which were carried out on their own initiatives. In the field of Western oil-painting, mention should be made of the formation of a Federation of Art Societies, which officially took place on October 7, 1940, at the instance of ten influential Western painting societies, namely, Issui Kai, Shin Seisakuha Kyokai, Shunyo Kai, Nika Kai, Kokuga Kai, Dokuritu Bijutsu Kyokai, Toko Kai, Taiheiyô Gakai, Kofu Kai, and Ogen Sha, and with the participation of altogether 30 bodies including those mentioned above. This newly organized federation practically embraces all the representative bodies of Western-style painting in Japan. In the sphere of traditional Japanese painting, two organizations were brought into being by the painters in Kyoto, namely, the Federation of Japanese-style Painters of Kyoto and the Imperial Artistic Federation of Kyoto. The world of industrial arts did not lag behind in the general regeneration of art. To meet

the increasing demand for the promotion of industrial arts for export purposes in the long-term construction stage, in which Japan finds herself, a "Tokyo Industrial Arts Association" was organized in October, 1940, with the Governor of Tokyo Prefecture as its president. Being semi-official in character, this association aims at the development of the production of articles of industrial art for export, by maintaining close connection with Government authorities concerned and various trading organs. In the field of sculpture also a group was organized on October 22, of the same year, by a dozen sculptural bodies of importance, with a view to discussing the ways and means to bring the plastic art in line with the new structure movement of the nation. Included among the participants were such influential bodies as Nihon Bijutsuin (Sculptural Department), Toho Choso In, Kozo Sha, Nihon Mokuchō Kai, Nihon Chokokuka Kyokai (Japanese Association of Sculptors), Shin Seisakusha Kyokai (Sculptural Department), Daisanbu Kai, Nika Kai (Sculptural Department), etc. This new organization has brought almost all the leading sculptors of this country under its wings. Another event demanding special attention was the formation of the "Hsinking Academy of Fine Arts," in commemoration of the visit of the Manchoukuo Emperor to Japan in the spring of the year. The primary object of this international organization is to contribute to the cause of intimate friendship between the two nations of Japan and Manchoukuo through the medium of fine arts. Ryushi Kawabata, the leader of the Seiryu Sha, was appointed president of the Academy. Although its activities are at present limited to traditional Japanese painting, the academy proposes to extend its activities gradually to the fields of Western-style painting, sculpture and industrial arts in the future, having as its aim the creation of a grand and virile art worthy of the newly rising nation of Manchoukuo. The academy intends to establish its institute both in Hsinking and Tokyo. Responding to the call of the new structure movement the representative scholars of fine arts and art critics in Tokyo, about 30 in number, organized a body known as the Society for Investigation of Artistic Problems in December 1940, in alignment with painters, sculptors and other

artists. The society aims at the discovery of a fresh direction in which various problems of fine arts including the control of fine arts, the study of classical art, the criticism of fine arts, etc., could be handled, thereby contributing to the healthy development of Japan's fine arts in keeping with the demand of the times. The period 1940-41 brought about wholesale reorganization of the world of art. The organizations above mentioned are but a few of outstanding importance, around which numerous other organizations were formed during the period.

Apart from the spontaneous response on the part of artists and critics to the new structure movement the Government also took lead in the reorganization of the world of art, chiefly in connection with the formation of the 2,600th Anniversary Exhibition. As a matter of fact, therefore, the Government policy in regard to the new structure of the artistic world was best reflected in the result of the exhibition. But so far as the exhibition itself was concerned, the Government did no more than direct its policy, while the artists rallied round with originality and initiative to give shape to that policy. It was only in 1941 that the Government came to take a really positive attitude towards the control of fine arts, through the control of magazines of fine arts which was carried out, from June to July of the year. Although this step was taken by the Government as part of the control of magazines in general, with the economy of paper as its direct object, it served to indirectly control the products of fine arts both in substance and quality. As a result of the control conducted by the Police Bureau of the Home Ministry, altogether 20 and odd magazines and periodicals published in Tokyo were reduced in number to only 8, including monthlies, weeklies, etc. devoted to Western-style and Japanese paintings. The eight magazines permitted by the Bureau were "Mizue," "Atlier," "Zokel-Geijutsu," "Toei," "Nihon Bijutsu Tsushin," "Bijutsu," "Nihon Bijutsu Shimbun," and "Bi-no Kunl." All of these authorized publications were to be restarted as new magazines under new names.

The cultural control of the Government came to assume a positive activity only in 1941, with the establishment of the cultural department

within the Board of Information and also after the commencement of the activities of the Cultural Department of the Imperial Rule Assistance Association. The Board of Information is a Government organ designed to develop in the future into a Ministry of Propaganda, and its Cultural Department is destined to be the only central organ for the guidance of the whole cultural activity of the nation. Since its creation, the Cultural Department has been putting forth its efforts in forming close connections with various spheres of the nation's cultural activities, although it has so far proved itself especially interested in the field of fine arts. For the dual purpose of utilizing the walls of big buildings and of affording to the people the opportunity of viewing good paintings, the Cultural Department has launched a movement for the encouragement of wall-paintings, while making plans for travelling fine art exhibitions, the reorganization of art museums, the holding of exhibitions of Japanese fine arts in foreign countries, etc. Ryushi Kawabata's one-man exhibition, which was held in the early part of July 1941, at the Takashimaya Department Store, Tokyo, under the joint auspices of the Board of Information and the Imperial Rule Assistance Association, is an instance of the positive interest the Government is exhibiting in fine arts. The exhibition consisted of the artist's eight serial works, done on a grand scale and inspired by Japan's continental and Pacific policy, and deeply suggestive of the development of a healthy national art in this country. This was the first instance of a one-man exhibition having been ever backed by a Government body.

Aside from the Board of Information, the Cultural Department of the Imperial Rule Assistance Association has also been doing its utmost to bring about a liaison between the people and the Government in the field of culture at large and to set up a sound objective for the cultural activities of the nation. In the sphere of fine arts, however, the Cultural Department of the Association has so far been centering its efforts chiefly on the guidance of industrial arts and the control of fashion. Through the movement of guiding practical fine arts, the Cultural Department of the I.R.A.A. intends to promote the development of the industrial arts

peculiar to this nation and also to maintain a wholesome balance between the production and consumption of manufactured articles for practical uses, and it also aims at establishing new healthy standards in matters of clothing and mode of life by substituting simple beauty in place of luxury and by supplanting decadent colors and forms by those of healthy character. Since both the above-mentioned bodies, have been started only recently, it remains to be seen what their achievements will be in the field of culture and fine arts in the nation.

How and in what manner this new structure movement has so far revealed itself may also be found very clearly in the artistic works produced during the period. The first of the characteristic tendencies reflected by those works concerns their substance or the creative attitude of the artists. The impetus for the choice of war themes was so pronounced that an abundance of works were produced on war subjects, some of them reaching unprecedented levels. Thematic works, chiefly represented by the so-called war pictures, were developed into a genre of formative arts of monumental character, worthy of this nation now pushing forward with her great historic mission. A collection of abundant works on war themes was placed on display in the Second Holy War Fine Arts Exhibition held on July 1 to 20, 1941, at the Japan Society of Fine Arts under the joint auspices of the Tokyo Asahi Shimbun and the Society of Military Fine Arts, and backed by the Army Ministry.

The second of the characteristic tendencies in this period was that brilliant activities of the young painters collected under the banner of avant-garde pictures some years before were practically brought to a close under the emergency atmosphere. The so-called new style paintings are divided into two categories: those belonging to the abstract school and those of the super-realistic school. But the changes undergone by both these schools were so sweeping and far-reaching that they were compelled either to materially alter their substance at the sacrifice of their fundamental principles or entirely to cease their creative activities. To cope with this situation, the Society of Liberal Artists formed under the banner of abstract painting was renamed Society of Creative Fine Arts,

and a fundamental change was effected in its creative attitude from abstractism to realism. On the other hand, the Fine Arts Cultural Society, the only organization of the artists belonging to the super-realistic school showed a complete reversion in its creative attitude in its public exhibition held also during this period. The cause of the downfall of avant garde fine arts in this country was no doubt their contradiction to the fundamental idea of the movement for establishing a new national structure, what is most strongly demanded of the fine arts of this country in the present stage of history is a positive expression of the idea of the Greater East Asia Co-prosperity Sphere, to which end the whole nation is now devoting all its energies. To meet this demand of the times historic pictures made their appearance in great abundance as the most proper form of expression. It was, however, realized that nothing was more inadequate than the super-realistic and abstract type of painting for giving expression to the historic character of the times. Under such circumstances, the so-called avant garde pictures gradually lost their raison d'être. To make the matter still worse, avant garde artists, indulging in half-measures, attempted to make a compromise between their own theory and the need of the times, at the cost of the purely artistic value of their creations.

The third characteristic of this period was the movements of art critics. Generally speaking, art critics and scholars of fine arts did not take such a positive attitude toward the new structure movement as assumed by artists' bodies and groups. They rather played a part to warn the artists against their, all too sudden reversion, and strongly tending to the study of classical fine arts, as might be found in the case of the Society for the Investigation of Artistic Problems, which was organized in 1940 with the study of classical fine arts as its main objective. On account of this attitude on their part, art critics have been criticized as a retarding influence in the new structure movement. But their passive attitude may be justified on the ground that the reorganization of the artistic world has been taking place with such dynamic force and with such rapidity as to defy their functioning.

Art Exhibitions Among the many art exhibitions held during the period

from July 1940, to July 1941, special mention should be made of the four exhibitions as best representing the characteristics of this period—the 2,600th Anniversary Exhibition and the Exhibition of the Imperial Household Treasures Preserved in the Shozo-in held in the latter half of 1940, and the Holy War Fine Arts Exhibition and the Maritime Fine Arts Exhibition held in the first half of 1941.

1. The 2,600th Anniversary Celebration Exhibition. As the biggest event in the artistic world of this country in 1940, the Exhibition in Commemoration of the 2,600th Anniversary of the Founding of the Japanese Empire, for which energetic preparations had been made by both the Government and all art societies since the end of 1939, was held in two periods in the autumn of the year at the Art Gallery of Tokyo Prefecture under the joint auspices of the Education Ministry and the Society for the Celebration of the 2,600th Anniversary of the Founding of the Japanese Empire. The first session of the Exhibition (Western paintings and sculpture) lasted from October 1 to 22, while the second session (traditional Japanese paintings and industrial arts) was held from November 3 to 24.

The first session of the Exhibition, which was opened for public on October 1, was composed of the 2nd and 3rd Section, respectively representing Western painting and sculpture. The 2nd Section consisted of the exhibits selected by the non-official art societies—the Nika Kai, the Shunyo Kai, the Kokuga Kai, the Dokuritu Hujutsu Kyokai, the Kofu Kai, the Toko Kai, the Taiheiyō Gakai, the Issui Kai, and the Shin Selsakuba Kyokai—as well as those of independent artists, which were selected jointly by members of the Teikoku Geijutsu-In or the Imperial Fine Art Academy, free-lance artists appointed as members of the hanging committee, and the representatives of the non-official art societies. These works about 750 in number were exhibited in thirty rooms. The 3rd Section representing sculpture comprised altogether 250 works placed on display in two rooms. On October 1, the opening day, there were 4,885 visitors, and throughout the session there was an attendance of 109,292—a figure which exceeded the total number of visitors to the Education Ministry's Fine Arts Exhibition of 1939, which was about

94,000. But on account of the gravity of the current situation, only a few exhibits were sold. Only 9 pieces belonging to the 2nd Section, 3,530 yen in value, were sold during the session, while 12 paintings and 3 sculptural works were purchased by the Imperial Household Ministry and the Anniversary Exhibition.

Criticisms on the exhibition as a whole were not very favorable. They were criticized as falling much short of general expectations owing to the unsatisfactory method of exhibition attributed to the authorities concerned and also to the insufficiency of preparations on the part of the participants. As one of the main reasons for this, it may be pointed out that the artists being under the spell of the occasion had mostly chosen historic themes, which resulted in a monotonous effect. Nevertheless, representing, as it did, the works of the different schools, from naturalism to fauvism, this exhibition was truly a historic exhibition of modern fine arts, and was highly interesting from that point of view.

The second session of the Exhibition, composed of the 1st Section (traditional Japanese painting) and the 4th Section (industrial arts) was also held at the Art Gallery of Tokyo Prefecture at Ueno from November 3 to 24. With the participation of Seiho Takeuchi, Takan Yokoyama, and Gyokudo Kawai, the great trio of Japanese painting, Yukihiko Yasuda, Seison Maeda, and Kokei Kobayashi of the Japan Academy of Fine Arts, and many other painters of fame as well as such eminent masters of industrial arts as Rokubei Kiyomizu, Hazan Itaya, Shushin Katori, and others, the second session of the Exhibition attracted a great deal of attention, the visitors on the opening day numbering 8,000.

Among the exhibits, 11 Japanese paintings and 20 industrial art objects, were purchased by the Imperial Household Ministry, the Royal House of Chosen, and the 2,600th Anniversary Exhibition.

So far as the appreciation by the general public is concerned, the 1st Section seems to have been given a very favorable reception, as the exhibits were mostly traditional Japanese paintings in gorgeous colors. The 4th Section likewise met with public approval. But in the opinion of many experts, both sections formed a mere array of

works following in an easy-going manner various traditional forms of painting and industrial arts.

2. The Holy War Fine Arts Exhibition. As mentioned already, this exhibition was held from July 1 to 20, 1941, at the Japan Society of Fine Arts, Ueno Park, Tokyo, under the joint auspices of the Tokyo Asahi Shimbun and the Society of Military Fine Arts, and backed by the Army Ministry. This exhibition in commemoration of the fourth year of the China Affair was, as stated in its prospectus, for the purpose of introducing the best artistic works on war themes depicting the actual life of the soldiers at the front, to inspire the nation engaged in the present war in China. There were nearly 800 pieces submitted for exhibition, out of which, by strict selection, only 72 Western paintings, 4 Japanese paintings, 23 sculptures, 32 works by wounded soldiers, and 1 poster were admitted for exhibition. Besides these, there were 15 record paintings of military operations lent by the War Ministry, as special exhibits.

Compared with the 1st Holy War Exhibition held in the previous year, considerable improvements were noticed in the present exhibition. Inasmuch as war themes were treated with far more freedom, the exhibits were much relieved of monotony and were viewed with considerable interest by the spectators. The most remarkable of all the exhibits were no doubt the 15 war pictures lent by the Army Ministry, of which the most outstanding was Tsugujō Fujita's "Battle on the Khaba River" which was excellent both in conception and descriptive vigor. It will remain a splendid monument of the China campaign, worthy of being regarded as a national treasure.

To the 6 best exhibits were awarded the Army Minister's prize, the Society of Military Fine Arts prize, and the Tokyo Asahi Shimbun prize.

3. The Marine Fine Arts Exhibition. With a view to inspiring the nation with a love of the seas and accelerating the establishment of a new Japanese marine painting, the 5th Great Japan Maritime Fine Arts Exhibition was held from May 25 to June 5 at the Art Gallery of Tokyo Prefecture under the joint auspices of the Maritime Fine Arts Society of Great Japan, the Naval Society and the Tokyo Asahi Shimbun, and under the sponsorship of the Navy

Ministry. The exhibition was composed of such reference exhibits as Tanryo Murata's "Battle of the Yellow Sea" lent by the Imperial Household Ministry, a picture scroll of "The Mongolian Invasion" and Kokan Shiba's "Whale-fishing" lent by the Imperial Household Museum, Shotaro Tojo's world-famous picture "Bridge Deck of the Mikasa in the Battle of the Japan Sea" belonging to the Naval Club, etc. as well as 12 pictorial records of naval operations by the artists who took part in the present naval campaign, 60 works by the members and guest-members of the Maritime Fine Arts Society, and some other exhibits accepted by the exhibition. These exhibits which were altogether 103 in number were placed on display in 11 rooms. The Navy Minister's prize, the Naval Society prize and the Asahi Shimbun prize were awarded to the 4 best exhibits. The Navy Ministry purchased 7 excellent works from among the exhibits. This exhibition was considered very successful, in that it impressed the necessity of marine fine arts and promised a great future for this form of fine arts.

4. The Special Exhibition of the Imperial Household Treasures of the Shoso-in. This special exhibition was opened for general public from November 6 to 24, 1940, with the 5th reserved as the invitation day, at the Imperial Household Museum at Ueno, Tokyo. On the invitation day some 3,000 prominent persons visited the exhibition including Ministers of State, Privy Counsellors, and foreign diplomatic representatives. With the altogether 241 exhibits consisting of 144 Imperial Household treasures, 50 imitations of the most valuable articles preserved in the northern repository of the Shoso-in, and 47 Imperial Household treasures which were dedicated to the Imperial Household in the early years of Meiji by the Horyu-ji Temple at Nara, this special exhibition in commemoration of the 2,600th anniversary of the Empire was indeed the grandest of the kind ever to have been held, unprecedented in scope and gorgeousness. The exhibits consisted of arms and weapons, writing materials, ancient documents, household utensils, musical instruments, paintings, garments, dyed goods and textiles, and Buddhist utensils, all representing the cream of Tenno culture which dates back to more than one thousand years.

During the session of the exhibition,

taking advantage of the occasion, Prof. Harada of Tokyo Imperial University, Mosaku Ishida, and Prof. Seichi Taki delivered lectures respectively on the subjects "A General Survey of East Asiatic Culture in the Nara Period," "The Shoso-in Treasures and Nara Culture" and "Fine Arts in the Nara Period."

No exhibition has ever attracted so great an attendance as this special exhibition of Shoso-in treasures. The people, who were anxious not to miss this rare occasion, formed from very early in the morning an endless queue in front of the gate of the Museum, although half of them were every day declined admission on account of full house. This condition prevailed throughout the session.

5. Other Exhibitions. Except the Special Exhibition of the Shoso-in Treasures, the first to be held in the latter half of 1940 was the regular Exhibition of the Nika Fine Arts Society (Aug. 29-Sept. 20), whose session was advanced in consideration of its members' participation in the 2,600th Anniversary Exhibition. Although the size of the pictures was limited and the number of works per person was decreased from 5 to 3, there were 3,085 paintings and 153 sculptures brought in for examination by the hanging committee of the Fine Arts Society, of which only 42 paintings and 8 sculptures were selected for exhibition. The noteworthy tendency in the present exhibition was the advance made by water-color paintings, which form the characteristic of the Nika Kai. Besides the general exhibits, Tsuguji Fujita and Saburo Miyamoto, who had just returned from war-stricken France, exhibited their works done in Europe. Also, about 60 works in celebration of the 61st anniversary of the birth of Mori-ichi Kumagai, member of the Society, were specially exhibited. The authorities of the Society contributed all the admission fees collected on September 1, the East Asia Service Day, to military relief fund.

The 11th Exhibition of the Dokuritsu Fine Arts Society was held from March 5 to 25, 1941, at the Art Gallery of Tokyo Prefecture. Of the 3,071 works brought in for examination by the hanging committee, only 428 pieces by 378 artists were admitted for exhibition. With an increase of some 200 pieces submitted for examination over the pre-

vious year, this exhibition recorded a definite step forward since the year before. As the artistic tendency swaying the exhibition, it was recognized that avant garde motifs and works had been replaced to a great extent by those inspired to construct a defense state, while at the same time, a new realistic or graphic trend had become remarkable throughout the exhibits. Especially, the oil paintings on themes which are generally treated in traditional Japanese paintings, which were tried with considerable success by Kunitaro Suda, Zenzaburo Kojima, and others occupied the attention of oil painters.

The exhibition of Industrial Art Designs for Export was held from October 1 to 6, 1940, at the Takashimaya Department Store, Nihonbashi, Tokyo, under the auspices of the Trade Bureau of the Ministry of Commerce and Industry. Some 130 pieces rigidly chosen from among the numerous articles submitted, such as textiles, furniture, household utensils, etc. from all parts of the country, were placed on view at this exhibition, the aim of this exhibition being to help promote the sound development of industrial art designs for export purposes during the current emergency period.

The 9th Exhibition of the Seiryu Sha was in session for 5 days beginning March 25, 1941, at the Mitsukoshi Department Store, Nihonbashi, Tokyo. The exhibits were vigorously conceived and executed, to accord with the spirit of the new age.

The Trade Bureau's 2nd Polytechnic Exhibition was held from June 20 to 27, 1940, at the Takashimaya Department Store, Tokyo, under the auspices of the Trade Bureau of the Ministry of Commerce and Industry, with a view to developing Japanese export goods. Consisting of 164 pieces of ceramic and glass ware, 356 of lacquer ware, 223 of metal ware, 287 textiles, 437 pieces of wooden and bamboo ware, as well as 32 special exhibits from the Polytechnic Guidance House of the Ministry of Commerce and Industry and 44 special exhibits from the Ceramic Laboratory of the same Ministry, this exhibition proved to be biggest in scope to have been held by the Trade Bureau.

Exhibition of Masterpieces of Western Paintings and Sculpture was held from January 25 to 27, 1941, at the Central Gallery, Ginza, Tokyo, under the auspices of the Dessen Company.

About 200 reproductions of the famous wax paintings of ancient Rome, the murals of Pompeii, the sculptures of ancient Rome and Greece, works by the masters of the Renaissance, and the representative works of modern artists, as well as the catalogues of the art museums of various countries were put on show.

Miscellaneous Events Japan-Brazil Cultural Pact. On the same lines as the cultural pact already concluded with Germany, Italy, and Hungary, Japan concluded a cultural agreement with Brazil on December 28, 1940. In accordance with this pact, the Japanese authorities are now contemplating the ways and means to realize the cultural exchange between the two nations.

Sino-Japanese Cultural Society. With the cultural exchange between the Chinese and Japanese people as its object, the Sino-Japanese Cultural Society was organized July 1940 at Nanking with General Nobuyuki Abe and President Wang Ching-wel of the National Government of China, as its honorary chief directors. As one of its activities, the Society held an exhibition of some 200 oil paintings by Ken-ichi Nakamura, Tokusaburo Masamune, Hakutei Ishii, and others at Nanking from December 8 to 12 of the year, through the good offices of the Shanghai Art Gallery.

Cultural Decoration. Among the people who were decorated with the Cultural Order for the second time since its creation, there was Gyokudo Kawai, a famous painter of the traditional Japanese school.

South Sea Fine Arts Society. The South Sea Fine Arts Society was formed on June 14, 1941, by 20 and odd artists who returned from a travel through the South Sea Islands with the object of popularizing the Islands through art. Its principal activities are the holding of exhibitions of art works by its members both in Japan and the South Sea areas.

Osaka Federation of Fine Art Societies. In compliance with the demand of the national new structure, the Osaka Federation of Fine Art Societies was organized on January 15, 1941, with the participation of all the bodies of Western-style painters in Osaka and neighboring places. The member bodies are more than 20 in number and include such influential art societies as the Osaka Kaiga Kai, the Osaka Shin

Yoga Kyokai, the Kansai Suisaiga Kyokai, the Shingajin Shudan, the Shinko Bijutsu Kyokai, the Zen-Kahsai Yoga Kyokai, etc.

Movement for Dedication of Painting. Since the Shin Selsakuha Kyokai dedicated a large number of paintings to military sanatoria with the support of the Welfare Ministry and other authorities concerned, the movement for the dedication of paintings has become increasingly active among paint-

ers. Among numerous paintings and pictures dedicated, 18 wall paintings done jointly by members of the Tokyusha, the private school of Insho Domoto, a famous Japanese-style painter, created a great sensation, when they were dedicated to the Board of Information in June 1941.

Art Museums

A list of the more important art museums follows:

1. Tokyo Imperial Household Museum; Ueno Park, Tokyo; open daily from 9 a.m. to 4 p.m.
Departments: Art and History
Officials: President: Eisaburo Sugi; Manager: Nagamitsu Asano
2. Imperial Household Museum at Nara: In Nara Park; open daily from 9 a.m. to 4 p.m.; closed from Dec. 25 to Jan. 5.
Departments: History and Art. Director: Ki Yamaguchi
3. Kyoto Onshi Museum: In Shichijo, Kyoto; open daily from 9 a.m. to 4 p.m.; closed from Dec. 25 to Jan. 5. Departments: Art and History.
4. Chokokan: In Uji Yamada, Mie.
5. Reihokan: At Koya-san, Wakayama.
6. Treasure house, Kanshin-ji: In Kanshin-ji-mura, Minami-Kawachi-gun, Osaka.
7. Treasure house, Koryuji: At Uzumasa-mura, Kadono-gun, Kyoto.
8. Reihokan, Ninna-ji: At Omoro, Kadono-gun, Kyoto.
9. Museum of the Faculty of Letters, Imperial University, in Kyoto.
10. Kankokan: In Hiroshima.
11. Treasure house of the Itsukushima shrine: At Miyajima, Hiroshima.
12. Kokuhoikan: At Kamakura.
13. Sanda Museum: At Sanda, Arima-gun, Hyogo.
14. Governmental Museum: At Keijo, Chosen.
15. Keishu Museum: In Keishu-gun, Keisho-hokudo, Chosen.
16. Prince Yi's Museum: In Keijo, Chosen.
17. Kanto-cho Museum: At Ryojun (Port Arthur), Kwanlung Leased Territory.

MUSIC

The First Period: Primitive Music

The development of Japanese music may be divided into four periods. The first period originates in prehistoric times and ends about the reign of the Empress Suiko (592-629 A.D.). This is the music of the ancient Japanese (Yamato), and is here named, for convenience, primitive music. To regard the music of this stage as primitive may seem inappropriate, because towards the close of the 6th century Yamato civilization had advanced quite beyond primitive culture. The word primitive is applied here because, although music should show some development of artistic form, no such form was known in the music of this period.

The Second Period: Introduction of Foreign Music The second period started about the end of the Suiko régime in the 7th century, and continued till about the end of the

Heian period, at the close of the 12th century. The characteristic feature of this period lies in the building up of Japanese music upon a foundation of Chinese, Korean and Indian music, which possessed a markedly advanced form and was then being freely introduced into Japan.

(1) The First Half. In the first half of this period imported music was imitated. Music was first introduced from Korea (Chosen), then from India and lastly from China. Of the three, only that from China continued to come freely thereafter. The Chosen music then imported was widely different from the music introduced from China and India, especially in the degree of its evolution. But even such undeveloped music as that of Chosen (then called Sankan), was far more advanced than Japanese music. It is, therefore, but natural that there was a great gulf of difference between the standard of the

Japanese music of the early period and that later imported from China and India. Moreover the early models were monopolized by the nobles; the masses could not share the privilege of enjoying the advanced art but had to be content with the same old primitive music. For two to three hundred years this state of things continued, until the reigns of Emperors Saga and Nimmyo when genuine Japanese Court music, called gagaku, came into vogue. But even gagaku was of foreign origin.

(2) The Second Half. During the second half of the second period, foreign and domestic music became harmonized, producing a new Japanese style in vocal music. Founded on the imported music staff, the vocal music of this period cannot be compared with the purely national music that prevailed in a later period. The varieties then developed were kagura, saibara, roei and imayo, all of which can be included in the following two groups:

(a) One group was modelled after foreign music but set to the key of Japanese music of the primitive age; and hence the reconstruction thus effected in ancient Japanese music was only in form. The most conspicuous examples are the kagura, Azuma-asobi, Kumé-uta and Yamato-uta. No doubt the kagura existed in the prehistoric age, as may be inferred from Japanese history, but not until past the middle of the Heian period did it appear in the regular form of music. The kagura is a sacred dance with music, practised on the stage of a shrine at village festivals. The kagura now observed, however, is fundamentally different from that staged in those days; it saw marked development in the Heian period. In the early days of the sacred Kagura dance it adopted so primitive a form of vulgar indecency that it could not be performed today.

During this latter part of the second period all the other three branches of music, namely, Azuma-asobi, Kumé-uta and Yamato-uta, were also practised at shrine festivals. Originally they had no relation with shrines, the first two having developed from folk-songs, and the third from a war-song sung during the triumphant expedition into Yamato under the Emperor Jimmu. The adoption of those folk-songs in the rites of sacred festivals was made possible by the advanced music of foreign origin employed at Buddhist temples; better

music also became indispensable at Shinto shrines in order to rival the advanced Buddhist music. Unlike Buddhist temples, the Shinto shrines hesitated to make use of the imported variety; and so they had no alternative in those days but to improve their music on the ancient models of the country. The principal instruments employed for this purpose were the six-stringed Japanese koto and the six-holed kagura flute, remodelled.

(b) Those modes that come under the category of the other group are the saibara, roei and imayo, which were combinations of imported and Japanese music then in vogue. As regards saibara, it is believed that it was a sort of folk-song that prevailed in the Nara period, but the shōhō, a folk melody of the Nara period, cannot be compared with the saibara which was an artistic vocal song of the Heian period; in form they are widely apart. The saibara in the Heian period was in fact an artistic product. These branches of music served for the amusement and diversion of nobles, and had nothing to do with religious services. They were exclusively of foreign origin in form.

The Third Period: Seclusion of Domestic Music The third period begins with the Kamakura Era and terminates towards the close of the Tokugawa Shogunate, or from the beginning of the 13th century to the middle of the 19th century. A characteristic of the period was its seclusive tendency in music. By the term seclusive music, however, is not meant national seclusion, but that music, like other arts, throughout the period, was driven into seclusion in consequence of incessant civil war in Chosen and China, which prevented its development in Japan. Save for the material brought back by priests from China no foreign culture entered Japan during that age; and it is for this reason that the term seclusive represents the third period. Characteristic features of the third period are seen in the relations of music with literature.

(1) Music and Literature. As a natural result of the interruption of intercourse with continental civilization, the influence of the Japanese language made itself felt on music, so much so that in form music seemed to belong to language, both evolving together; in fact, story and song became the essen-

tial requirements of music.

(2) *The Range of Influence.* Next, the range of influence of each school was narrowed, until such forms as *klyomoto*, *Joruri*, *shinnai* and *Ichubushi* became representative during the third period, but each of them was cultivated in a limited locality and time. In this connection *Joruri* was most conspicuous, because, based entirely on the national literature, it appealed only to the people who understand the language used. *Kiyomoto* music thrived in *Yédo*, *Joruri* prospered in *Osaka*, and *Ichubushi* flourished in *Kyoto*. Thus none of the music that was born and popularized in the third period was of national, far less of international, character, having been limited to a certain locality. This, however, is by no means a proof of retrogressive tendency in music; for the harmony thus realized between Japanese literature and music was of no meagre advantage. It was natural too, for, in the evolution of art, song is older than speech, poetry than prose.

(3) *Music and the Military.* Then there was the relation of music to military administration. The government was in the hands of feudal lords. In the preceding period music was regarded as a means of culture, and treated as such by the leisured class, because, among the nobles, proficiency in this art constituted an essential element in anyone aspiring to be a man of character. Under the feudal lords, however, asceticism rose to influence among the samurai class, and music was looked down on as no more than a mere luxury which military men should despise as effeminate. This trend of the times gradually transferred music from the control of the nobles down to the lower orders of the community. This is why *samisen* music did not develop among the upper class but the lower stratum of society, where it thrived. The exclusion of *samisen* music by the intelligentsia was a glaring defect of the military administration. Naturally all branches of music in those days had to develop on the basis of popular knowledge and common sense.

Although civil strife is a great deterrent to the art of music, this was not so true in Japan as in China, for in Japan the Imperial Household, whose existence and dignity suffered practically no change on account of the new military government, music was encouraged in Court circles. Then again it

was protected and cultivated by priests; new music was fostered especially by *Kamakura* priests. The *Héiké Biwa* originated and developed under priestly auspices; and the *shakuhachi* (a kind of bamboo flute) music was introduced from China and popularized in the Buddhist domain, and through its efforts. The *shakuhachi* music now in vogue had its origin in this period.

The Muromachi Era The *Muromachi* Era, sandwiched in between the *Kamakura* and *Tokugawa* eras, corresponds to a middle third period in the history of music. Between the *Kamakura* and *Muromachi* Shogunates a striking difference is noticeable in that, while a military administration was possible under the former, it was denied to the latter. Beginning with the *Muromachi* Era the *Ashikagas* removed the Shogunate from *Kamakura* to *Kyoto*. Since *Kyoto* was the seat of the Imperial Household, the officials who were military men could not do without etiquette in their association with Court officials of the Imperial Household. They had to be familiar with the art of flower arrangement, the tea ceremony and the *yokyoku* music of the lyrical drama, or *Noh* dance. Thus from the necessity of studying these arts of social etiquette, military men had to approve and promote them. The introducers of the *sarugaku* dance were priests who returned from China, and used this sort of drama for moral or religious purposes, like the miracle and morality plays in England. The *Noh* dance was probably derived from primitive forms of *sarugaku* and other musical dances.

Early Yédo Era The last period begins and ends in the early *Yédo* Era. All through this period popular music prevailed; the *samisen*, a popular musical instrument introduced into the country at the end of the *Ashikaga* Era, rose to great influence. Naturally, therefore, such popular music as the *Joruri*, *nagauta*, *koutai* and *haute* developed rapidly; they were especially popular among merchants and artisans.

The *samisen* was not only a representative musical instrument throughout the *Yédo* Era but also occupies a most important position in Japanese music today. This three-stringed Japanese guitar has now come to enjoy worldwide recognition as an advanced musical instrument. Nearly 400 years ago, toward the end of the *Muromachi*

period, it arrived in the country through the *Ryukyu* Islands and is supposed to be of Spanish or Chinese origin. Compared with the *sho* and *biwa*, imported in the 5th or 6th century, the *samisen* is a thing of but yesterday. Yet it is found everywhere in Japan as an accompaniment to vocal music.

The Fourth Period: Internationalization of Japanese Music The fourth period covers the *Meiji* and *Taisho* eras (1868-1926) when domestic music rose to join the world current of music. The people awoke from their long slumber throughout the isolated *Yédo* Era, and exchanged anti-foreignism for free intercourse with the outside world. With this epochal open-door movement came the *Meiji* Restoration which eliminated the Shogunate and restored the old Imperial régime. In obedience to the august wish of the Emperor *Meiji* all welcomed the introduction of the supposedly more advanced European civilization. Music was no exception. European music then imported was enthusiastically imitated all through the period. Production of imitative art was not the only task assigned to that age, for side by side with the movement the reconstruction of native music occupied the serious attention of musicians. A similar tendency is noticeable in and about the *Nara* period in the 8th century, when advanced ideas, imported from the continent, afforded models on which the ancient music of the country was reconstructed. Yet, a great difference is evident between that and the movement now under review; because, whereas in that day home music still lingered in the primitive stage and imitation of alien models was effected only with extreme difficulty, improvement in the native music of the *Meiji* Era was so easy a matter that reconstruction could be carried out by mere importation of new staves. This fourth period, which corresponds to the *Meiji* and *Taisho* eras, can be studied from three points of view, with reference to the development of the art.

(1) *Innovations in Traditional Music and Revival of Ancient Music.* In the *Yédo* period the development of music in form was insignificant, because importance was placed on expression of sentiment. People who realized this defect in the traditional Japanese music, agreed on the necessity of intro-

ducing radical innovations in this direction. This new movement was responsible for the stimulus given by the extensive introduction of European music, which in form was far superior to Japanese. Up to about the 16th year of *Meiji* considerable effort was expended towards eliminating this defect. As a practical attempt to attain this object, a movement was created for reconstruction work on the form of *sho* music which had deplorably degenerated in the *Yédo* Era, due to the influence of *samisen* music then at the height of popularity. The rise of the *Yamada* school in *Tokyo* is an example. *Shakuhachi* music likewise could not escape being influenced by the reconstruction current of the times.

For revival of ancient Japanese music the *Gagaku* Bureau was created in the Imperial Household Office in the 3rd year of *Meiji*. A large number of authorities on *gagaku* became officials of the bureau and strove to effect reorganization of the ancient music of Japanese parentage. These Court musicians set about composing new music out of *gagaku*, for use in elementary schools. The national anthem, *Kimigayo*, is a product of that bureau. Precisely speaking, *Kimigayo* ought to be played in *gagaku*, but, instead, it has come to be rendered with European instruments; for in those days they were the only musical instruments in educational institutions. *Kibigaku*, which is still popular in the *Kansai* district, is a form of *gagaku* somewhat vulgarized, at the time, by *Hoshu Kishimoto*, an *Okayama* musician.

(2) *Diffusion of European Music.* One of the outstanding features of musical development in the *Meiji* and *Taisho* eras is that Japanese musical education was placed on the foundation of European music. The introduction of European music into Japan can be traced as far back as the entrance into Japan of Christianity. This, however, had been monopolized by the introducers themselves in their respective localities of influence, until in the 2nd year of *Meiji* it entered the capital for the first time. In this year Japanese soldiers learned military band music from an English naval bandmaster at *Yokohama*, which is perhaps the first instance of our official use of European music. Soon afterwards, in the 5th year of *Meiji*, both army and navy bands were

inaugurated. Later, in the 12th year of Meiji, an investigation commission on school musical education was established in the Education Office. A commission, headed by Mr. Shuji Izawa, conducted inquiries as to the best method of teaching European music in Japanese schools. In the following year, the Education Department invited an expert from America, and, under his superintendence, made music a part of elementary school education. Three years after, the Tokyo Academy of Music was established. This is but a brief outline of the growth of European music in Japan during the Meiji Era. It was mainly due to Government encouragement that European music was popularized in Japan much earlier than generally expected. But, for sounder and more thorough instruction in European music we must look to the era of Taisho. Rapid progress of music in the Taisho Era was made possible principally in the following ways:

(a) Propagation by Gramophone. This invention enabled inhabitants of even the remotest corners of the Island Empire to appreciate the great foreign music masters.

(b) European War and Visiting Musicians. At the outbreak of the European War many well-known musicians of the West went to America and Oriental countries in order to avoid being involved in the turmoil, and to find appreciation of their music in more peaceful environment. These world-famous musicians gave a number of concerts in Japan, and thus afforded the people an opportunity to hear some of the outstanding musicians of the world. These chances of hearing the master musicians contributed much toward cultivating a taste for music in this country. Not long afterwards came radio, also from the West; and, like the gramophone, radio also greatly helped the public towards a more intelligent appreciation of European music. Radio, however, should be regarded as more properly belonging to the present era of Showa.

(3) Internationalization of Japanese Music. The diffusion of the knowledge of European music demonstrated to us its international, qualities, systematized form and aesthetic structure. The vast difference between this international music of the West and Japanese music which is but national, served to spur

on the reconstruction movement among the Japanese interested in music. The movement originally started in the middle of the Meiji Era, but at that time it had no fixed goal at which to aim. Now, however, renewed ambition moved in three definite directions:

(a) The attempt to harmonize European instruments with the rhythms of Japanese music was laudable, but this seems to have been confined largely to Japanese students of European music.

(b) The movement to produce European rhythm with Japanese musical instruments, such as the samisen, sho and shakuhachi, was the task of those musicians who specialized in domestic music and who were yet familiar with modern ideas.

(c) A scheme to create a grand symphony orchestra of mixed foreign and domestic instruments was studied and tried by a few accomplished musicians, but the success or failure of the attempt is a question of the future.

Western Music

Arrival of Western Music The exact date when Western music was introduced into Japan has not been determined. According to the work of a Frenchman (published in Paris in 1715), there is evidence to show that Western musical instruments were brought into Kagoshima by Christian missionaries during the Temmon period (in the middle of the 16th century). It may therefore be said that the arrival of Christianity coincided with the introduction of Western music into this country, music being a necessary part of Christian service. It may be supposed that at the outset, the music introduced was limited to the ceremonial motet at the best, but that it was later enlarged to satisfy the requirements of Mass and other forms of large-scale religious service which began to be conducted from 1550 when Nagasaki became the base of operations for Christian activity in the country, with a Christian cathedral erected in the city, while it was also the portal for all foreign trade.

The musical instruments which were introduced here in those days included viol, trumpet, charabela, rebec and lute. The players of the instruments, it might be supposed, were foreigners on all formal occasions, for it is unlikely that any Japanese could have learnt to play the instruments well at that time.

Under the circumstances, the orgel, a sort of automatic musical instrument, began to be popular. The use of this instrument later spread far and wide in the country and even today one comes across it here and there.

The Western musical instruments which had made their appearance together with Christianity in one corner of Kyushu began to excite the curiosity of the entire nation and to exert a new influence over the people.

Just then the Shogunate Government carried out its policy of seclusion banning all intercourse with Western nations, exception being made in the case of Holland which was allowed to communicate with the country under certain restrictions. In course of time, however, the conditions of the Western nations changed and Holland's days of glory had gone with England rising to take its place. The Hollanders living in Dejima in Nagasaki decreased gradually, their place being taken by the English and the French. During the 200 years of Japan's seclusion from the outside world, the art of music like all other arts had made marvellous progress in the West.

In June of the 6th Year of Kaei (1853), Commodore Perry of the United States came to Uraga, being in command of a fleet of three warships. The appearance of this fleet, like a bolt from the blue, surprised the Japanese people who were not aware of the remarkable progress that had been accomplished by the Western nations. With the American fleet was a naval band which is supposed to have played the American national anthem. It played stirring pieces of music on the occasion of naval officers' interviews with officials of the Shogunate and during the dinners given in their honor.

As a result of the visit of Commodore Perry, Yokohama was made an open port and the gay music of the foreign land came to be heard every day from the foreign settlement in Yokohama. Occasionally, too, these foreign residents were observed to parade through the streets playing their instruments.

Thus were introduced foreign-style popular airs into Yokohama and Yedo (Tokyo) and forms of the Western music were incorporated into Japanese music. As an outstanding example of these new airs may be mentioned the "kappore" (a burlesque dance air)

which enjoyed great popularity, being sung to the accompaniment of samisen, although evidently a foreign-style air.

During the latter part of the Tokugawa government, i.e. about the middle of the 19th century, the various daimyos or feudal lords began to pay close attention to the military art of the Western nations and as they sought to emulate the new methods, the traditional war-bell and war-drum were replaced by the new type of drum and trumpet from Holland. This was the beginning of the military music of the Western type in this country.

The Satsuma clan ordered its band of 30 drummers to be trained in the foreign-style military music under the direction of John William Fenton in the 2nd Year of Meiji (1869) and the head of the clan ordered the necessary instruments from London through Fenton. In the course of the training, Fenton pointed out the need for having a song of praise for the Emperor, or in other words, a national anthem. When the text of the national anthem was determined, it was inaugurated with a composition by Fenton. Mention may be made here, however, of the fact that this national anthem was later revised to such an extent as to leave little resemblance to the original. The student musicians learned how to play the newly-composed "Kimigayo" and a number of English airs. The "Jihin" march (march of the Meiji Restoration), which is frequently played even now, is one of the English-style compositions of those days.

In the 4th Year of Meiji (1871), the military bands of the three clans of Satsuma, Choshu and Tosa were merged into an Imperial military band upon the creation of the Ministry of Military Affairs. The Imperial military band was also placed under the direction of Fenton.

In the meanwhile, the Christian devotional music which had been introduced by the missionaries had gradually been gaining ground in the country. During the early part of the Meiji period, the various Christian sections undertook to prepare Japanese versions of hymns and various publications of the kind appeared. This also made a great contribution toward the development of Western music in this country.

Meiji-Taisho-Period

Military Band The 4th year of Meiji

(1871) witnessed the amalgamation of the military bands of the Satsuma, Chōshū and Tosa clans into an Imperial military band. Later, the Imperial military band was divided into two sections, namely, the military band and the naval band. The former changed from the English to the French style and a French bandmaster, D'achron, was appointed its director. D'achron continued in this post for nearly 10 years.

In the spring of the 12th Year of Meiji (1879), the naval band invited Franz Eckert to assume the post vacated by D'achron. Besides being the band director, Eckert held the post of instructor at the Musical Research Institute (Ongaku Torishirabe-dokoro) which had been recently established where he taught musical theories. Through his enthusiastic instruction, Eckert contributed so much to the musical advancement in this country that he is now regarded as the father of German music in this country. Eckert is particularly remembered by posterity because of his successful harmonization of the "Kimi-ga-yo" which is now the authorized national anthem. Eckert is also remembered for his famous compositions of the "Kimi-ga-yo march" and the "Kana-shimi-no-kiwami" (funeral march) specially composed for the funeral services of the Empress Dowager Yeshio (1897). The "Kana-shimi-no-kiwami" was also played at the time of the funeral services for the Emperor Meiji and the Emperor Taisho and is still preserved as a most treasured piece of music in the Imperial Household.

Under Eckert's able direction the naval band achieved rapid strides and gave concerts at various places. Indeed, it may not be too much to say that Eckert is the greatest among the naval band directors the country has ever known. When Eckert was relieved of the duty, Gustav Albe, a German musician, was employed as the music instructor.

The military band had the privilege of being trained under the direction of D'achron until the 16th Year of Meiji (1883) when he resigned. Charles Leleu who was a distinguished director of military band in France in those days was appointed his successor. Maintaining that the success of the military music lies in personality, Leleu carried out a grand-scale renovation of the

personnel of the military band and effected various other alterations, thus causing the military band to take on a new aspect. After remaining in office for four years, however, Leleu had to return to France under instructions from his home government. Leaving the future affairs of the military band to Yoshitoyo Shimoto, Leleu went home, with many in this country feeling deep regret at his departure. Later, Eckert, the director of the naval band, was appointed to assume the concurrent post of director of the military band which thus added German technique of military music to its French technique and further consolidated its foundation.

During the Sino-Japanese and Russo-Japanese wars, both the military and naval bands experienced a period of remarkable activity, both on the battlefronts and behind the guns. During the two wars, numerous military songs were composed, not a few of which are popular even to this day.

The Taisho period may be considered as the most important period for the development of military music in this country. Special mention in this connection must be made of the fact that the naval band, also including strings, visited England to attend the Royal Coronation and its excellent performance under the direction of Tokichi Setoguchi on the occasion gained great favor among the public there and was even praised as one of the first-rate bands of the kind in the world. The numbers played by the band included a piece of "nagauta" music entitled "kanjincho," a piece of "koto" music entitled "Rokudan" and a piece of "tokiwazu" music entitled "Kodakara" which won greater applause than the various numbers of Western music played by the band. The military band, too, showed great progress under the direction of Kenshi Nagai. There is no doubt the meritorious services thus rendered by Nagai will be remembered by posterity. The farewell party given in honor of Nagai upon his retirement from service as director of the military band was an unusually splendid one. Thereafter he continued his services for the growth of the military and naval bands, composing marches and directing outdoor concerts.

The organizations of the military and naval bands at the present time may

be summarized as follows:

The military band is maintained at the Toyama Army School and is therefore called the band of the Toyama Army School. At present, it has a staff of about 100 musicians and a standard division of the band is composed of 50 musicians which may be divided into two subdivisions of 25 musicians each, this being the minimum unit. In addition, about 20 new recruits are admitted every year for training as student musicians.

The naval band is composed of a total of some 430 musicians who are separately attached to the naval stations and squadron. Conforming to the number of naval stations and squadrons, the naval band is divided into 8 units with about 50 musicians in each unit. In addition, about 60 new recruits are taken in every year to be trained for a period of one year and five months before being attached to the various units.

Tokyo Music School In the 12th Year of Meiji (1879), the Ministry of Education created a Musical Enquiry Commission with a view to (1) producing new compositions by blending the Eastern and the Western music; (2) promoting the national music by creating facilities for its instruction; and (3) creating a music course in the various schools. Shuji Izawa, the then principal of the Tokyo Higher Normal School, was appointed chairman of the enquiry commission.

In the following year, Luther Whiteing Mason who then held an important position in the musical educational circles in the United States was employed as musical instructor. Mason, a rare musical educator, devoted himself earnestly to solidify the foundation of the musical education in this country by his systematic method of instruction, and thus made himself a great benefactor to the cause of musical advancement in the country. In the same year, 20 students were assembled and systematic training in music was instituted. Simultaneously, a large number of pianos, organs and stringed musical instruments were provided.

The endeavors of the Musical Enquiry Commission bore their first fruit in the 15th Year of Meiji (1882) in the form of a concert participated in by the students who had been trained under Mason. Mason returned to his homeland in July of the same year

and one year later, Franz Eckert was employed as director of the military band. Eckert also gave lessons in orchestration, scoring and harmony.

The compilation of song books for use in primary schools was one of the primary tasks of the Musical Enquiry Commission. The work of the body progressed steadily with the result that three collections of songs were compiled and authorized as text-books for primary schools.

In October of the 20th Year of Meiji (1887), the Musical Research Institute (Ongaku Torishirabe-dokoro) was renamed the Tokyo School of Music. The first governmental school of music was thus brought into being and Shuji Izawa became its principal. For four consecutive years, Izawa devoted himself to the perfection of the equipment and improvement of the facilities of the school. He also wrote and published a book entitled Musical Education and the meritorious services which he rendered in bringing up the music school will remain on record permanently.

In November of the 21st Year of Meiji (1888), Rudolf Dietrich from Austria was appointed instructor at the Tokyo School of Music. Dietrich was a brilliant man, having graduated with honors from the conservatoire in Vienna. He was skilled in playing the piano, organ and violin. Furthermore, he was an affable man of character and as such was best fitted to assist in the bringing up of the music school which had been in existence only for a short time.

Among the graduates of the Musical Research Institute (precursor of the Tokyo School of Music) there were many who became distinguished musicians. In this connection, special mention must be made of Nobuko Koda, the first graduate of the Institute who was sent abroad by the Government in the 22nd Year of Meiji (1889) for the specific purpose of studying music. Other excellent musicians included Sakunosuke Koyama, Genleiro Yamada, Makoto Torii and Koshi Toyama, all of whom contributed toward the spread and development of the Western music in this country principally through their work at the Tokyo School of Music.

In the 26th Year of Meiji (1903), the Tokyo School of Music came to be deprived of its independence, the Government of the time deciding that it should

be attached to the Higher Normal School. About that time, Professor Raphael von Cabell of the Department of Philosophy of the Imperial University was employed as pianoforte instructor. The duet with Dr. Cabell playing the piano and Dietrich playing the violin was praised as the grandest concert of the kind in those days. One of Dr. Cabell's foremost disciples is Mr. Kyoshiro Tachibana who is now a member of the Academy of Art.

In April of the 32nd Year of Meiji (1899), August Junker, a noted violinist and conductor from Germany was appointed instructor at the Tokyo School of Music. Junker devoted 16 years to the training of Japanese musicians in violin and orchestration and won the reputation of being the father of orchestration in this country. He returned to Germany once but came again in 1934. In the 42nd Year of Meiji (1909), Hanka Petzold arrived here to assume the post of full-time vocal instructor at the Tokyo School of Music. She was born in Norway and studied under Liszt, Marchesi and Cosima Wagner, and made a name for herself through her performance in the role of Elizabeth in the "Tannhauser" of Wagner. She trained many vocalists and was one of the greatest benefactors to the vocalist circles in this country. The 2nd Year of Taisho (1913) witnessed the eminent musician, Paul Scholtz assume the post of pianoforte instructor of the Tokyo School of Music. Scholtz by his untiring zeal and effort rendered invaluable services to the pianist circles in this country, producing a number of able pianists.

Throughout the Taisho period and right up to the present year of Showa, the Tokyo School of Music has continued to function as the only government music school in the country and has sent out a large number of successful musicians, the institute being the chief organ for musical advancement in the country for the past half a century or so. The organization of the school as it stands at present, may be summarized as follows:

Instruction in school is divided into preparatory course, principal course, the normal-school course, the Japanese music course, the postgraduate course and the elective course. The preparatory course and the principal course are each divided into three departments,

namely the vocal department, instrumental department and composing department. The instrumental department has the sub-divisions of the violin, violoncello, piano, organ and wind-instruments. The Japanese music course has three divisions, i. e. "koto," "nagauta" and the "no" dance music.

The present principal of the school is Kaju Norisugi. Among the instructors are Eiichi Hagiwara, Miyaji Takatori, Kisei Iguchi, Sueko Kokura, Leo Sirota and Leonid Kreutzer, of pianoforte department; Teigen Sawasaki, Tamotsu Kinoshita, Takeo Ito, Tsuruyo Takeoka, Wucherpfennig and Ria von Hessert, of the vocal department; Jun Kawakami, Takeo Inoue, A. Mogulrewsky, Willy Frey and Sachiko Ando, of the violin sub-division; Hozo Hirai and Duckson, of the violoncello sub-division; and Kiyoshi Shinji Heki Hosokawa, Kunihiko Hashimoto, Kanichi Shimotsuma and Helmut Fermer, of the composing department.

The school keeps an orchestra composed of instructors and graduates, under the direction of Helmut Fermer and Kunihiko Hashimoto, and a chorus composed of students, under the direction of Teigen Sawasaki, Tamotsu Kinoshita and Helmut Fermer.

In addition to the Tokyo School of Music, there are several music schools in the country which, however, are not government schools but private institutions. Principal among them are the Musashino Music School (established in 1929), the Teikoku Higher Music School (established in 1935), the Tokyo Higher Music School (established in 1926), the Toyo Music School (established in 1907) and the music faculty of the Nihon University (established in 1931). Competing with the Tokyo School of Music, all these institutions are turning out many musicians of ability. In Osaka, there is the Osaka Music School (established in 1915) which is making its own contribution to the rather inactive musical circles in the Kansai. The private music schools also have their own orchestras and choruses which give a number of concerts every year.

General Musical Circles All the activities of the musical circles in this country during the Meiji period were centered around the activities of the Tokyo School of Music as well as the military and naval bands. The principal musical entertainments in those days

were, therefore, the graduation concerts of the Tokyo School of Music and public concerts by the military and naval bands. The former, in particular, attracted a great deal of public attention, the institution being held in the highest regard for its musical standards. Accordingly, these concerts were held in grand style. Needless to say the performances of foreign musical instructors attracted large audiences. Among the Japanese musicians who attracted a great deal of attention were Nobuko Koda, violinist; Genichiro Yamada, Benjiro Nishio, Sakunosuke Koyama and Kyoshiro Tachibana, pianists; Sekitaro Shimazaki, Tamaki Shibata (who later came to be known as Tamaki Miura) and Kunihiko Toyama, organists. In the 19th Year of Meiji (1886), the Dai-Nippon Musical Association was organized which held frequent concerts. The organization was discontinued for a time but was revived under the stimulus of the inauguration of the Meiji Musical Association under the chairmanship of Rokushiro Uehara in the 31st Year of Meiji (1898). As private bodies both these associations contributed largely to the development of the musical culture in the country.

Even after the advent of the Taisho period, the Tokyo School of Music continued to be the center of the musical activities in this country. From the school went out many excellent musicians during the Taisho era and practically all the concerts held in those days were either by the instructors or by the alumni of the school, the signal growth achieved by the musical world in the country after the Sino-Japanese and Russo-Japanese wars being chiefly due to them. Of the musicians who were active during the early part of the Taisho period, the following were the most prominent: August Junker, violinist; Werckmeister, violoncellist; Dr. von Cabell, pianist; Hanka Petzold, vocalist; Sachiko Ando, violinist; and Tamaki Shibata and Eikichi Funabashi, vocalists.

Among the composers of note, special mention must be made of Shikataro Taki, the young genius who left the immortal composition "Kojo-no-tsuki" behind him. It is a pity that he died at the young age of 25. Apart from Tokichi Setoguchi, who was then the director of the naval band, and Kenshi Nagai, then director of the military band, both of whom have some fine

military compositions to their credit, there were few composers worthy of mention in those days. Following the advent of the Taisho period, however, earnest efforts were made in the field of composition along with the development of the Western music in the country. Composers such as Kosuke Komatsu, Kosaku Yamada, Ryutaro Hirota, Tei Yanada and Chosei Motoori contributed much to the promotion of the composing world. However compositions in those days were confined to songs or airs and there were none that might be called great works, except those of Kosaku Yamada who presented the public with his symphonic works entitled "Ochituru Tennyo" (Fallen Fairy), "Yami-no-tobira" (Door of Darkness), and "Mandara no Hana" (Flower of the Mandara), and who was the first Japanese composer to find a reckoning among European musicians.

Opera Movements The opera movement in Japan dates from the middle of the Meiji period. During the 35th Year of Meiji (1902), a society for the study of operas was established in the Tokyo School of Music with a view to the systematic study of operas. The first attempt of the society was the presentation of a part of Gluck's "Orpheus" which probably was the first instance of opera presentation in this country. Under the stimulus created by the society the opera movement in the country gained supporters and in the 39th Year of Meiji (1906) an organization named Gakuenkai was formed under the leadership of Kosuke Komatsu and Aio Kobayashi with the object of promoting opera compositions by Japanese. This organization, however, was destined to fail because the time was not yet ripe for such move. In the 40th Year of Meiji (1907), the Bandman opera troupe of more than 30 members from England, visited this country and gave about 10 public performances during their stay but failed to arouse any great interest among the public. The visit of the opera company however served as a stimulus for composers like Sueharu Kitamura, Chosei Motoori, Ogai Mori and August Junker as well as Komatsu and Kobayashi to attempt opera compositions with Japanese themes and a number of new works of the kind were produced. During the early part of the Taisho era, Rossi, instructor in the Western musical department of the Imperial

Theater promoted Rossi's Opera Comic which staged a number of comic operas by Offenbach, with Nobuko Hara, Kintaro Shimizu and Rikizo Taya and aroused much public interest.

In December of the 9th Year of Taisho (1920), Kosaku Yamada presented at the Imperial Theater Debussy's "L'enfant Prodigue" and Wagner's "Tannhauser," which was a unique event of its kind in the history of opera activities in this country because it constituted the first artistic and able presentation of an elaborate and difficult theme.

Plectrum Music The introduction of plectrum instruments into this country dates from the 16th century but the instruments of those days differ largely from the instruments of today. The mandoline music as it is played today was introduced into this country by Kempachi Hiruma who learned to play the instrument during his stay in Berlin in connection with commercial business. When he returned home, he caused the first mandoline orchestra of the country to be formed in the Ueno Art School. Mandoline music came to be liked especially by university students and mandoline clubs were formed in the Kelo and Doshisha Universities. Morishige Takel organized the Orchestra Sinfonica Takel in the 4th Year of Taisho (1915) and ever since has endeavored to facilitate the spread and development of the artistic plectrum music.

Orchestral Music The orchestra movement also progressed with the Tokyo School of Music taking the lead. August Junker, who was an instructor at the music school, made devoted efforts in directing symphony orchestras and thus came to be known as the father of orchestral music in this country. When he arrived in Japan to assume the post of instructor at the Tokyo School of Music in the 30th Year of Meiji (1897), the conditions of the musical circles here were such that it was well-nigh impossible for him to put his ideas into operation. The fact that symphonies were first played here by the members of the faculty of the Tokyo School of Music and its students under the direction of Junker will alone suffice to make his name immortal in the musical world of the country. About the same time, the naval band created a stringed-instrument department for or-

chestral music, thus aiding in the development of military music. The naval band including stringed instruments was dispatched to England and the United States where their musical skill and technique won much appreciation.

With the progress of Western music in the country the musical section of the Imperial Household Department also created a place for Western music. Under the direction of Eckert, the section gave orchestral concerts frequently. It need not be said that the joint concerts given by the Tokyo School of Music, the military band and the naval band as well as the musical section of the Imperial Household Department were the most brilliant affairs in the musical world of the country during the latter part of the Meiji period.

Recent Times

Tokyo School of Music The Tokyo School of Music held a position of the highest authority in all branches of Western music in this country during the Meiji period and in the early part of the Taisho period. Its monopolistic position, however, came to be gradually encroached upon by various private musical organizations actively engaging themselves in an earnest study of Western music as a result of the remarkable development achieved by Western music from the middle of the Taisho period. The position of the Tokyo School of Music has not been affected by this fact and it has continued to operate as the only governmental music school and has sent out many able musicians who have been trained under its excellent instructors.

Some years ago, the orchestra of the Tokyo School of Music made remarkable progress under the enthusiastic direction of Professor C. Pringshelm and rendered a number of difficult compositions. Particularly, the orchestra made a great contribution to the musical circles of this country by giving the first performances of Mahler's Symphony No. 5 in 1932, Beethoven's Symphony No. 9 in 1933 and Bach's "Matthaus-Passion" in 1937. Professor Pringshelm was relieved of his duties at the Music School upon the expiration of his term in 1937 and in the autumn of the same year, Professor Hans Schwieger of Germany was employed in his place. When Professor Schwieger departed for the

United States in March 1938, arrangements were made for the employment of Professor Helmut Fermer from Germany who arrived to take up the post in April of the same year.

Professor Paul Weingarten of Vienna who had been a valuable asset to the pianoforte section of the instrumental department of the Tokyo School of Music where he served as instructor for some time returned home in the spring of 1937 upon the expiration of his term. As his successor, Leonid Kreutzer who had been living in this country for some years past was invited to become instructor at the Music School. Maria Toll, vocal instructor, also returned home upon the expiration of her term in the spring of the same year to be succeeded in the post by Rila von Hesser from Germany.

Orchestral Music Following the lead by the Tokyo School of Music, the military and naval bands and the musical section of the Imperial Household Ministry in organizing orchestras, private circles in the country also launched a movement for the promotion of orchestral music after the middle of the Taisho period. At first, however, the movement failed to gain much ground on account of the lack of a systematic organization. During the latter part of the Taisho period, Kosaku Yamada for the first time introduced to the public orchestral music really worthy of the name by holding concerts jointly with the Russian orchestra from Harbin. This served as a great incentive to the promotion of a movement for symphonic orchestral music with the result that Kosaku Yamada and Viscount Hidemaro Konoé established the Japan Symphonic Music Association which created the first purely professional orchestra in the country.

The New Symphony Orchestra. Under the impetus of the activities of the Japan Symphonic Music Association, a few symphony orchestras were brought into being but they failed to achieve any great result. Later, the Japan Symphonic Music Association was split into two bodies with Viscount Konoé leading the greater part of the members of the association in organizing the New Symphony Orchestra. The association continued to function with Kosaku Yamada as its director. Ever since, the New Symphony Orchestra has been active as the leading orchestra in the

country, giving 12 regular concerts every year. In 1936, Viscount Hidemaro Konoé quitted the New Symphony Orchestra for financial reasons and the latter invited Joseph Rosenstock from Germany to become its conductor.

Under the direction of Rosenstock, the New Symphony Orchestra made great strides during the 1936-37 and 1937-38 seasons by performing numerous difficult compositions. Particularly, the body won the admiration of the lovers of music, young students of music and composers of this country by rendering for the first time the modern musical works of various nations during the 1937-38 season. The same members of the New Symphony Orchestra also form the Japan Broadcasting Association's Symphony Orchestra which has been broadcasting orchestral music through the JOAK. The conductors of the broadcast orchestral music include Rosenstock, Masao Shinohara, Hideo Saito, Terunobu Banzai and Kojiro Kobune.

In addition, there are various orchestras in the country including the orchestra of the musical section of the Imperial Household Department, the Central Symphony Orchestra (under the direction of Yuzemon Hayakawa), the Concert Populaire (under the direction of Tadashi Hattori), etc. The various music schools also have their orchestras composed of instructors and students. Among the local orchestras, mention must be made of the Takarazuka Symphonic Musical Association and the Osaka Broadcasting Association's Symphony Orchestra which is composed chiefly of the musicians of the Takarazuka body and is under the direction of Emmanuel Meier. Unlike the New Symphony Orchestra, however, these organizations have been giving no regular concerts.

Brass-band Music The best brass-bands in the country are the military band and the naval band which give public concerts, by turns, at the Hibiya Park's Band Stand from spring to autumn every year. The brass-band music has of late spread among the civilian circles with rapidity and small-scale brass-bands have been organized by middle schools, young men's associations and boy scouts. The development of the military music has become all the more pronounced under the influence of the China Incident which broke

out in 1937 and brass-bands have become the most popular musical organizations. The local bodies including cities, towns and villages have long been maintaining their own brass-bands as a means of entertaining their inhabitants by giving outdoor concerts.

Since 1930, the organizers of the Musical Week have been sponsoring an annual brass-band concert. In 1938, a wind-instrument concert was held simultaneously, and all this gave a stimulus to the spread of the brass-band music.

Chamber Music Chamber music has been in a most neglected condition in this country. As principal chamber musical organizations in the land, the Jupiter Quartet (established in 1920) and the Suzuki Quartet (created in 1925) are to be mentioned. The two bodies have been giving a number of concerts every year.

Chorus Choruses are organized all over the country. Not only the various music schools but the various universities, colleges and secondary schools have their choruses. Choruses are also maintained by other civilian organizations and in Tokyo alone, the number of choruses reaches the neighborhood of 50, all of which are under the direction of well-known musicians and are active in giving concerts and broadcasting recitations.

The most notable among the numerous choruses are the Orion Choir, the Tokyo Lieder Tafel Phelaine, the Vocal Four Chorus, the Mixed Chorus of the Tamagawa Gakuen, the Euphonic Chorus and the Brahms Choir. The Dai-Nippon Federated Chorus, which includes among its members some of the leading singers of the above choruses, as well as the Dai-Nippon Chorus which was formed in 1937, have been attracting considerable public attention on account of their large-scale organizations and the proficiency of their members.

Instrumental Music The piano is the most popular musical instrument in this country. In former times, every Japanese family with moderate means possessed a koto or samisen for the musical education of its daughters as the ability to play one of these instruments was considered an important feminine accomplishment. With the progress of Western music in the country, however, the piano came to be adopted in place of the koto and the samisen. In-

deed, the number of Japanese maidens receiving instruction in piano has increased so rapidly that it may be regarded as an unmistakable sign of the advance of the Japanese nation in the field of musical culture in recent years.

Consequently, the number of accomplished pianists in the country is considerable. In this connection, special mention must be made of Chieko Hara who won the first place in the Conservatoire de Paris in 1932 at the age of 17 and Miwako Kai who achieved excellent results at the international musical concert in Vienna. Other notable pianists include Professor Kisei Iguchi of the Tokyo School of Music, Sonoko Inoue and Noboru Toyozo who returned from Vienna in 1938. Among the resident foreign pianists in the country are the world-famous Leonid Kreutzer, Leo Sirota, Maxim Schapiro and Paul Schotlz, who have been rendering inestimable service to the musical circles here by giving lessons and recitals.

Next to the piano, the violin is the most popular musical instrument in Japan and has also made its way into a great number of Japanese homes whose children are receiving musical training. The oldest violinist in the country is Sachiko Ando who studied under the noted Joseph Joachim and who has already retired from the first line of service. Kenshu Wanibuchi and Takeo Inoue are still active. Among the foreign violinists, Professor Alexander Mogulrewsky of the Tokyo School of Music and Willy Frey have been contributing much in the field of violin music in the country. As yet no Japanese musicians have distinguished themselves as players of the violoncello. Mention might be made in this connection of Prof. Duckson, who is an instructor at the Tokyo School of Music, and who is contributing his share in training the young students by his ardent instruction at the school and by giving public concerts of the Piano Trio together with Leo Sirota and Mogulrewsky.

Vocal Music It is in the field of vocal music that the Japanese musicians first appeared on the first-rate stage of the world. As early as in the beginning of the Taisho period, Tamaki Miura distinguished herself as a vocalist and has since enjoyed great public favor as singer in the role of "Madam Butter-

fly" by appearing before the footlights of first-rate theaters in the capitals of the world. Returning home a few years ago, she again created an opera troupe bearing her name and is continuing her efforts for the musical education of the rising generation and for the promotion of the opera movement in the country. Next, mention must be made of Toshiko Sekiya and Yoshie Fujiwara, both of whom also appeared in the first-rate theaters in Europe and America as opera singers of world-fame.

Principal among other vocalists who are most active at present are Ayako Ohta (soprano), Miho Nagato (soprano), Taneko Seki (soprano), Kaneko Yanagi (contralto), Tamotsu Kinoshita (tenor), Keikichi Yatabe (bass), Takeo Ito (baritone), and others. Ria von Hessert who assumed the post of instructor at the Tokyo School of Music in 1938 has since been giving instruction in vocal music together with Wueherpfennig and Netke Loewe, also of the Tokyo School of Music.

Composition The composing branch of music in this country is still in its infancy. During the early part of the Taisho period, efforts at composition were made jointly by Kosaku Yamada and Kosuke Komatsu but later Kosaku Yamada alone continued the efforts for creation, being the only composer of note throughout the Taisho period. During recent years, however, considerable progress has been made in the composing field, a good number of rising composers making their appearance every year.

In 1934, Teherapin visited this country and with a view to encouraging promising young composers, created a prize bearing his name. The now defunct Jiji Shimpō organized a musical concert in 1931 and ever since a musical concert is being held every year. In 1936, the New Symphony Orchestra created a concert for compositions by Japanese, with Rosenstock acting as judge. The following year witnessed the creation of the Weingartner prize in memory of the visit of the world-famous conductor Felix Weingartner to this land. All this served to stimulate the activity in the composing circles here with the result that young composers of talent and promise have appeared one after another.

Among the promising young compos-

ers, those from whom much is expected in the future are Saburo Moroi, Shiro Fukai, Masao Ohki, Kishio Hirao, Tomojiro Ikenouchi, Kunihiko Hashimoto and Heki Hosokawa. It may be mentioned in this connection that both Saburo Moroi and Heki Hosokawa have won great popularity for their works presented in Vienna.

Concours Along with the progress achieved by Western music in this land, various musical concours began to be organized. The musical concours sponsored by the Jiji Shimpō was held for the first time in 1931 and has since been repeated annually with remarkable results. The scope of the concert has been enlarged since 1937 when the Tokyo Nishi Nishi took up the sponsorship. The fact that the prize-winners at the concert have been much in the limelight as musicians of the new era is well illustrative of the useful purpose served by the concours. The concert for compositions by Japanese, established by the New Symphony Orchestra with Rosenstock acting as judge, won the reputation of being the highest concert for compositions in the country through its accomplishments in 1936 and 1937 but it failed to be repeated in 1938.

The Teherapin prize of 1934 and the Weingartner prize of 1937 also gave impetus to the young composers of the country.

The National Musical Association held its 12th chorus competition festival in 1938 for the enhancement of the level of choruses in the country. The 7th children's singing concert jointly sponsored by the Japan Educational Musical Association, the Dai-Nippon Musical Association, the Dai-Nippon Composers' Association and other musical organizations was held in 1938. Under the same sponsorship were held a concert for wind instruments and a concert for brass-band music. The said children's singing concert is held by the utilization of the radio broadcasting facilities.

(In regard to musical events in 1938, see pp. 825-829, the Japan Year Book, 1939-40.)

Music in 1939-40

(See pp. 789-793, the Japan Year Book, 1940-41.)

Musical Season of 1940-41

In Celebration of the 2,600th Anniversary Japan celebrated the 2,600th year of the founding of the Empire in November 1940, and many functions were sponsored both by the Government and private bodies to mark the occasion. The musical circles did much to enliven the national festivity and the Tokyo Academy of Music and other cultural institutions celebrated the occasion with musical compositions and concerts. Remarkable musical compositions specially composed in felicitations of the historic national event were received from Germany, Italy, France and Hungary.

A concert of these felicitation compositions was held at the Kabukiza in Tokyo on December 7 and 8 and also December 14 and 15, and at the Osaka Kabukiza in Osaka on December 26 and 27. The concert was participated in by all leading orchestra bands in Tokyo, including the Musical Department of the Imperial Household, the Orchestra Section of the Tokyo Musical Academy, the New Symphonic Orchestra, the Central Symphonic Orchestra, the Selho Orchestra, the Tokyo Broadcasting Orchestra and the Japan Broadcasting Symphonic Orchestra, with a total of more than 160 musicians. The orchestra composed of those seven orchestras was the largest ever organized in this country. The four musical pieces presented by Germany, Italy, France and Hungary constituted the program of this concert. They were "Festmusik" by Richard Strauss, dean of German contemporary music, from Germany, "Sinfonia in LA" by Ildebrando Pizetti from Italy, "Ouverture de Fete" by Jaques Ibert from France, and "Sinfonia" by Veress Sandor, from Hungary. All these pieces made a grand impression when played by the grand orchestra. Particularly, "Festmusik" by Richard Strauss greatly impressed the audience by its grand musical employment of more than 10 small and large Japanese temple bells. The conductors were: Ibert's "Ouverture de Fete" Kosack Yamada, doyen of Japan's musical circles, Sandor's "Sinfonia" by Prof. Kunihiko Hashimoto of the Tokyo Musical Academy, Pizetti's "Sinfonia in LA" by Gaetano Cappelli, Italian musician employed in the Musical Department of the Imperial Household, and Strauss' "Festmusik" by Helmut Fellmer, instructor at the Tokyo Academy of Music. The merit of

Japan's orchestral circles was highly demonstrated at those six performances. The performances on December 6 and 7 were honored by the attendance of the the Princes of the Blood, making the function highly successful as the national celebration of the historic occasion by music. The musical celebration of the great national festivity continued into the spring season. On November 26, a concert of musical compositions was given at the request of the Arts and Music Department of the Association for Celebrating the 2,600th Anniversary of the Founding of the Empire at the Hibiya Municipal Auditorium by the faculty and students of the Tokyo Academy of Music. The concert was divided into two parts. The first part was devoted to concert music by Japanese instruments "Koto Concerto" composed and played by Prof. Michio Miyagi of the Tokyo Academy of Music and "Cherry-Flower Celebration" also by Michio Miyagi. In the second part "Kamikaze" by Kosack Yamada and "Cantata Kaido Tosei" based on a poem by Hakushu Kitahara and composed by Prof. Kiyoshi Nobutoki of the Tokyo Academy of Music were performed by an orchestra and a chorus organized by the students of the Tokyo Academy of Music. The performance of "Kamikaze" was conducted by Prof. Kunihiko Hashimoto of the academy and "Kaido Tosei" by Tamotsu Kinoshita, also a professor of the academy. Particularly, "Kaido Tosei" was a grand and impressive music based on a story of the founding of the Japanese Empire and took three full hours to perform. Through the medium of the Tokyo Academy of Music, those two pieces were performed in many parts of the country and were also recorded. Another noteworthy musical event was a grand concert commemorating the 2,600th Year of the Founding of the Empire held at the Kyoritsu Auditorium, Tokyo, on November 22, at which three musical pieces composed specially at the request of the National Foundation Celebration Committee were performed. They were "Founding of the Nation" a march composed by the Navy Band, "Eternity" an overture composed by the Army Band and a symphony composed by Kunihiko Hashimoto. They were played by the Navy Band, the Army Band and the Tokyo Academy of Music Orchestra under the direction of Bandmaster

Selgo Naito, Bandmaster Satoru Onuma and Kunihiko Hashimoto. Those three were the most important of musical events held to celebrate the 2,600th year of the founding of the Empire. Many other concerts were also given by private and public bodies also to mark the occasion.

Operas The opera movement in Japan has become specially active in recent years, and the Fujiwara-Yoshie Opera Company and a few other groups are staging famous operas regularly. Among the popular operatic pieces played in Japan are "Carmen" "La Traviata" and "Aida." Operas composed by Japanese composers have not made their advent on the stage as they should have. It was therefore a matter for rejoicing when "Dawn" an opera written and composed by Kosack Yamada, dean of Japan's musical circles, and author of such operas as "Iris" and "Tajin Okichi" was staged at the Takarazuka Gekijo, Tokyo, for four days from the end of November to the beginning of December. "Dawn" is a three-act opera written and composed by Yamada and was produced by the composer himself. Principal characters were Okiehi played by Teruko Tsuji and Miho Nagato, Consul by Yoshie Fujiwara and Genjiro Nagata, Yoshida, a ruin, by Takeo Ito and Takeshi Tometa, Isa Shinjiro by Tsurundo Maki, etc. Music was furnished by the New Symphonic Orchestra. This opera was the result of a two-year labor by Yamada, and was based on an English original by Percy Noel, a noted authority on Japan, which Yamada adapted by collaboration of Atsuo Ohki, a poet. It was an ideal combination of Italian songs, Japanese rhythm and German music and carried with it a very fantastic expression. This may be called the first actual Japanese operatic work. It is certainly congratulatory that the opera was produced under the best conditions available in present-day Japan.

Orchestra The New Symphonic Orchestra, which is the top-ranking orchestra in Japan, held 10 regular concerts during the musical season of 1940-41 under the direction of Joseph Rosenstock. Because of a noteworthy increase in the number of lovers of orchestral music recently, the regular nightly performance at the Hibiya Municipal Auditorium with a seating capacity of 2,500 was not sufficient to meet the demand of music lovers. Con-

sequently, a regular concert was given for two nights consecutively in the 1930-41 season. Under the severe training of J. Rosenstock, the New Symphonic Orchestra has greatly improved its technique and has reached a level where it can well rival first-class orchestra bands in Europe and the United States. During the 1940-41 musical season, the New Symphony Orchestra devoted five of its ten regular performances to Beethoven's works including its 219th regular concert held on October 16 and 17 and two extra performances, and played 9 Beethoven's symphonies, three overtures as well as fantasias. In addition, it played for the first time in Japan G. Mahler's "Alas Lied von der Erde" with the accompaniment of Prof. Tamotsu Kinoshita and Mrs. Fumiko Yotsuya, two noted vocalists, at the 222nd regular performance in January 1941. Other famous pieces played by the New Symphony Orchestra included F. Sibelius's "Violin Konzert d moll." with Prof. Willy Frey as soloist at the 224th concert in March, 1941, S. Prokofiev's "Klavier-Konzert No. 3 with Miss Sonoko Inoue at the piano at the 226th concert in June 1941, at which also was played M. Ravel's "Daphnis et Chloe Suite 2e." At the 223rd concert in February, Bizet's "Carmen" was played with Tamotsu Kinoshita as Don Jose, Takeo Ito as Escamillo, Mrs. Fumiko Yotsuya as Carmen and Miss Kiyoko Izaki as Machaella and with the Vocal Four furnishing the chorus. At this concert, the talent of Rosenstock in conducting opera pieces was sufficiently displayed. Haydn's "Die Jahreszeiten" was played also at the 227th concert of the New Symphonic Orchestra with Teitchi Nakayama as Simon, Mutsumu Shibata as Lukas, Miss Teneko Seki as Hanne and the chorus by the Seljo Chorus. The New Symphonic Orchestra was also very active as the Japan Broadcasting Symphonic Orchestra. Its concert tour in the Kansai with Osaka as its center on three occasions, August and October 1940 and April 1941, also served to satisfy the music lovers in that district.

The Central Symphonic Orchestra, which equals the New Symphonic Orchestra in reputation, under the direction of Manfred Gurlitt, opened a regular monthly concert at the Hibiya Municipal Auditorium since September 1940, having already played its twelfth concert in May 1941. Prominent among

the pieces played by this orchestra were Tchaikowsky's "Fifth Symphony," Beethoven's "Fifth Piano Concerto" with the piano accompaniment of Mr. Susumu Nagai, Assistant Professor of the Tokyo Academy of Music, Berlioz's "Symphonie Fantastique," etc.

The 9th Concours The 9th concours under the auspices of the Tokyo Nichi Nichi Shimbun was held at the Hibiya Municipal Auditorium on November 15-17, at which the following prize-winners were announced:

Composition:

1st prize Goro Ishii
2nd prize Masayo Tomioka
3rd prize Ri Kenu

Vocal:

1st prize —
2nd prize Akitaka Amamiya
(Bass)
3rd prize Ayako Hōsonō
(Soprano)
Ityohel Miyamoto
(Baritone)

Violin:

1st prize Keiko Yamamoto
2nd prize Manri Endō
3rd prize Shoshi Shimidzu

Piano:

1st prize Mutsuko Kuroda
2nd prize Keiko Araya
3rd prize Yoshiko Kurahashi

Specially noteworthy was the fact that the recipients of the Minister of Education Prize, in violin and piano were young musicians in their teens. This clearly indicates that music in Japan has made a great progress in recent years.

Concerts. Other main musical events in the 1940-41 musical year were as follows:

In September 1940, Taneko Seki, a noted soprano, gave a recital of the pieces of Mozart, Schubert, Brahms, etc. with the piano accompaniment by Joseph Rosenstock. On 28th and 29th of the same month, a symphonic orchestra concert was given by the New Symphonic Orchestra under the direction of Rosenstock at the Hibiya Municipal Auditorium under the auspices of the Society for Appreciation of Music By Youth. In the same month were also given a recital by Mrs. Sueko Hirabayashi, Instructor at the Tokyo Academy of Music, and a concert by Mr. Ri Junpan, a tenor who won a prize at the 8th musical concours.

Most noteworthy musical events which took place during October 1941,

were the 8th recital by Tamotsu Kinoshita, Professor of the Tokyo Academy of Music, and also a recital by Mrs. Kaneko Yanagi, a noted alto singer in this country. Prof. Kinoshita sang only the operatic pieces by Wolf, thus re-establishing himself as a leading singer of German operatic pieces. K. Yanagi enchanted the audience by singing seven pieces by Schubert and five pieces by Muller. Other musical events which took place during this month were a cello recital by Prof. Roman Dukson of the Tokyo Academy of Music at the Nisshin Seimei Building, a recital by Vinogradof, new professor (Piano) of the Toyo Musical Academy and a piano recital by Koji Taku. The 4th concert of the Dokuritsu Composers' Association announcing the new compositions by the association members was held at the Meiji Seimei Auditorium on the night of October 11. At this concert, new chamber music by Fumio Hayasaka, Akihiro Tsukatani and Ichiro Ishida were introduced, thus attracting the attention of musical circles to a new trend in Japan's musical world.

On November 18 a grand mandolin concert commemorating the 2,600th Anniversary of the Empire was held at the Nippon Seinenkan Auditorium under the joint auspices of five mandolin organizations in the Kanto district. In the same month, Miss Kimiko Kashikuma (soprano) and Miss Yuriko Toyoda (pianist) gave their first recitals since their return to Japan. Also on November 27 Miss Hisako Tsuji, noted young violinist, gave her first recital in Tokyo with the piano accompaniment of Leo Sirota, at which she well displayed her genius in expression and technique by properly interpreting difficult pieces such as Tartini, Lalo, Vieuxtemps, etc. Noboru Toyomasu also gave a piano concert with a program of completely Japanese pieces, thus greatly stimulating Japan's composition world. The regular chorus contest under the joint auspices of the Tokyo Municipality and the National Musical Association was held on November 23 at the Hibiya Municipal Auditorium with the participation of 25 leading choruses, at which the Tokyo Leader Tapfer Verein won the first prize.

The most important musical event which took place in December 1941 were concerts introducing festive music commemorating the 2,600th year of the founding of the Japanese Empire. Also

noteworthy were the abends of Japanese music given by Madame Tamaki Miura and Yoshie Fujiwara, with programs of works of Japanese composers. Taka Kurata, newly returned from France, also gave a cello recital at the Nippon Seinenkan Hall on the night of December 16. On December 18, Joseph Rosenstock and Miss Sonoko Imouye gave a concert of piano duets, at which works by Mozart, Brahms and Rachmaninoff were played. The New Symphonic Orchestra gave a concert for young folks on December 21 and 22 at the Hibiya Municipal Auditorium. On December 28, Yonejiro Suzuki, pioneer in Japan's musical world and director of the Toyo Academy of Music, died. He was famous as a man responsible for Japan's musical education in the Meiji and Taisho eras.

Japan's musical world was extremely active in January 1941, with important concerts held in rapid succession. Of those, the most noteworthy was the 7th regular concert of the Chuo Symphonic Orchestra held at the Hibiya Municipal Auditorium on January 9 at which Miss Kazuko Kusama played Schuman's piano concerto. Her debut proved a surprise to the musical circles here and musical critics were unanimous in praising her pure technique and superb musical interpretation. Manfred Guritt also manifested his exceptional talent as conductor at the concert.

On January 15, Helmut Felmer, Professor of the Tokyo Academy of Music, assisted by Madame Hessel, Professor of the same academy and Komaru Nobeji, conducted German symphonic pieces and others under the auspices of the Japan-Germany Cultural Association. The Chuo Symphonic Orchestra gave a concert on January 16 on the occasion of a symphonic evening for entertaining Tokyo citizens held under the auspices of the Tokyo Municipality. On January 18, Prof. Moguilewsky and Leo Sirota gave a joint recital at the Hibiya public hall, at which Beethoven's violin sonata Nos. 4, 6 and 7 were played. Noboru Toyomasu gave a recital of Beethoven's piano sonata (3 pieces) on January 20 while on the next day, January 21, Isako Kurokawa, with the accompaniment of the Chuo Symphonic Orchestra, played Beethoven's piano concert Nos. 4 and 5. On January 25, the Vocal Four, one of the leading choruses in this country, gave a concert under the joint direction of five com-

posers, namely, Ryutaro Hirota, Hideo Saito, Kunihiko Hashimoto, Toraji Onaka and Masashi Hattori, at which compositions of those five composers were introduced. On the night of January 20, Miss Chizuko Asano, Assistant Professor of the Tokyo Academy of Music, gave the first recital since her return to Japan in the fall of 1940 at the Nippon Seinenkan with a program composed mostly of Italian pieces. Naotada Ogata, who also returned to Japan in the autumn of 1940, gave a concert with the assistance of the New Symphonic Orchestra, at which he established himself as conductor-composer. February was rather quiet compared with January. On February 2, Choehiro Antuchi had the Chuo Symphonic Orchestra play his own compositions as well as those by Sibelius. A popular musical concert for Tokyo citizens was also held in this month with the appearance of the New Symphonic Orchestra with the piano accompaniment of Ruriko Tomioka. Musical events in March included a concert of three Beethoven's violin sonatas by Prof. Moguilewsky and Leo Sirota, the first violin concert by Yasuhiro Kashima, a recital of Kan Fukutoku (soprano), etc. Graduation concerts were also given by the Tokyo Academy of Music, the Musashino Academy of Music, the Toyo Academy of Music, the Teikoku Higher Musical School, etc.

Musical schedules of April started with a concert by the New Symphonic Orchestra under the direction of Takashi Asahina, a noted conductor, at the Hibiya Municipal Auditorium on the night of April 3. The program of the night included Berlioz's "Carnival Română," Beethoven's "Violin Concerto" and Tchaikowsky's "Fourth Symphony." On April 10 and 11, the Musical Concours celebrated its tenth opening by a grand concert with the participation of all the prize-winners of the preceding concours. One of the noteworthy concerts held this month was a piano recital given by Miss Kazuko Kusama. Miss Kusama had appeared frequently on the stage since the fall of 1940 with orchestras, but that was the first solo recital she gave so far. The regular Concert of New Musicians was held under the auspices of the Yomiuri Shimbun, on April 22, at which young musicians who graduated from schools in the spring of 1941 took part. Another important musical event

of this month was a concert given by Prof. Motonari Iguchi, Willie Frey and Hideo Salto, at which Beethoven's "Piano Trio" was played, the musicians displaying their scholarly abilities and high musical talent. Musical debutants who opened recitals in this spring included Tahel Tsuda and Unichi Inoue. Miss Takako Mikami also gave a recital in April. The regular outdoor concert by the Army and Navy Bands at the Hiblya Outdoor Music Hall started its season from this month. From April to September, those two bands appeared in more than 20 concerts alternatively to please the ears of the Tokyo citizens.

May, the height of Japan's musical season, was crowded with many musical events. Piano recitals opened in that month included those of Sumie Satsuka (5th), Junji Kakel (5th), Tamiko Tanaka (8th), Fumiko Asabuki (14th), Masao Amachi (16th), Chumaru Nobe (19th), Kozlovskaya (21st) and Noboru Toyomasu (26th). Vocalists who gave recitals in that month were Gon Taikoku (2nd), Sueko Hirahara (3rd), Seichi Hayakawa (5th), Bunsuke Yoshizawa (6th) and Seichi Sonoda (27th). Concerts of violin-piano duet were given by Akimichi Odo (violin) and Kikuko Naito (piano) on May 3; by Tatsuo Udzuka (violin) and Alko Kurosawa (piano) on May 20; and by Naohiro Fukui (violin) and Naotoshi Fukuo (piano) on May 28.

Shidzuka Shigematsu, noted woman cellist, gave a recital with a program composed of the pieces by Grieg, Boccherini and Langer also in this month. Toraji Onaka also gave an evening of chamber music with his com-

position of string quartet arranged from Japanese Sankyoku (koto-shakuhachi-samisen music) at the Meiji Seimeikan Auditorium. On May 3, graduates from the graduate course of the Tokyo Academy of Music gave a concert while on May 29 Willie Frey (1st violin) Koh Taku (2nd violin) Kingo Shimidzu (viola) and Hiroshi Ozawa (cello), who formed the Frey Quartet, gave a concert at which Beethoven's No. 95 and No. 59/1 were performed.

The Fujiwara Yoshie Opera Company performed Verdi's "Aida" for three nights, May 27-29 at the Kabukiza, thoroughly manifesting a great progress this company had made in recent years and giving a freshness to Japan's operatic world which has been on the wane of late.

The Japan Musical Culture Association What should be most closely noted as a new tendency in Japan's musical world during the 1940-41 musical season was the so-called "new structure" movement which was launched in musical circles parallel with the similar movement undertaken in other circles of national structure. As the result of a series of negotiations conducted by leaders in musical circles and governmental representatives since the fall of 1940, the Dainippon Ongaku Bunka Kyokai (Japan Musical Culture Association) was created in July 1941. This organization, divided into three departments of performances, composition and national enlightenment, has been charged with the task of controlling plans and practices aiming at a national movement through music.

CHAPTER XXXV

SPORTS

The "Four Famous Brands"

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CHAPTER XXXV

SPORTS

Japan in the World Olympics

Stockholm and Antwerp Japan participated in the World Olympic Games for the first time in 1912, at Stockholm, when only two athletes represented the country. They were Shizo Kanaguri, marathon runner, and Yahlko Mishima, short-distance runner, both of whom were miserably defeated. In the following Olympiad, which was held in Antwerp in 1920, 15 Japanese took part. Of these, 11 were track and field men, and the others were two swimmers and two tennis players. Neither the track and field men nor the swimmers placed. The tennis entrants won second place.

The Paris Olympiad Japan made its real debut in the Eighth Olympic Games in Paris in 1924, with 14 men participating. A third place in wrestling was the only official score, but Mikio Oda won sixth place in the hop, step and jump; the swimming team placed fourth in the 800-meter relay; Katsuo Takaishi came in fourth in both the 100-meter and 1,500-meter free style, and Kenkichi Saito took sixth place in the backstroke event.

At Amsterdam The year 1928 found 63 Japanese competing in the Ninth Olympic Games at Amsterdam. The late Miss Kinué Hironi was the only girl in the Japanese delegation and the first Japanese woman to take part in the Olympics, made impressive performances. She won a 100-meter heat in 12.8 seconds and took second place in the 800-meter finals by negotiating the distance in 2 minutes 17.7 seconds. Mikio Oda not only scored for the first time but won Japan's first Olympic championship by taking the hop, step and jump event. In the swimming competition, an equally bright success was attained by Yoshiyuki Tsuruta, who took first place and the championship in the 300-meter breaststroke. Kazuo Kimura placed sixth in the running high jump; Yonétaro Nakazawa placed sixth in the pole vault; Kanésaku Yamada placed fourth and Séichiro Tsuda placed sixth, respectively, in the mara-

thon; Katsuo Takaishi won third place in the 100-meter free style swim; Toshio Iriyé came in fourth in the 100-meter backstroke; the 800-meter relay team placed second. The swimmers won second place in competition with the United States, the championship winner. Japanese took part in the boxing, regatta and equestrian contests for the first time but lost.

At Los Angeles The results achieved at Los Angeles by 131 athletes were satisfactory. The delegation took seven championships, seven second places and four third places.

(1) Aquatic Meet Japan dominated the 1932 aquatic meet as no other nation had done in the past. Of 150 official points scored in the six races, 86 went to Japan and only 46 to all other nations together. The result was Japan 86 and America 33, with the rest out-distanced. Only one race was won by a non-Japanese champion, the 400-meter free style, in which Clarence Crabbe, of the United States, and Jean Paris, of France, upset expectations and finished ahead of the Japanese trio in new record time. The only team race, the 800-meter relay, went to Japan by a wide margin in almost incredible time, 8 min. 58.4 sec.

The Japanese swimmers produced both world and Olympic records in the Los Angeles meet. The Japanese 800-meter relay team produced a new world record with a time of 8 min. 58.4 sec. Shozo Makino set a new world mark when he swam the first 1,000 meters in the 1,500-meter free style, broke the Olympic record, 58.6 sec., set by the great American swimmer, Johnnie Welsmuller, by negotiating the distance in 58 sec. flat. Others who broke Olympic records were Reizo Kolké, who won the 200-meter breaststroke in 2 min. 44.0 sec., and Katsuo Kitamura, 15-year-old boy, who won the 1,500-meter free style in 19 min. 13.4 sec.

(2) Track and Field Events In the track and field events, the Japanese did not show up so brilliantly as did their team mates in the aquatic events.

Thanks to Chuhō Nambu, however, Japan was able to defend the hop, step and jump championship which Mikio Oda had won at Amsterdam in 1924. With a mark of 15.72 meters, Nambu not only won the championship but established a new world record. Another outstanding performance was turned by Baron Takēichi Nishi, of the Japanese Army, who won the difficult equestrian contest, the Prix des Nations. By winning this steeplechase, Baron Nishi put Japan's horsemanship on a high plane in the eyes of the world.

The principal performances of the Japanese athletes of both sexes and their records are given on pp. 831 and 832, the Japan Year Book, 1939-40.

At Berlin Japan sent a delegation of 248 athletes and officials, including 19 women athletes, to the 11th Olympic Games held at the Reich Sports Field, Berlin, for 10 days starting August 1, 1936. The delegation was the biggest Japan ever sent to the Olympics, and was an increase of more than 50 athletes compared with the number it despatched to the Los Angeles Olympiad.

The Japanese contingent participated in 13 events: men's track and field, men's swimming, soccer, hockey, rowing, gymnastics, basketball, yachting, wrestling, equestrian, boxing, women's track and field and women's swimming. Japan won six championships, four second places and eight third places, and finished 8th in an unofficial standing which was far better than its performance in the Los Angeles meet.

1. Track and Field. Of the most outstanding success for Japan was the triumph in the marathon race by Son Kitei. Son, a young Korean runner who set an unofficial world marathon record in Tokyo the previous year, won the event with a time of 2 hours, 29 minutes and 19.2 seconds, a new Olympic record. It was the first victory by a Japanese in this event. Naoto Tajima, a Kwansai student, also lived up to his fame by winning the hop, step and jump for the third consecutive time for Japan in the Olympic Games. Tajima's winning leap, 16 meters, was a new world record. Other brilliant performers for Japan were Kohel Murakoso who won fourth place both in the 5,000-meter and 10,000-meter runs, and Shunhei Nishida and Sueo Oye who tied for second place in the pole vault event, after giving hard resistance to Earl

Meadows of the United States, the winner. It was the second time Nishida placed second in the Olympic pole vault.

2. Swimming. Japan successfully defended its world supremacy gained in the Los Angeles meet by winning three championships, two second places, and five third places. Three events won by Japanese were the 1,500-meter free style, the 200-meter breaststroke and the 300-meter relay. Tetsuo Hamuro, competing in the Olympic Games for the first time, caused a sensation by winning the 200-meter breaststroke in a new Olympic record of 2 minutes and 42.5 seconds. Miss Hideko Maehata was the first Japanese woman to win the Olympic aquatic event. She won the 200-meter breaststroke for women and set a new Olympic record of 3 minutes and 3.6 seconds.

After the Games, the International Olympic Committee met and awarded Japan the right to sponsor the 12th Olympic Games in Tokyo in 1940.

The Tokyo Olympic Games. On account of the Sino-Japanese Conflict Japan gave up plans for the proposed Tokyo Olympic Games in July 1938.

Details of the Japanese performances at the Berlin Olympic Games were given on p. 833, the Japan Year Book, 1939-40.

The Tenth Far Eastern Olympiad. The Tenth Far Eastern Championship Games were held in Manila between May 12 and 21, 1934. Much trouble was created in Japan before the Japan Amateur Athletic Federation finally decided to participate in the event. The Japanese side proposed to the headquarters of the Championship Games that Manchoukuo, represented by the Manchoukuo Amateur Athletic Federation, should be allowed to participate in the event. A protest was raised by both China and the Philippines that the matter had to be submitted to a general conference of the participating countries and the Constitution of the Games be revised for admittance of Manchoukuo. This attitude angered those supporting the Manchoukuo side and caused them to advise the Japan Amateur Athletic Federation to withdraw from the event, unless the matter was accepted. The matter was telegraphed to the Manila headquarters, but the reply was that it had to be submitted to a general meeting for approval. In the midst of

a vigorous opposition, the Japanese Federation submitted to its general meeting a plan whether it had to attend the games in Manila or renounce its right to participate, leaving the Manchoukuo Federation, and finally it was decided the Federation would attend it with a determination to discuss matters regarding the Manchoukuo participation in the next event and to withdraw from the Games, if Constitution could not be revised so as to make Manchoukuo's participation possible. In the course of the games in Manila, the matter was discussed, but failed to be adopted by unanimous consent. In consequence, the Japanese Federation made up its mind to depart from the Games and to organize a new athletic federation with the object of promoting physical culture. Japan, however, participated in the Tenth Games throughout. On June 12, after the return of the Japanese sports delegation to Japan, it was resolved by the delegation that the Japanese Amateur Athletic Federation withdraw from the Far Eastern Championship Games and organize the Amateur Athletic Association of the Orient. Japan, Manchoukuo and the Philippines decided to join the new Federation, but China did not. Thus the Far Eastern Championship Games were forced to break up.

Development of Western Sports

The History Young. When a Japanese refers to "sports," he usually means Western athletic sports, not the traditional sports of Japan. The tremendous interest of the Japanese in Western sports and the remarkable development that they have made in them have relegated Japan's own sports to the background. One may pay tribute to the athletic prowess of the Japanese and their adaptability and capacity for assimilation, but one strong reason for the great popularity of the sports from the West may be sought in the fact that most Western sports are played collectively, instead of individually as in the case of Japanese fencing and judo, and they appear to suit the race in their modern mode of life. Western sports, moreover, offer the Japanese an opportunity to compete with other athletic nations and demonstrate their ability. This gives more incentive for their enthusiasm for foreign sports.

Despite their remarkable growth,

Western sports in Japan are of recent introduction, and their history is a matter of only half a century. Sixty years ago, no Western sport worth the name existed in Japan. The fact that Japan could send only two athletes to the World Olympic Games for the first time as late as 20 years ago and suffered a miserable defeat is indicative of the slight athletic progress the country had attained up to that time. Except for baseball, which was played zealously even in the earlier years, it is no exaggeration to say that Japan's participation in the World Olympics provided the real incentive for the growth of Western sports in general.

The Far Eastern Olympiad. It should be added in this connection that, one year after Japan's first participation in the World Olympics, the Far Eastern Olympic Games were organized, with Japan, China and the Philippines as the participants. There is little doubt that this minor Olympics had a great deal to do with athletic development in Japan. As in the case of the World Olympics, Japan had an insignificant beginning as far as points go, but in 1930 the country so completely defeated the Philippines and China that one who was acquainted with the remarkable athletic progress in Japan doubted the usefulness of further competition in the Far Eastern Olympic Games. The first meet of this Junior Olympics was held at Manila in 1913, and since then successive Far Eastern Olympic Games have been held every other year. In 1930, when the last meet was held in Tokyo, it was agreed to hold the meet every four years so that it would not clash with the World Olympics. The last Far Eastern Olympic Games took place in Manila in May 1934. In addition to the World and Far Eastern Olympic Games, there have been from time to time frequent exchanges of visits between Japanese athletic teams and those of foreign countries, which not only offered the Japanese opportunities to learn valuable lessons but proved good for a closer international friendship.

Traditional Sports. Of Japan's traditional sports, those which have remained from ancient times and which still hold the interest of the people include jujitsu (judo), known as the art of self-defense; kenjutsu (kendo), or fencing; sumo, or wrestling, and swimming (native styles). All these major

sports are still being practised throughout the country. Probably the most popular among them is wrestling. At the Kokugikan amphitheater at Ryogoku, on the bank of the Sumida River, which flows through Tokyo, a professional wrestling tournament is held twice a year, in January and May. H.I.M. the Emperor invites almost each year not only professional wrestlers but jujitsu and fencing masters of the land to the palace for matches in His Majesty's presence. In addition to these Japanese sports, there are others, such as archery and horsemanship of ancient origin, but they have suffered more or less decadence since the overthrow of feudalism.

Under Education Minister All sports in Japan are controlled either by the Ministry of Education or the Ministry of Welfare. All students' sports are

under the jurisdiction of the Education Ministry, and such non-student affairs as Japanese professional wrestling and professional boxing are under the control of the Ministry of Welfare. Matters such as the maintenance of peace and order in and around the wrestling amphitheater or boxing ring are in the hands of the local police.

The leading athletic organization in Japan is the Japan Amateur Athletic Association, with Ryozo Hiranuma as acting president. This is the organization which controls track and field games in Japan and selects athletes for international meets. There are other similar organizations, such as the Japan Amateur Swimming Federation and the Japan Lawn Tennis Association.

Records Various statistics of records made by Japanese athletes follow:

JAPAN'S AND WORLD'S TRACK AND FIELD RECORDS

Running

Event	Japan's Record	World's Record
100-meter	10.2s. Ryutoku Yoshioka (1937)	10.2s. Jesse Owens, U.S.A. (1936)
200-meter	21.2s. Mutsuo Taniguchi (1934)	20.3s. Jesse Owens, U.S.A. (1935)
400-meter	49.0s. Keiji Imal (1934)	46.0s. Rudoef Harbig, Germany (1939)
800-meter	1:54.0m. Kumao Aochi (1934)	1:46.6m. R. Harbig, Germany (1939)
1,500-meter	3:56.8m. Kiyoshi Nakamura (1936) (1936)	3:47.8m. Jack Lovelock, New Zealand (1936)
5,000-meter	14:3.0m. Kohei Murakoso (1936)	14:08.8m. T. Maki, Finland (1939)
10,000-meter	30:25.0m. Kohei Murakoso (1936)	29:52.6m. T. Maki, Finland (1939)
Marathon	2:26.42h. Kitei Son (1935)	2:26.42h. Kitei Son, Japan (1935)

Hurdles

110-meter high hurdles	14.6s. Tadashi Murakami (1935)	13.7s. Forrest Towns, U.S.A. (1936)
200-meter low hurdles	24.3s. Iwao Annu (1930)	22.6s. Jesse Owens, U.S.A. (1935)
400-meter low hurdles	54.2s. Toyoji Alhara (1936)	50.6s. Glenn Hardin, U.S.A. (1934)
3,000-meter steeplechase	9:25.2m. Takio Osawa (1940)	9:3.8m. V. Isohollo, Finland (1936)

Relay Races

400-meter	41.4s. Yoshioka, Sasaki, Taniguchi, Suzuki (1935)	39.8s. Owens, Metcalph, Draper, Wykoff, U.S.A. (1936)
800-meter	1:28.0m. Takano, Kondo, Taniguchi, Suzuki (1934)	1:25m. Stanford Univ., U.S.A. (1937)
1,600-meter	3:16.8m. Nakajima, Masuda, Oki, Nishi (1932)	3:8.2m. Fuqua, Alowich, Warner, Carr, U.S.A. (1932)
3,200-meter	8:20.4m. Kida, Nagatani, Hori, Hamada (1929)	7:35.8m. Hornbortel, Young, Williamson, Woodruff, U.S.A. (1936)

Walking

3,000-meter	13:13.0m. Zenichiro Yamamoto (1939)	12:23.8m. G. Brunn, Norway (1936)
5,000-meter	23:45.4m. Eiji Wada (1939)	21:2.8m. G. Brunn, Norway (1937)
10,000-meter	43:49.6m. Yoshio Hirose (1938)	43:25.2m. G. Brunn, Norway (1937)
50,000-meter	4:42.57h. Eiji Wada (1936)	4:26.40h. Edgar Brunn, Norway (1936)

Jumping

High jump	2:02 mtrs. Tetsuji Akima (1940) yet to be recognized	2.09 mtrs. Melvin Walker U.S.A. (1939)
Broad jump	7.98 mtrs. Chuhei Nambu (1931)	8.13 mtrs. Jesse Owens, U.S.A. (1935)
Hop, step and jump	16 mtrs. Naoto Tajima (1936)	16 mtrs. Naoto Tajima, Japan (1936)
Pole vault	4.35 mtrs. Sueo Oye (1936)	4.60 mtrs. Cornellijs, Warmar-dam U.S.A. (1939)

Weight Events

Putting 16-1b. shot	14.13 mtrs. Shizuo Takada (1934)	17.40 mtrs. Jack Torrance, U.S.A. (1936)
Hammer throw	51.27 mtrs. Isao Abe (1935)	57.77 mtrs. D. J. Ryan U.S.A. (1913)
Discus throw	46.19 mtrs. Eijin Miyagi (1940) yet to be recognized	53.10 mtrs. Willi Schroeder, Germany (1935)
Javelin throw	68.59 mtrs. Saburo Nagao (1934)	77.23 mtrs. M. Jarvinen, Finland (1936)

Decathlon

7,469.595 pts. Tatsuo Toki (1932)	7,900 pts. Glenn Morris, U.S.A. (1936)
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WOMEN'S JAPAN AND WORLD TRACK AND FIELD RECORD

Event	Japan's Record	World Record
50 mtrs. run	6.4s. Kinuye Hitomi (1927)	6.4s. Walasiewicz, Poland (1932)
100 mtrs. run	12.2c. Kinuye Hitomi (1929)	11.5s. Stephens, U.S.A. (1936)
200 mtrs. run	24:7s. Kinuye Hitomi (1929)	23.6s. Walasiewicz, Poland (1935)
400 mtrs. run	1:1.6m. Kiyoko Itoda (1935)	57.6s. Walasiewicz, Poland (1935)
800 mtrs. run	2:23.8m. Kinuye Hitomi (1928)	2:12.4m. Koukova, Czechoslovakia (1934)
1,000 mtrs. run	3:23.3m. Michiyo Onishi (1935)	2:52.4m. Lunn, England (1936)
80 mtrs. hurdles	11.9s. Yoshiko Yamashita (1938)	11.3s. Clordea Testoni, Italy (1939)
400 mtrs. relay	50.1s. Yamauchi, Koshiyama, Yoshino, Itoda (1938)	46.4s. National Team, Germany (1936)
800 mtrs. relay	1:49.2m. Kato, Nakajima, Manabe, Itoda (1935)	1:45.8m. National Team, Germany (1932)
1,000 mtrs. relay	2:17.1m. Koya, Ueda, Nakamura, Niibayashi, Yamamoto, Okuno, Sakai, Kawashima, Kawahara, Takino (1935)	2:4.4m. National Team, England (1929)

Event	Japan's Record	World Record
High jump	1.61 mtrs. Riye Yamauchi (1939)	1.66 mtrs. Dorothy Adam, Eng. (1939)
Broad jump	6.07 mtrs. Kinuye Hitomi (1929)	6.2 mtrs. Christel Schulz, Germany (1939)
Shot put	12.99 mtrs. Fumi Kojima (1939)	14.38 mtrs. Mauermeyer, Germany (1934)
Discus throw	41.46 mtrs. Fumi Kojima (1938)	48.31 mtrs. Mauermeyer, Germany (1936)
Javelin throw	44.51 mtrs. Sadako Yamamoto (1936)	46.74 mtrs. Gindele, U.S.A. (1932)
Hop step & jump	11.66 mtrs. Riye Yamaguchi (1939)	

JAPAN'S AND WORLD'S BEST SWIMMING RECORDS

Men's Free Style

Distance	Japan's Record	World's Record
50-meter	25.8s. Shigeo Takahashi (1934)	
100-meter	57.2s. Masanori Yusa (1935)	56.4s. Peter Flek, U.S.A. (1936)
200-meter	2:9.6m. Shigeo Arai (1938)	2:7.2m. Jack Medica, U.S.A. (1935)
300-meter	3:30.8m. Shigeo Arai (1938)	3:21.6m. Jack Medica, U.S.A. (1935)
400-meter	4:45.0m. Hiroshi Negami (1936)	4:38.7m. Jack Medica, U.S.A. (1934)
500-meter	6:7.2m. Gen Ishiwarada (1935)	5:56.5m. Flanagan, U.S.A. (1939)
800-meter	9:55.8m. Shozo Makino (1935)	9:55.8m. Shozo Makino, Japan (1935)
1,000-meter	12:33.8m. Tomikatsu Amano (1938)	12:33.8m. Tomikatsu Amano, Japan (1938)
1,500-meter	18:58.8m. Tomikatsu Amano (1938)	18:58.8m. Tomikatsu Amano, Japan (1938)

Men's Breast Stroke

100-meter	1:11.3m. Tetsuo Hamuro (1940)	1:7.3m. Hough, U.S.A. (1930)
200-meter	2:39.0m. Tetsuo Hamuro (1940)	2:37.2m. Jack Kasley, U.S.A. (1936)

Men's Back Stroke

100-meter	1:7.2m. Seiji Kiyokawa (1936)	1:4.8m. Adolph Kiefer, U.S.A. (1936)
200-meter	2:30.8m. Yasuhiko Kojima (1938)	2:24.0m. Adolph Kiefer, U.S.A. (1935)
400-meter	5:23.2m. Kiichi Yoshida (1936)	5:13.4m. Adolph Kiefer, U.S.A. (1936)

Women's Free Style

100-meter	1:11.0m. Kazue Kojima (1936)	1:4.6m. Den Ouden, Holland (1936)
200-meter	2:42.8m. Kazue Kojima (1933)	2:21.7m. Ranghild Hveger, Denmark (1938)
400-meter	5:43.1m. Kazue Kojima (1936)	5:6.1m. Ranghild Hveger, Denmark (1937)
800-meter	12:31.8m. Hatsue Morioka (1935)	11:11.7m. Ranghild Hveger, Denmark (1938)
1,000-meter	15:57.0m. Hatsue Morioka (1933)	14:12.3m. Ranghild Hveger, Denmark (1936)

Women's Breast Stroke

100-meter	1:25.7m. Hideko Maehata (1933)	1:20.2m. H. Hoelzner, Germany (1936)
200-meter	3:0.4m. Hideko Maehata (1935)	2:56.0m. Lenk, Brazil (1939)

Women's Back Stroke

100-meter	2:52.1m. Misao Yokota (1932)	1:10.9m. Kint, Holland (1939)
200-meter	3:9.2m. Ai Oda (1936)	2:38.8m. " " (")

Baseball

Baseball is the most popular and most widely played game in Japan. Sumo, the Japanese style of wrestling, had been known for many years as the national game, but baseball came from the United States and caught popular fancy. This American sport is now recognized as the de facto national game of this country. The Japanese are agile by nature and gifted with quick headwork and therefore are fitted to play baseball, although their weakness in batting is admitted. American professional players who have been to Japan and played with the Japanese have said that the Japanese are good pitchers and good fielders, but poor hitters and have recommended that efforts be made to improve batting.

Its Inception Like track and field sports, baseball was brought to Japan in the early years of Meiji. It is recorded that baseball was introduced by two American teachers in 1872. Not much progress was made until after 1890. The First Higher School is known as the first school which organized a strong team. Keio University and Waseda University also organized teams. Games began to be played between those schools with much zeal. In 1905, Waseda University sent its team to the United States. It played 27 games and won seven, but the team brought to Japan new tactics, such as winding and bunting, which had been unknown here until that time. Organized cheering was begun about the same time. From then on, American university teams, such as those of St. Louis, Wisconsin, Washington and Chicago Universities, came to Japan. At first, the American invaders were sure to win. As years went by, baseball in Japan developed greatly, however, and now it is admitted that Japanese university teams are on a par with American 'varsity nines. Hence the almost semi-annual exchange of university baseball teams between

Japan and the United States.

Its Development The development of baseball in Japan owes much to the visits of American professional players. In 1913, Japan invited the leading players of the New York Giants and the Chicago White Sox to play with the Japanese and to coach them. In 1931, a picked American professional team came under the management of Mr. Herb Hunter. Those Big League players not only impressed the Japanese with spectacular playing but also opened their eyes to the possibilities of further improvement in technique. In 1932, Mr. Hunter brought here Frank (Lefty) O'Doul and a few other Big League players for the purpose of coaching Japanese university players.

The University League The game was laid on a firm foundation in 1925 when the present Big Six-University Baseball League of Tokyo was organized among the universities of Waseda, Keio, Meiji, Hosei, Rikkyo and Teidai (Tokyo Imperial University). Of the semi-annual league series, the most popular is the Waseda-Keio series, the interest in which is high, as in the Cambridge-Oxford regatta, because of the historical background. Before the present league was formed, Waseda and Keio had such keen rivalry that bloodshed was caused at one of the games and the series had to be abandoned for 20 years. The creation of the league revived the series, and they are now the "World Series of Japan." Each Waseda-Keio game is usually attended by a capacity crowd of 55,000 at the Meiji Jingu (Shrine) grounds, Tokyo.

In the semi-annual league seasons, each university plays a two-game series with the others. The championship winners were formerly decided on the basis of the number of series won, but now on the number of games won.

The following tables show the final standing of the autumn season of 1940 and the spring season of 1941.

1940 Autumn

	Meiji	Keio	Waseda	Hosei	Teidai	Rikkyo	Rate Gained
Meiji	x	0	1	0	0	0	40.0
Keio	1	x	0	1	0	0	30.0

	Meiji	Keio	Waseda	Hosei	Teidai	Rikkyo	Rate Gained
Waseda	0	1	×	0	1	0	30.0
Hosei	1	0	1	×	0	1	20.0
Teidai	1	1	0	1	×	0	20.0
Rikkyo	1	1	1	0	1	×	10.0
Won	4	3	3	2	2	1	
Tie	0	0	0	0	0	0	
Lost	1	2	2	3	3	4	

Only a game was played between the teams each other in this season.

1941 Spring

	Hosei	Maseda	Meiji	Keio	Rikkyo	Teidai	Rate Gained
Hosei	×	1	1	0.5	0	0	75.0
Waseda	1	×	1	1	0	0	70.0
Meiji	1	1	×	1	0	0	70.0
Keio	1.5	1	1	×	0.5	0	60.0
Rikkyo	2	2	2	1.5	×	0	25.0
Teidai	2	2	2	2	2	×	00.0
Won	7	7	7	5	2	0	
Tie	1	0	0	2	1	0	
Lost	2	3	3	3	7	10	

Professional Baseball There are now nine professional baseball teams in Japan, four in Tokyo, two in Nagoya and three in Osaka. They are Tokyo Giants, Eagles, Tokyo Senators and Lions in Tokyo; Nagoya and Kinko in Nagoya; Hankyu, Osaka Tigers and Nankai in Osaka. The teams were formed during 1934 and early 1936, all possessing former leading baseball players from colleges and middle schools.

The Japan Professional Baseball League, a governing body for these professional teams, was founded in 1936, with leading men of each team in its official board. The league is headed by Marquis Nobutsuné Okuma, president of the Tokyo Giants. Each team is sponsored by leading newspaper or railway companies, and some of them are financed by a group of businessmen. The Tokyo Giants is the oldest among them, founded in the latter part of 1934, and is backed by the Yomiuri Shimbun, leading Tokyo newspaper. The team made a tour of the United States twice already in 1935 and 1936, each time their trip extending for three months. Most of the professional

teams are stronger than those of the Tokyo University League and their future is very promising.

The 1939 series were divided into spring, summer, and autumn seasons with 144 games played each season, or a total of 342 games. The spring season opened on the 18th of March at Korakuen Stadium, Tokyo and games followed at Koshien Stadium, Nishinomiya Stadium, Nankai Kumosu all in Osaka, and also at Yokohama and Nagoya. The series ended on the 16th of October with the Osaka Hankyu winning the spring season, Osaka Tigers the summer, and Tokyo Giants the autumn. However taking the percentage of the whole year, the Tokyo Giants came on top. The leading batter was Kawakami of the Giants with a 338 average. Starffin, pitcher for the Giants, was voted the most valuable player, while Wakabayashi, pitcher for the Tigers, and Noguchi, pitcher for the Senators, were selected the 2 most outstanding players.

The following shows the standing for the year, and also the 10 leading batters during the season (indicates tie game).

RESULT IN 1940

	Games Played	Kyo.	Hans.	Hank.	T.	Nag.	Ku.	Kin.	Han.	A.	%
Kyojin (Giants)	104	×	9	9	8	9	10	7	12	12	.751
Hanshin (Tigers)	104	4	×	8	7	3	10	9	11	12	.634
Hanku	104	4	5	×	6	6	9	9	11	11	.616
Tsubasa (Senators)	105	5	6	5	×	4	7	10	9	10	.589

	Games Played	Kyo.	Hans.	Hank.	T.	Nag.	Ku.	Kin.	Han.	A.	%
Nagoya	104	4	9	7	7	×	4	7	10	10	.586
Kurowashi (Eagles)	104	3	2	3	5	8	×	9	5	10	.460
Kinko	104	6	3	3	2	5	4	×	5	6	.351
Nankai	105	1	2	2	2	3	7	6	×	5	.283
Asahi (Lion)	104	1	1	1	2	3	3	6	7	×	.240

Leading Batters

Name	Games Played	Times At Bat	Hits	No. of Bases	Percentage
Kito (elder) (A.)	102	386	124	176	.321
Kawakami (Kyo.)	104	392	122	190	.311
Tanaka (Hans.)	101	368	108	131	.293
Chiba (Kyo.)	90	320	90	118	.281
Yamada (Hank.)	99	379	103	119	.272
Kobayashi (T.)	90	321	85	115	.265
Nakajima (Kyo.)	103	402	106	154	.264
Shiraishi (Kyo.)	104	390	103	135	.264
Noguchi (T.)	86	335	87	97	.260
Iganoe (Hans.)	94	323	83	113	.257

Track and Field

The birth of track and field sports in Japan dates back to the Meiji Restoration in 1868. In the following year, a physical training course was added to the curriculum of middle schools, which consisted of gymnastics introduced by the Dutch. In the meantime, those who returned home to Japan from abroad, much impressed by athletics in foreign countries advocated the introduction of Western athletics. Several foreign teachers were invited to teach athletics as well as English. Running and jumping were taught, but progress was slow. The first Japanese track and field meet was held in Tokyo in 1884, but the first really systematic athletic meet was not held until 1886. At the latter meet, programs were printed. It was an epoch-making event. Track and field events about 1889 and 1890 were almost the same as they are now. There were the 100, 200, 400, 880 yards, the 100 yard hurdles, cricket ball throw, the three-legged race and so on. As for records, the best was 10.8 seconds for the 100-yard dash and 18 seconds for the 100-yard hurdles. From that time on, progress was gradual until 1912, when Japan took part in the World Olympic Games for the first time. An outline of the progress of Western sports in Japan in subsequent years is given in the first section titled "Japan in the World Olympics."

At the invitation of the Japan Amateur Athletic Federation, the American

track and field stars, captained by Glenn Cunningham, the world famous distance runner, visited Japan in September 1934, for a series of contests against the leading Japanese athletes. They were the first and strongest athletic force ever to come to Japan from the United States, and staged one of the biggest track and field events in this country.

Track and Field Events in 1940 Covering the different meets held within the country during 1940, and jotting down the best performances made in the various events will give the following results.

Event

100 meters:	10.5s	Ryutoku Yoshioka
200 meters:	22.1s.	Tepei Yuasa
400 meters:	49.8s.	Koichi Funada
800 meters:	1:55.8m.	Masami Ishida
1,500 meters:	4:1.4m.	Akira Seguchi
5,000 meters:	15:6.4m.	Kohel Murakoso
10,000 meters:	31:36.2m.	Masaru Yamashita
110 meters high hurdles:	14.9s.	Tadashi Murakami and Akira Kawamura
400 meters low hurdles:	54.5s.	Akira Kawamura
3,000 meters steeple chase:	9:25.2m.	Tatsuo Osawa
Relay, 400 meters:	42.5s.	Yoshioka, Harada, Nakano, Yuasa
Relay, 1,600 meters:	3:20.8m.	Miki, Funada, Sato, Imai
Marathon:	2:33.42h.	Shoichiro Take-naka

Walking, 10,000 meters: 49:0.0m.
Kenzo Naraoka

High jump: 2:02 meters Tetsuo Akima
Broad jump: 7:66 meters Gengon Kin
Hop step & jump: 15:68 meters Gengon Kin

Pole vault: 4:15 meters Koichi Nakamura

Short put (16 lbs.) 13:05 meters.
Hidematsu Mizukura

Discus throw: 46:19 meters Eijin Miyagi

Javelin throw: 64:82 meters Noboru Sugita

Hammer throw: 48:98 meters Fumio Kamamoto

Decathlon: 5889 pts. Fujio Sato
Women's Track Record

100 meters: 12:4s. Toyoko Yoshida

200 meters: 27:0s. Haru Kubo

80 meters hurdles: 12:5s. Yoshiko Yamashita

400 meters relay: 50:8s. Tasoe, Koshiyama, Yamanouchi, Yoshino

Tennis

Lawn tennis is the Western sport through which the Japanese nation won international recognition for the first time. The game was introduced into this country more than half a century ago, but real tennis, by which is meant the game as played in the West, began only 20 years or so ago. Until then the Japanese played the game with the "soft ball." Even now the Japanese have two sorts of tennis, the regulation ball and soft ball. Japan distinguished herself in tennis for the first time in 1915, when Ichiya Kumagai and Seichiro Kashio represented her in the Far Eastern Games held in Shanghai. Kashio dropped one singles match, but the rest were won by Japan.

Prominence at Antwerp Japanese tennis players figured prominently in the international athletic world in 1920, when the Japanese entrants in the World Olympic Games at Antwerp won second place. In the following year, the country entered the Davis Cup tournament for the first time and surprised the world by reaching the challenge round, in which, however, the Japanese dropped to the Americans and missed the honors. But this served to win for the country a high place in international tennis. Since then, the Japanese entrants have cut a good figure each year.

The Davis Cup Tournament The following tables show how each year the

Japanese players advanced in the Davis Cup tournament in their attempt to win the tennis supremacy of the world:

1932 (Semi-finals, European Zone)
Italy 3, Japan 2

Kuwabara beat Palmieri 6-0, 6-2, 1-6, 6-3; de Stefani beat Jiro Sato 6-3, 6-4, 6-4; Palmieri beat Jiro Sato 4-6, 4-6, 6-1, 6-2; de Stefani beat Kuwabara 6-2, 6-2, 6-4. In the doubles, Jiro Sato and Miki beat Palmiere and Sertario 6-4, 6-4, 6-3.

1933 (Semi-finals, European Zone)
Australia 3, Japan 2

Jack Crawford beat Ryosuke Nuno 6-2, 4-6, 6-3, 4-6, 7-5; Vivian MacGrath beat Jiro Sato 9-7, 1-6, 4-6, 6-4, 7-5; Jiro Sato beat Crawford 3-6, 6-3, 6-1, 1-6, 6-2; Nuno beat MacGrath 6-4, 6-4, 6-8, 7-5. In the doubles Adrian Quist and Crawford beat Sato and Nuno 7-5, 7-9, 6-3, 3-6 and 6-3.

1934 (Second round of European Zone)
Australia 4, Japan 1

Jack Crawford beat Jiro Fujikura, 6-3, 6-3, 11-9. Vivian MacGrath beat Jiro Yamagishi, 2-6, 7-5, 6-2, 6-4. Fujikura beat MacGrath, 6-4, 5-7, 6-2, 8-6. Oswald Turnbull beat Yamagishi, 6-4, 7-5, 9-7.

In the doubles, Crawford and Adrian Quist beat Yamagishi and Hideo Nishimura, 6-1, 6-0, 4-0, 9-7.

1935 (Second round of European Zone)
Czechoslovakia 4, Japan 1

In the singles matches, Roderick Menzel beat Hideo Nishimura, 6-3, 6-2, 8-6; Josef Zaska beat Jiro Yamagishi, 6-1, 8-6, 6-3; Zaska beat Nishimura, 6-2, 6-3, 6-8, 6-2; and Yamagishi beat Ladislau Hecht, 6-4, 6-1, 6-3.

In the doubles, Menzel and Josef Malacek beat Nishimura and Yamagishi, 2-6, 6-2, 6-1, 6-1. All matches were played at Prague on June 6, 7 and 8.

In 1936 Japan did not take part due to poor material and lack of fund for sending players to Europe.

1937 (First round of American Zone)
U.S.A. 5, Japan 0

In the singles matches, Donald Budge beat Fumiteru Nakano, 6-1, 6-1, 6-0; Frank Parker beat Jiro Yamagishi, 6-1, 2-6, 8-6, 6-1; Parker beat Nakano, 6-0, 6-3, 6-2; and Budge beat Yamagishi, 6-2, 6-2, 6-4.

In the doubles, Budge and Gene Mako beat Yamagishi and Nakano, 6-0, 6-1, 6-4.

1938 (First round of American Zone)
Japan 5, Canada 0

In the singles, Fumiteru Nakano defeated Wilson, 6-2, 6-3, 6-2; Jiro Yamagishi defeated A. Murray, 6-1, 6-3, 6-3; Fumiteru Nakano beat A. Murray, 6-4, 6-3, 6-0; Jiro Yamagishi beat Cameron, 6-4, 6-1, 6-0.

In the doubles, Yamagishi and Nakano beat Wilson and Watt, 6-3, 3-6, 6-3, 7-5.

(Second round of American Zone)
Australia 3, Japan 2

In the singles, Jiro Yamagishi beat P. Bromwitch, 6-0, 3-6, 7-5, 6-4; A. Quist

beat Fumiteru Nakano, 6-3, 4-6, 9-7, 6-1; A. Quist beat Jiro Yamagishi, 6-4, 6-4, 2-6, 9-7; Fumiteru Nakano beat P. Bromwitch, 1-6, 6-1, 4-6, 6-3, 12-12 default.

In the doubles, Quist and Bromwitch beat Nakano and Yamagishi, 6-2, 6-4, 6-3.

Tennis Ranking in Japan Rankings are decided by a committee of the Japan Lawn Tennis Association on the basis of the results of matches played in Japan. It happens, therefore, that Davis Cup players who have had no chance to play in Japan, are barred from the ranking list. A new list is announced usually each January.

Since 1939 Japan did not enter the Davis Cup Tournament.

The ranking list for 1939 and 1940 in Japan are as follows:

Men's Singles

1939

1. Fumiteru Nakano (Hosel U.)
2. Yasuo Tsuruta (Keio U.)
3. Haruo Kodera (Kobe Comm. C.)
4. Yasushi Kimura (Waseda U.)
5. So Toned (Waseda U.)
6. Ryuzo Yamagata (Keio U.)
7. Kokichi Kagitomi (Keio U.)
8. Shunji Ikushima (Kansai Gakuin)
9. Masayuki Hirose (Kansai U.)
10. Kenji Nakahara (Waseda U.)
11. Jiro Kumamaru (Keio U.)
12. Goro Fujikura (Keio U.)
13. Shigeo Kusumoto (Keio U.)
14. Junzo Fuwa (Kyoto Teidai)
15. Gilchiro Chikaoka (Waseda U.)
16. Tetsuo Moroto (Tokyo Shodai)
17. Hiroshi Yamagata (Kansai Gakuin)
18. Fujio Yamagata (Keio U.)
19. Tsuchi Okada (Keio U.)
20. Kichiro Namuda (Kobe Comm. C.)

1940

1. Haruo Kodera (Kobe Comm. U.)
2. Yasuo Tsuruta (Keio U.)
3. Keiji Nakahara (Waseda U.)
4. Yasushi Kimura (Waseda U.)
5. Goro Fujikura (Keio U.)
6. So Toned (Waseda U.)
7. Jiro Kumamaru (Keio U.)
8. Yasuo Murakami (Koshien)
9. Gilchiro Konooka (Waseda U.)
10. Eisaburo Yamakawa (Keio U.)
11. Kiyoshi Wakamatsu (Keio U.)
12. Yasushi Washimi (Waseda U.)
13. Hiroshi Yamagata (Kansai Gakuin)
14. Fujio Yamagata (Keio U.)
15. Michihiko Kawazoe (Kansai Gakuin)
16. Tomisaburo Fudemoto (Kansai Gakuin)
17. Shin Tanabe (Keio U.)
18. Tetsuji Okazaki (Keio U.)
19. Minoru Wakida (Meiji U.)
20. Takao Fukumochi (Waseda U.)

Men's Doubles

1939

- | | |
|----------------------------|-------------|
| 1. Haruo Hirikoshi-Komajo | Uhara |
| (Kansai Gakuin O.B.) | |
| 2. Goro Fujikura-Kesaburo | Yamakawa |
| (Keio U.) | |
| 3. Shunji Ikushima-Hiroshi | Yamamoto |
| (Kansai Gakuin) | |
| 4. Yasuo Tsuruta-Kokichi | Kagitomi |
| (Keio U.) | |
| 5. Yasushi Kimura-So Toned | (Waseda U.) |
| 6. Shigeru Kusumoto-Ryuzo | Yamagata |
| (Keio U.) | |

1940

- | | |
|----------------------------|-----------|
| 1. Yasuo Murakami-Haruo | Horikoshi |
| (Koshien) | |
| 2. Yasuo Tsuruta-Fujio | Yamagata |
| (Keio U.) | |
| 3. Yasushi Kimura-Keiji | Nakahara |
| (Waseda U.) | |
| 4. Yasushi Kumura-So | Taneda |
| (Waseda U.) | |
| 5. Keiji Nakahara-Gilchiro | Konooka |
| (Waseda U.) | |
| 6. Goro Fujikura-Eisaburo | Yamakawa |
| (Keio U.) | |

1939	1940
7. Fujio Yamagata-Ichiro Kumamaru (Keio U.)	7. Hiroshi Yamagata-Michiyuki Kurokawa (Kansai Gakuin)
8. Junzo Fuwa-Hisashi Matsuyama (Kyoto Imperial U.)	8. Yasushi Washimi-Takao Fukumochi (Waseda U.)
9. Kitchiro Nakamura-Haruo Kodera (Kobe Comm. C.)	9. Shin Tanabe-Jiro Kumamaru (Keio U.)
10. Kenji Nakahara-Tamotsu Sumi (Waseda U.)	10. Tomisaburo Fudemoto-Kenzo Tazuta (Kansai Gakuin)

Women's Singles

1939	1940
1. Miss Junko Kamo (Denen)	1. Miss Sumi Sawata (Koshien)
2. Miss Itsuko Uwata (Koshien)	2. Miss Junko Kamo (Denen)
3. Miss Toyoko Kizen (Nitsel)	3. Miss Michiko Yamakawa (Koshien)
4. Miss Sumi Sawada (Nitsei)	4. Miss Hisayo Wakamatsu (Denen)
5. Miss Keiko Asanaga (Denen)	5. Miss Toyoko Kizen (Nippon Seimei)
6. Miss Hanako Hamada (Koshien)	6. Miss Sachiko Kamo (Denen)
7. Miss Michiko Yamakawa (Koshien)	7. Miss Reiko Miyagi (Denen)
8. Miss Sachiko Kamo (Denen)	8. Miss Itsuko Iwata (Koshien)
9. Miss Reiko Miyagi (Denen)	9. Miss Sueko Kuwana (Denen)
10. Miss Michiko Ueno (Denen)	10. Miss Kiyoko Edani (Koshien)

Women's Doubles

1939	1940
1. Miss Toyoko Eizen-Miss Sumi Sawada (Nitsel)	1. Miss Junko Kamo-Miss Sachiko Kamo (Denen)
2. Miss Sadayo Toda-Miss Shisuyo Narukawa (Koshien)	2. Miss Toyoko Kizen-Miss Sumi Sawata (Koshien)
3. Miss Keiko Asanaga-Miss Michiko Ueno (Denen)	3. Miss Sueko Kuwana-Miss Hisayo Wakamatsu (Denen)
4. Miss Junko Kamo-Miss Sachiko Kamo (Denen)	4. Miss Toda-Miss Michiko Yamakawa (Koshien)
5. Miss Naoko Ouchi-Miss Junko Kamo (Denen)	5. Miss Reiko Miyagi-Miss Miyagi (Denen)

The 19th annual national open championship tournament held at Denen courts, Tokyo, from August 28 to September 8 in 1940.

Singles: Semi-finals

Nakahara beat Tsuruta 6-3, 6-1, 6-2.
Kodera beat Kimura 5-7, 3-6, 6-0, 6-0, 6-2.

Finals

Kodera beat Nakahara 6-8, 1-6, 6-2, 6-3, 6-4.

Doubles: Semi-finals

Murakami and Horikoshi beat Nakahara and Konooka 6-1, 4-6, 6-3, 6-3.
Tsuruta and Yamagata beat Kimura and Taneda 7-9, 3-6, 6-4, 6-3, 6-4.

Finals

Murakami and Horikoshi beat Tsuruta and Yamagata 7-9, 6-8, 6-3, 6-2, 6-4.

The following list shows the winners in the annual National Tennis Championship tournament which takes place either in Tokyo or Osaka in November every year:

	Singles	Doubles
1932	Ryosuke Nunoi	Jiro Sato and Minoru Kawaji
1933	Hideo Nishimura	Hideo Nishimura and Jiro Yamagishi
1934	Jiro Yamagishi	Hideo Nishimura and Jiro Yamagishi
1935	Jiro Yamagishi	Hideo Nishimura and Jiro Yamagishi
1936	Jiro Yamagishi	Jiro Yamagishi and Reizo Murakami
1937	Cram (German)	Cram and Henkel (German)
1938	Jiro Yamagishi	Jiro Yamagishi and Yasuo Tsuruta
1939	Punchek (Yugo)	Punchek and Kukulavech (Yugo)
1940	Kodera	Murakami and Horikoshi

Swimming

Swimming is one of Japan's major sports that has been handed down from time immemorial. Surrounded on all sides by the sea, the people of the Island Empire had easy access to water. It was but natural that the people became adept in swimming, and swimming masters turned out several distinct styles of swimming, some of which more or less resembled the Western crawl of the present day. Swimming in ancient Japan was a serious subject of study, especially for the fishermen and warriors, to whom swimming was more a practical necessity than a healthful diversion.

The Western crawl was introduced into Japan about 1910. Since then the Japanese have not only copied but developed it into a more perfect stroke. The result was the remarkable showing made by the Japanese mermen at the Tenth Olympiad in Los Angeles in 1932.

The second Japan-America dual swimming meet was held on August 17, 18 and 19, 1935, at the Meiji Shrine pool, Tokyo, ending in the former's victory by a close score of 36 points to 27. Climaxing three days of thrilling competition which held capacity crowds spellbound during the meet, the Japanese aces proved their supremacy and marked themselves as foremost contenders for the Olympic water crown at Berlin next summer.

The meet was close throughout. Before the final day, the score stood 22 to 20 in favor of Japan. All predictions pointed to the final relay as the deciding event. But in the 200-meter back stroke, Taylor Drysdale of the United States who finished first, was disqualified for what the judges considered an illegal turn at the 100-meter mark, giving Eiichi Yoshida of Japan first place and the meet to Japan before the concluding event. Japan won seven events out of 12 held. Two

world and three Japanese records were bettered during the meet.

The 1940 national swimming meet was held on August 17th-19th at the Jingu Pool in Tokyo.

Winners were:

Men's Events

100 meters freestyle, Takeo Arai (Rikkyo) 59.8s.
200 meters freestyle, Takeo Arai (Rikkyo) 2:14.2m.
400 meters freestyle, Shigeru Miyamoto (Waseda) 4:50.0 m. (best record this year)
1,500 meters freestyle, Kunio Tsuda (Nippon U.) 19:31.6m.
100 meters backstroke, Kichiro Yoshida (Waseda) 1:8.4m.
200 meters breaststroke, Tetsuo Hamuro (Nippon U.) 2:43.4m. (best record this year)

Women's Events

100 meters freestyle, Miye Takuma 1:16.8m.
200 meters freestyle, Fumi Hatano 2:44.8m. (best record this year)
400 meters freestyle, Fumi Hatano 5:52.0m.
50 meters backstroke, Masako Hodehama 39:8s.
100 meters backstroke, Satoshi Ito 1:29.2m.
100 meters breaststroke, Kimiko Nonaka 1:32.8m.
200 meters breaststroke, Nushiko Amano 3:18.2m.

Wrestling (Sumo)

Japan's traditional wrestling, known in Japanese as sumo, is another ancient sport of Japan. It is recorded in ancient history that Nomi-no-Sukune and Taema-no Kehaya wrestled before the Emperor Suinin. In feudal times each lord had under him the strongest wrestler of the province, and he made it a custom to arrange a match with the

wrestler of another lord. Such being the case, the wrestler who was strong and won for his lord many laurels enjoyed warm patronage. Public estimation of wrestlers in those days was unusually high. During the Tokugawa era, which extended for nearly 300 years before the Meiji Restoration (1868), a wrestling tournament was organized, and in January and May of each year the best wrestlers of the Kwanto district (Eastern Japan) gathered for it at Ryogoku, Yedo (present Tokyo). Rankings were decided on the basis of the showing made at the tournaments, and the wrestlers exhibited great enthusiasm in their matches. This custom remains even to this day.

The semi-annual tournaments of the Japan Wrestling Association are held at the Kokugi-kan amphitheater at Ryogoku, Tokyo, in January and May. Each tournament lasts for 15 days. The wrestlers are all professionals, and the majority of them have unusually well-developed bodies. Victory in a typical Japanese wrestling match is a matter of a minute or two. Very often it is a matter of a few seconds. The wrestler who forces his opponent to fall or even let any part of the body above the knee touch the ground or to jump out of the ring is declared by the umpire to be the winner. It is said that there are 48 different ways of defeating an opponent. Wrestling is also practised widely in schools, as are jujitsu and fencing.

The list of principal sumo wrestlers, in May 1941, follows:

In the order of seniority in the East camp, Minanogawa (Yokozuna, or Grand Champion); Akinoumi, Maedayama and Itsutsushima (Ozeki or Champion); Hishuzan (Sekiwake, or Champion No. 2).

In the order of seniority in the West camp, Futabayama (Yokozuna, or Grand Champion); Hagiroyama and Nayoroiwa (Ozeki, or Champion); Terukuni (Sekiwake, or Champion No. 2).

The winner was Hagiroyama.

Jujitsu (Judo)

Jujitsu, more popularly known as Judo, is more a military art than a sport. In olden times, this art of self-defense was widely practised among the warriors, to whom it came next to kenjutsu, or fencing, in importance. One essential difference between wrestling and

jujitsu is in the use of strength. The wrestler as a rule throws down his opponent by his own strength, but the jujitsu expert uses little of his own strength, rather taking advantage of the weight and strength of his opponent in hurling him to the floor. Action is unusually swift, and a good expert of jujitsu can easily dispose of a dozen non-jujitsumen in a fight.

This manly art of self-defense was developed to its present popularity and importance chiefly by the late Jigoro Kano, promoter of the Kodokan style of jujitsu and head of the Kodokan, the leading jujitsu training gymnasium in Japan. Since he established the Kodokan in 1886, he has turned out thousands of experts, and these experts in turn have popularized the art throughout the length and breadth of the land. After the Russo-Japanese War, jujitsu became popular in foreign countries, where Japanese instructors were invited to teach it.

At present jujitsu is practised in all middle schools and other higher schools in Japan for its value in physical and mental culture. Many schools have teams, and as with baseball and tennis these teams have seasonal clashes. Private clubs and training halls are found in all cities of Japan. Experts receive degrees chiefly from the Kodokan.

The list of Japan's outstanding jujitsu experts of the Kodokan includes Nagaoaka and Isogai, both holders of kudan, the highest rank. Izuka, Samura, Tabata and Mifune, all holders of hachidan, a rank next to the highest.

Kendo (Japanese Fencing)

Together, with Judo, the study of Kendo was carried on among the Samurai and several hundred forms of fencing were propagated throughout the country. At the present time, there are about 30,000 people who are taking up this sport, if we include those in the middle schools, colleges, universities, and in private life. This sport consists in holding the sword with both hands and striking the face, forearm, or torso of the adversary.

Boxing

Records show that boxing was first introduced into Japan by foreign sailors in the early years of the Meiji Era (1868-1912) at Yokohama, where they landed and held a few bouts among

themselves. It is also recorded that a foreign sailor had a dispute with a Japanese samurai on the street and knocked him down in the clash which followed. The first boxing club in Japan was organized in 1910 by Mr. Kenji Kano. In about 1920, American motion pictures sent to Japan many scenes in which boxing was employed. In the meantime, Yujiro Watanabe, trained by the noted negro fighter, Turner, returned to Japan and established a club of his own to train young men in the pugilistic game.

Japanese boxers participated in the World Olympic Games for the first time in 1928 at Amsterdam. Of the two entrants, one lost the first tussle, but Kintaro Usuda, a welterweight, won two bouts before losing in the quarter-finals. In the Tenth Olympiad, held at Los Angeles, the Japanese boxers made an insignificant showing, not one winning a single bout. In 1931, the All-Japan Professional Boxing Association was organized to control professional boxing. Winners of amateur championship in recent years were as follows:

Year	Flyweight	Bantamweight
1936	Nakano (Senshu U.)	Hashioka (O.A.B.C.)
1937	Hamaguchi (Kansai U.)	Kin (Chosen)
1938	Kin Jin (Chosen)	Kin Mei (Chosen)
1939	—	—
1940	Takami (Kanto)	Horiguchi (Kanto)
Year	Featherweight	Lightweight
1936	Miyama (Minato)	Nagamatsu (Meiji U.)
1937	Inada (Kansai U.)	Sai (Meiji U.)
1938	Tel (Chosen)	Ko (Rikkyo U.)
1939	—	—
1940	Ryo (Chosen)	Ko (Kanto)
Year	Welterweight	Middleweight
1936	Ri (Chosen)	—
1937	Sayama (Dai Nippon)	Amano (Imperial Club)
1938	Sai (Meiji U.)	—
1939	—	—
1940	Fumimoto (Kanto)	—

Note: Names in parenthesis are those of bodies represented.

Football

Rugby Imported from England, this winter sport has gained much popularity during the past decade. The leading universities in Tokyo have a league, and their matches draw large crowds.

Japan and Canada have exchanged teams during the last few years. The all-Japan team which invaded Canada left a very impressive record, winning several matches and losing none.

Results of the Tokyo Inter-Varsity Rugby League in 1940 were as follows:

	Meiji	Waseda	Kelo	Rikkyo	Nichidai	Teidai	Hosei	Shodai
Meiji	x	0	0	0	0	0	0	0
Waseda	1	x	0	0	0	0	0	x
Kelo	1	1	x	0	0	0	0	x
Rikkyo	1	1	1	x	x	0	0	0
Nichidai	1	1	1	x	x	0	0	x
Teidai	1	1	1	1	1	x	0	0
Hosei	1	1	1	1	1	1	x	0
Shodai	1	x	x	1	x	1	1	x
Won	7	5	4	3	2	2	1	0
Lost	0	1	2	3	3	5	6	4

Meiji won the championship.

Soccer Soccer is also fast gaining popularity here. The Football Association was organized in September 1921, in Tokyo, and since then an annual national championship game has been held. The Tokyo Collegiate Soccer League,

	Kelo	Waseda	Shodai	Bunridai	Teidai	Meiji
Kelo	x	0	0	0	0	0
Waseda	2	x	2	0	0	0
Shodai	2	0	x	2	0	0
Bunridai	2	2	0	x	2	0
Teidai	2	2	2	0	x	0
Meiji	2	2	2	2	2	x
Won	5	3	3	2	2	0
Lost	0	2	2	3	3	5

Kelo won the pennant.

Rowing

This is one of the Western sports introduced into Japan early in the Meiji Era. The Tokyo Imperial University took it up first. Japan's rowing team did not fare well at the Tenth Olympic Games at Los Angeles.

Prior to its participation in the Berlin Olympic regatta, the Japanese Olympic crew, Tokyo Imperial University eight, caused a sensation in England when it defeated the Thames Rowing Club by a length and half in the finals of the Marlow Grand Challenge Cup race, held on the 1,540-yard course on the River Thames on June 20, 1936. The Japanese crew's winning time was 4 minutes 9 seconds, a new course record. It eliminated the Cambridge Varsity crew by three-quarters of a length in the semi-finals on the same day.

Later, the Tokyo Imperial University crew took part in the Henley Regatta, started on July 1, and lost to the Zurich crew in the semi-finals on July 3. The Japanese eight lost to Zurich by 6 lengths.

The national eight-oared championship meet (2,000 meters) was held on the River Sumida course, on September 23, 1940. The First Higher School team in 6 minutes 48 seconds won the championship, beating the Doshisha University eight by 11 seconds.

The winners in this annual championship meet follow:

1936	Tokyo University of Commerce
1937	Tokyo Imperial University
1938	Tokyo Commercial College
1939	Tokyo Commercial College
1940	First Higher School

formed in 1923, now boasts of 33 members which are divided into six divisions.

Results of the first class matches of the League in 1940 were as follows:

	Shodai	Bunridai	Teidai	Meiji
Kelo	0	0	0	0
Waseda	2	0	0	0
Shodai	x	2	0	0
Bunridai	0	x	2	0
Teidai	2	0	x	0
Meiji	2	2	2	x
Won	3	2	2	0
Lost	2	3	3	5

Horsemanship

Japan's horsemanship won international recognition at the Tenth Olympiad at Los Angeles when Lieutenant Baron Takeichi Nishi, of the Japanese Army, won the Prix des Nations and had the flag of the Rising Sun hoisted. Horsemanship was widely practised by the warriors of the feudal period as a military art. The Japanese army attaches importance to horsemanship and takes great pains in training officers and men. Horsemanship is also gaining popularity among college students and even women. There are at present about 15 clubs in large cities, and many universities and colleges have their own riding societies. Horse racing regained popularity with the use of pari-mutuel tickets under strict restrictions in 1923. The Government encourages racing by granting aids. There are more than a score of race clubs throughout the country, most of the races being held semi-annually.

Golf

Once a pastime of the wealthy, golf is beginning to become popular with the opening of public courses. Clubs are to be found in practically all large cities and their environs. A group of Japanese golfers visited the United States in 1932 and participated in national and State tournaments. Although they failed to win any title, they made impressive records.

The following list shows the winners in the annual National Open Golf Championship tournament:

1930	Tomekichi Miyamoto
------	--------------------

1937	Selsui Chin
1938	Mampuku Rin
1939	Toichiro Toda
1940	Tomekichi Miyamoto

National Amateur Championship Tournament

1936	Giechi Sato
1937	Giechi Sato
1938	Giechi Sato
1939	Seiji Harada
1940	(No game)

National Professional Championship Tournament

1936	Tomekichi Miyamoto
1937	Iwakichi Ueno
1938	Toichiro Toda
1939	Toichiro Toda
1940	(No game)

Skiing and Skating

Introduced here only a decade or so ago, skiing has become extremely popular. Japan abounds in good grounds in the northern districts, which accounts for the rapid strides skiing has made. Numerous women are taking to it of recent years. In 1929, Hannes Schneider, prominent Austrian skier, visited Japan and exhibited his technique at various skiing slopes at Akakura, Myoko, etc., making a great impression among Japan's ski lovers.

Skating is an older game than skiing in this country. As a sport for the general public, an exhibition was first given about 1907 on Lake Suwa, in Nagano prefecture. The All-Japan Skating Championship Meet for speed skating, figure skating and ice hockey is held there yearly. At Nikko, a rink of tremendous size was laid in the winter of 1932 to permit the public to enjoy the pastime. In 1934, Japan invited Miss Bruger, the figure skater and the Canadian Ice Hockey Team. She sent 11 skaters, 7 speedskaters, 3 figure skaters, 15 ice hockey players, and 13 officials who all participated actively in the 11th Olympiad at Garmisch.

The Jingu national skiing championship meet held on February 4-9, 1941:

Distance: Rikimatsu Ochiai, 18km. 1:24.23h.

Jumping: Shiro Mori (49.55, 55.00)

Skating meet:

Speed: Kin Seikei, 500 meters. 47.1s. Miss Makiko Nawate, 53s.

Ice hockey: The Hokkaido team

Figure: Takesuke Arisaka (686.48)
Miss Etsuko Inada (683.64)

Hunting

Hunting is a traditional sport of the Japanese. In old feudal days hunting on a great scale was practiced by feudal lords in the fields and mountains. Especially, hunting at the foot of Mt. Fuji in the period of the Kamakura Shogunate was most popular.

At present there are many hunting grounds throughout the country. The hunting season opens on October 15 and closes on April 15 every year. On account of its geographical position, rich in mountains and forests and extending from the frigid zone to the tropical, Japan is favored by many migratory birds and small animals, and Japanese hunters mostly go hunting on foot.

The number of hunters during past 5 years follows:

Year	Number of Hunters	Licence Fee (in yen)
1935	87,810	1,418,460
1936	88,806	1,442,835
1937	84,545	1,372,070
1938	85,877	1,435,045
1939	108,448	1,822,490

The number of important birds shot down by these 108,000 hunters reached 3,991,741, in 1939, including 2,025,705 thrushes, 811,030 wild ducks, 330,044 copper pheasants, 308,326 green pheasants, etc. That of important wild animals was 839,965, including 652,751 hares, 160,591 weasels, 17,445 wild boars, 4,391 badgers, 2,635 deer, and 2,102 foxes.

Other Sports

Basketball Basketball is very popular not only among boys but girls in secondary and higher schools. The Meiji University basketball team invaded the United States in the winter of 1932 and 1933, but it made an insignificant showing.

At the joint invitation of the Japan Basketball Association and the Hochi Shimbun, an American all-star basketball squad of eight men headed by Clarence Anderson, assistant basketball coach of the University of Southern California, arrived in Yokohama May 5, 1935. The Americans stayed in this country for a month during which they played eight games and one exhibition match with the leading Japanese teams, winning all.

The winners in 1941 of the annual national championship games were Rikkyo University team (men's seat) and Girls' High School attached to the Tokyo Women's Higher Normal School (women's seat).

Volley-ball This sport came to Japan with basketball and is now quite popular among school girls. National championship games are held annually. The championships of 1940 were as follows:

Men's Events

Middle school (no game)
In general Showa Seitetsu

Women's Events

Girl's high school (no game)
In general Nakamura Girls'
High School

Hockey Hockey is more or less a novelty in Japan. It was in November 1920, that the first national tournament was held, when the Waseda University team captured the honors. At the Tenth Olympiad at Los Angeles, the Japanese team beat the United States squad and finished second behind the Indians.

The winner in 1940 of the 18th national championship game was the Keio University team.

Wrestling Wrestling in Japan has

not shown sufficient progress but this country has sent representatives to both the Olympiad in Paris and Los Angeles and they have left excellent records. In 1934, with the establishment of the Japan Amateur Wrestling Association, this sport has been taken up by many universities and Japan sent 2 wrestlers in the bantam weight, 3 in the feather weight, 2 in the light weight, 1 in the welter weight, and one substitute each for the bantam and the welter weight respectively to the 12th Olympiad in Berlin.

The champions for 1940 were:

Fly weight—Sato (Waseda)
Bantam weight—Younger Michiaki
(Waseda)
Feather weight—Elder Michiaki (Waseda)
Light weight—Shimizu (Meiji)
Welter weight—Washimi (Meiji)
Middle weight—Kaneishi (Meiji)

Fencing This sport is still in the elementary stage in Japan. With Hosei University taking the lead, teams have been formed in other universities and women fencers are increasing in number. The third national championship meet was held on November 23-24, 1940, and the winner was Sano of Keio University.

CHAPTER XXXVI

AMUSEMENTS AND CALENDAR OF ANNUAL EVENTS



Capital

¥37,500,000

Shochiku Kabushiki Kaisha

(The Shochiku Co., Ltd.)

Established 1910

President: Takejiro Ohtani, Esq.

Proprietor of the World Famous "Kabuki"
Production, Distribution, Exhibitor
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CHAPTER XXXVI

AMUSEMENTS AND CALENDAR OF ANNUAL EVENTS

AMUSEMENTS

Introductory Amusements, both Oriental and Occidental, meet in Japan as do the customs, manners, religions, beliefs and all other phases of cultural life of the East and West. And the Japanese people are blessed with the enjoyment of innumerable varieties of entertainment, old and new, including dramatic performances such as the kabuki, noh-drama, puppet show and modern drama; the "yose" or the place for story-tellers; popular music and songs; dances and sword play; cinema; entertainments through radio; horse racing; hunting; games of cards, "go," "shogi"; chanoyu; such domestic delectations as "ikebana" or flower arrangement, "bonkei" or tray landscape, "bonsai" or dwarf trees; miniature gardening; all kinds of juvenile amusements; and cormorant fishing.

To begin with, Japan has a drama all her own. The popular stage is the "kabuki," essentially a product of past ages, which, with its enchanting beauty and gorgeous color, often captivates the fancy of foreign visitors. The kabuki drama is not old as age goes in Japan. It sprang spontaneously from the people, the tradesmen, the artisans and others who were excluded from the pleasures enjoyed by the aristocrats and samurai in olden days; but its forbears may be recognized in the stage art of Japan prior to its birth.

The religious dance that was the precursor of drama goes back through centuries to the mythological age of the gods. For centuries the dance remained, as in other countries, a religious rite, being performed in Shinto shrines by virgins. With the incoming of Chinese culture Chinese music came into favor and was introduced into the Imperial Court. At the time of the establishment of the first Shogunate, that at Kamakura in the 13th century, the Buddhist dance ritual and dramatic recitals made a great appeal to the warrior class, and from them was evolved the Noh drama, in which both actor and playwright are

subservient to the interpreter. But the common people had no part in either the religious or the Noh dance. These were exclusively for the upper classes.

Noh Drama

The Noh drama was as aristocratic as the kabuki drama was plebeian, and even now its performance and enjoyment are mainly confined to the upper classes. There are very few theaters or private houses, if any, where strangers are allowed to view Noh upon payment of admission. Most Noh enthusiasts form clubs, and members and their friends see the productions. In feudal Japan, the Noh was the principal form of entertainment among the aristocrats and the warrior class. It was often performed in the presence of the Emperor, and at one time it was the custom for the Tokugawa Shogun to invite the common people to Noh performances given in commemoration of some happy event. Noh was a feature entertainment on all formal state occasions.

The Origin and Stage The origin of the Noh dates back to the early part of the 15th century. Two men, Kiyotsugu Kan-nami and his son, Motokiyo Sēami, revolutionized the "Saru-gaku", an ancient form of dance, consisting of juggling feats and comic remarks with actions to suit, with the result that the Noh in its present form was developed. Not only did these two men build on what was best in their own Saru-gaku, but they drew freely from the "Den-gaku", ancient music, which had much in common with the Saru-gaku. What was graceful in them was ennobled to profundity in the Noh, while their comic elements developed into the "kyogen", comic performances, usually given on the same program with Noh pieces.

Unlike any other form of drama, the Noh is performed on a wooden stage of regulation size, built above the ground, 18 feet square, open on three sides.

with a narrow extension on one side for the singers and another at the back of the stage for the musicians and attendants. To that rear extension is attached aslant a passage called a bridge. The players appear from under the curtain, to one end of which the passage slightly slopes down. The stage, too, is very slightly tilted to the front.

The Noh pieces, numbering more than 250, are repeated over and over again, but the interest of the spectators apparently never wanes. The pieces are classified into five groups for convenience: (1) "wakino," which generally deal with Shinto or Buddhist deities; (2) "shuramono," which commonly deal with ghosts of warriors; (3) "kazuramono," with noble ladies acting the main parts; (4) "genzaimono," or present-day pieces, dealing with various manifestations of human nature; (5) pieces dealing with demons or goblins as subjects, or those of congratulatory nature with gay and joyous elements.

For each program of the Noh, which generally lasts a good part of a day, one from each of the above five classes is given in the order mentioned, with a "kyogen" between each and generally a dance in ordinary dress in addition. The whole program is preceded by a piece called "okina," which is held in special reverence; the person acting its chief character is the okina, an old man.

The Construction The construction of the Noh piece is by no means uniform, but very often it is as follows: A "waki," who plays the secondary rôle, generally a monk or a Minister of State, first appears and tells who he is. Then he walks about the stage a while, singing, to suggest that he is travelling. Coming to a standstill, he announces his arrival at a certain famous spot and takes his place by the post at the front righthand corner facing the stage. Then the "mayé jité" (shité), the principal character in the first appearance, comes in the form of a farmer, fisherman or priest, describing the scenery of the place and telling of the heroes connected with it, or relating the origin of the temple or shrine as the case may be, thus furnishing the audience with a necessary background to the play. The "mayé jité" then suddenly retires from view. He was in reality a Shinto or Buddhist deity, or the ghost of a warrior, in disguise. While the "waki" is startled by this sudden disappear-

ance, there come on the stage common farmers or wood-choppers who give in plain language, spoken more or less in the ordinary way, all detailed information concerning the place, generally reiterating what has already been chanted or intoned by the "mayé jité," and then retire. This allows necessary time for the principal character to change for his reappearance. While waiting, the "waki" sings, indicating a lapse of time. The song ended, the "nochi jité," the principal character in the latter appearance, in proper form and attire as a Shinto or Buddhist deity or the spirit of a hero, comes to the stage and dances as though wandering at night, revealing some spiritual attributes. In words and in action he recounts his bravery, his death struggle, or his suffering in the underworld, asking for the prayer of the "waki" for the peaceful repose of his soul. The "shité" tells his story as he performs, or he merely dances without any chanting. Generally there is a chorus who intone some verses either alone or with the performers. In the Noh drama, the action is symbolic, stately and dignified.

Generally several persons sitting on the side extension sing either in chorus, by themselves, or together with the performer. On the rear extension there are usually four musicians who play on the "fue" or flute, the tsuzumi, which is a small drum struck with the tips of the fingers and resting on the shoulder, the ohkawa, a slightly larger drum struck on the knee also with the tips of the fingers, and the drum beaten with two sticks.

The accessories used on the stage are very simple. A fan is much in evidence in the dance, the studied use of which is very effective with the manipulation of the dancer's big sleeves. The costumes used in the Noh are marvels of textile fabrics, refined taste being revealed in bold yet harmonious designs and colors. Above all, the mask to be worn by the principal character and the assistant is a very important part of the Noh performance. There have been great masters among carvers of Noh masks, many of whose works still remain.

Six Schools Ever since the great reformation at the beginning of the 15th century, the Noh has had four main acknowledged schools or houses: Kwanzé, Komparu, Hosho and Kongo, all of which are still thriving. Later,

another school, Kita, won official recognition, while still another, Uméwaka, also has many followers, the variation practiced by each school being but slight. On the whole, the Noh performance may well be compared to a masterful Oriental picture in monochrome, both being guided by highly idealistic aims and artistic aspirations with many points in common, possessing alike great impelling qualities that thrill the devotee but sometimes weary the uninitiated.

There are 19 Noh stages and three portable stages maintained by clubs or organizations in Tokyo.

The Kabuki

It was during the early part of the Tokugawa Shogunate that the popular stage in Japan came to birth, flowered and bore fruit. An era of peace was ushered in, and the Empire began to prosper in a material way. Not only the kabuki, but the ukiyoyé, or wood-block color print, and other genre date from this period. The people had leisure, money and the inclination for pleasure. It was but natural that forms of artistic expression to satisfy their taste should follow.

The germs of the popular drama may be found in society prior to this period, but they had not attained much development. About 370 years before, one of the Shinto shrine dancers, O-Kuni, performed in a public street in the capital city of Kyoto, after which she wandered from place to place for the entertainment of the people. Others followed her lead, until the government decreed that thereafter only men might give public entertainments, owing to the moral laxity which had ensued. The name kabuki was first applied to this pioneer form of dancing. Although the Chinese ideographs forming the word mean literally "singing and dancing art," Japanese scholars say that its true derivation is from an obsolete Japanese verb meaning "to be playful."

The Beginning The early kabuki actors were social outcasts, or kawaramono (river-bed folks), but as the aristocracy learned of the new art and its charms they secretly slipped away from their mansions and homes to enjoy it. Gradually the moral and social level of the stage was raised, until today there is no more social prejudice against the actor. The late Emperor Meiji's attendance of a performance by a troupe of

kabuki actors at the home of the late Marquis K. Inoué improved their status immeasurably.

The introduction of the samisen, or three-stringed guitar, into Japan from the Loochoo Islands constitutes another high-water mark for the drama, for in time the musical compositions for the Noh were adapted to this instrument of the streets, and there followed the puppet show, which has survived to this day. These marionette theaters called to their aid some of the best talent in the country, musicians, playwrights and puppet manipulators collaborating in the work. The kabuki emerged from the street dancing and the puppet show and yet as a separate and distinct art of a high order.

The kabuki is found to embrace four general classifications: historical dramas, plays of everyday life, fantastic, imaginative improvisations, and music-posture plays or dances. It is often difficult, however, to assign any particular drama to one of these four classifications, for the play with historical characters may also be a play dealing with their very human emotions.

The Technique The kabuki is primarily a picture for the eye, although dialogue is carried on and an orchestra-chorus seated on the stage plays very much the same rôle as was played by the chorus in classical Greek drama, adding the action with explanations to the audience. The life and thought, costumes and manners of all classes of feudal society are well illustrated on the kabuki stage, while skilful color combinations in costumes, stage architecture and furniture tend to carry the spectators into a land of imagination and romance. From a purely dramatic standpoint it ranks with the best in the world. In stage settings and mechanics it has much to teach the rest of the world: Its gorgeousness of costuming and pageantry finds no equal. One of the features of the Japanese theater is the hana michi, or flowery way, which usually consists of two long narrow platforms on the same level which stretch through the audience from the stage to the rear of the auditorium. They are chosen by the actors for their best entrances and exits and are extremely effective when processions are used.

Kabuki Actors The profession of kabuki actors is in most cases hereditary. Sons of actors succeed their fathers in the profession, and actors without

sons usually adopt the sons of other actors or their best disciples and give them the stage names of their families. Kikugoro Onoyé, one of the most accomplished actors, is the sixth Kikugoro Onoyé, while the late Danjuro Ichikawa represented the ninth generation of the Ichikawa family. Kabuki actors are trained from childhood and because of the difficult conventions to which they must conform few men can become actors after the age of 20.

In kabuki proper, all rôles are taken by men. The onnagata, or woman impersonators, devote years of study to femininity, and in most cases they are more consistently feminine than women.

Kabuki actors are very well paid. Though the matter of salaries is kept a strict secret, it is well known that a high-class kabuki actor is given more than ¥10,000 a month. They still live and work according to the family system. A high-class actor has a troupe, all the members of which are his disciples. Only the head of the troupe receives wages directly from the theater, and he in turn divides the money among his disciples. Other feudal customs also survive among them.

Tokyo is the dramatic center of the country. Practically all first-class kabuki actors live here, though there are a few in Osaka. They travel all over the country from time to time. The more noted ones in Tokyo are Uzayémon Ichimura, Kikugoro Onoyé, Sadanji Ichikawa, Koshiro Matsumoto, Kichiyémon Nakamura, Sofuro Sawamura, Ennosuké Ichikawa and Mitsugoro Bando. The noted Osaka actors include Enlaku Jisukawa, Fukusuké Nakamura and Kasha Nakamura.

The largest and most famous theater is the Kabuki Theater commonly known as the Kabuki-za, situated back of the Ginza, Tokyo. Other well-known theaters in the capital are the Tokyo Theater, Meiji-za, Shin Kabuki-za and Shim-bashi Embujo. Osaka has the Naka-za and Naniwa-za, where Kabuki programs are given practically throughout the year. The theatres change programs once a month, and very seldom, if ever, are long runs given, no matter how popular a particular program may prove, although the pieces which prove popular are repeated from time to time as long as they hold public interest.

The Typical Program A typical

kabuki program has three to five offerings of different types and lasts six hours, usually 4 p.m. to 10 p.m. The majority of the spectators take dinner in restaurants in the theater during intervals. Tickets cost from 50 sen to as much as ¥7 or ¥8 a seat. All the playhouses are of Western style, at least inside, with chairs provided. Seats may be reserved 10 days in advance.

Modern Drama and Revue

Shimpa Shimpa or the new school of actors first appeared on the stage on February 5, 1891 at Sakai near Osaka. The Shimpa is quite independent of the Kabuki, and the actors, strictly speaking, were amateurs. The novelty of their enterprise, introducing something entirely new to theater goers, by presenting plays of modern life of classical events in a modern version, strongly appealed to the general public.

After passing through many trials, Shimpa has steadily cultivated its own ground and consolidated its foundation until today it has a dominion all its own. Many of the Shimpa actors are as prominent as those of the kabuki with a large number of enthusiastic fans who give them support. Shimpa depends upon male actors to impersonate feminine characters on the stage. Takeo Kawai and Rokuro Kitamura are two of the most distinguished actors who appear in feminine rôles, followed by such highly promising players as Shotaro Hanayagi and Kunitaro Kawarasaki and others.

On Sept. 15, 1908, an institute for training actresses called upon those who wished to become actresses. This was the first move in this direction in the annals of Japan's theaterdom. Appearance of actresses on both kabuki and Shimpa stages has since become a commonplace affair.

Although the line between the classical and modern stage plays is drawn more or less rigidly, kabuki actors not infrequently throw in one act plays in their program that should properly belong to the Shimpa stage, while, occasionally, a troupe of young kabuki actors that had drifted away from the traditional circles would present a classical play.

The "Little Theater" movement was started about 17 years ago, led by the late Kaoru Osana, prominent dramatist and stage director. The group which performed at the Tsukiji Little

Theater, Tokyo, produced hundreds of Western plays in Japanese translation. (In regard to the present activities of Shimpa the readers are referred to Chapter XXXV, "Drama in 1939.")

The Revue The revue, a product of the West, is quite in vogue at present in Japan. The largest troupe is that of the Takarazuka Girls' Opera Troupe, with several hundred girls. Another one is the troupe of the Shochiku Theatrical Company. The former enjoys the distinction of being the oldest in Japan, having been organized nearly two decades ago. The performances of the latter group include operas and revues. Costumes and scenery in the revues are both Japanese and foreign. The Shochiku group gives occasional performances in Tokyo and Osaka, and the Takarazuka organization set up a new Tokyo Takarazuka Theater in 1933 at Hibuya, Tokyo, commonly known as Tôhō, and recently added boys in the troupe to give more life and variety to their performances.

The number of regular theaters in the country is 1,900.

The Puppet Show

The puppet show or doll theater, the precursor of the kabuki drama, has suffered so much decadence that now the Bunraku-za in Osaka is the only doll troupe of its kind in the country. The plays are kabuki in miniature. Each doll, slightly smaller than life-size, is held by a manipulator on the stage and made to act. The manipulators, who appear in ceremonial robes, put life and spirit into the wooden figures, and they have acquired world fame for their dexterity.

The "Joruri (Gidayu)," a dramatic recitation, is not only inseparable from the doll show, but enhances its effect. The Joruri reciter usually sits on a raised platform at the right corner of the stage and sings and recites to the accompaniment of the samisen, played by his side. Not infrequently several reciters and samisen players perform in unison, the reciters speaking their lines for the dolls. Both manipulators and singers are trained from childhood. The Joruri recital often accompanies the kabuki performance. The Joruri or Gidayu is also sometimes recited independently of the doll show or the kabuki.

Yosé

Yosé, a sort of variety show, is an-

other form of entertainment which has survived the vicissitudes of time.

The main actors on the yosé stage are story tellers who are divided into two groups, the hanashika and koshakushi. The former tell humorous stories of everyday life, crack jokes and play pun on words. A good many of these stories are years old and the popularity or otherwise of a hanashika depends upon the skill with which he tells these stories. The Koshakushi recite the heroic deeds of warriors of old or the chivalrous virtues of famous men of the locality, with a touch of refined humor to enliven the narration.

The program at a yosé includes, as a rule, popular songs, song-recitals, dances, music, jugglery, and other amusements, but hanashika is the outstanding feature. Formerly many of the theaters used to present yosé programs consisting exclusively of koshakushi recitals but these have practically disappeared. The number of yosé, in fact, has dwindled down considerably of recent years, due largely to the gaining popularity of movie shows among the younger generation.

There are five best known yosé in the regular, old fashioned style and two with modern equipment in Tokyo. The best known hanashika and koshakushi, with a few exceptions, live in Tokyo.

Dancing

Odori "Odori" means dancing and is usually applied to the Japanese form of dancing. The classical mode of dancing, such as is performed to the accompaniment of the classical songs of nagauta, tokiwazu and other popular ditties of old, is still as popular as ever. But odori by a group of dancers is a innovation, influenced by Western dancing. The oldest and most famous of the group dancing is "Miyako Odori" which was originated in Kyoto as early as 1886. Many years later, Osaka started "Naniwa Odori," "Ashibe Odori," and "Konohana Odori" and Tokyo "Azuma Odori." These dances as a rule are performed by geisha and are intended as an annual booster of local business. Geisha dances, both classical and modern, may be viewed at private parties at any time of the year by appointment.

The Western forms of dancing such as ball-room dancing and exhibition dancing exercise a great appeal on the

public mind. There are many instructors of Western dancing, although the number of dance halls and taxi-dancers has perceptibly dwindled since the outbreak of the China Affair.

Sword Dance (and poem recital). Ken-bu or sword dance is a form of public entertainment peculiar to Japan. It is most popular among boy students and young men, and has gained a wider popularity since the outbreak of the China Affair, on account of the emphasis laid on the development of martial arts. A man in Japanese dress, with his sleeves tucked up, carrying a sword and a folding fan, performs an interpretative dance while another recites a heroic poem after the Chinese style. The recital of poems itself may be regarded as an independent art and there are many professional reciters of national fame. The recital of famous poems is considered to be a refined entertainment, and almost any Japanese knows the way it is usually recited. Sometimes, a kenbu performer and poem reciter together appear on a yosé stage.

The Cinema

Cinema houses are to be found in all parts of Japan, both in urban and rural districts, accommodating from 400 to 3,000 persons. The number of regular cinema houses in Japan is about 1,700 with 300 million paid admissions, per annum.

The government institutions, schools, newspaper companies, and public organizations, are giving free shows for purposes of propaganda, education and entertainment.

Domestic and Imported Films According to the report of the Police Bureau, Home Ministry, the number and length of new films inspected by the Bureau in 1938 were as follows:

DOMESTIC AND IMPORTED FILMS INSPECTED in 1938

	No. of New films	Aggregate Length (in meters)
Japanese	42,250	22,609,175
American	3,560	2,388,534
British	77	125,024
German	498	454,894
French	194	254,926
Italian	68	90,615
Russian	5	2,732
Others (European)	38	44,748
Total	46,690	25,920,648

Of the total, plays numbered 11,007, and news pictures 28,585.

The largest and most influential motion picture producing and distributing companies in Japan are the Shochiku Cinematograph Company, Shinko Elga Company, Toho Elga Company, Japan Motion Picture Company and in addition the foreign, especially American, companies have their own offices in Japan.

On October 1, 1939, a new Cinema Law was put into force for strengthening the State control.

In 1941 the importation of foreign films has practically stopped on account of the gravity of the international situation and the State control of the production of Japanese films is further strengthened.

Radio

Introduced in 1925, the radio has become one of the two most popular means of entertainment in Japan, the other being the cinema. At the end of January 1940, 4,743,667 families in Japan proper had already become listeners-in which means that one home in every 3 has a receiving set.

Complex Program It is said that Japanese radio programs are more complex than those anywhere else in the world. The old and the modern exist side by side, the indigenous and the foreign. Programs, in consequence, must be arranged to meet divergent tastes, though ingenuity is sometimes taxed heavily to satisfy everyone daily. The divergence in taste is most marked in musical programs. Japanese music, both instrumental and vocal, has developed in a manifold form through many centuries and appeals to the older people in particular. It must be admitted that the music introduced from Europe and America is fast becoming popular. Young people who understand it generally prefer Western music, and old people, who do not understand it, would rather hear the music they have known since childhood.

Broadcasting in Japan is monopolized by the Broadcasting Corporation of Japan, activities of which are mentioned in Chapter XXIII, "Radio."

Horse Racing

It was after the Russo-Japanese War that the import of thoroughbred stud-horses and horse racing began to be encouraged for the improvement of horses in Japan. As a result a craze

for horse racing suddenly set in. At that time pari-mutuel tickets were sold at ¥5, and unlimited dividends and sweeps were allowed. The result was that many people became bankrupt and abuses were too apparent, so that in 1909 horse races at which pari-mutuel tickets were sold were prohibited.

But it soon became evident again that the decline of horse racing had an adverse effect on the improvement and propagation of horses in the country.

Ten years later, the Horse Race Bill was passed in the Parliament and became law in 1923. The law fixed the price of pari-mutuel ticket at ¥20 a sheet, payment being made on wins only, not on places. The number of pari-mutuel tickets a person may buy was limited to one sheet. The dividend was also limited to ten times the cost of the ticket. The race courses permitted under the law are eleven in all, the names and locations of which are as follows:

Name	Race Club	Location
Sapporo		Sapporo, Hokkaido
Hakodaté	" "	Suburb of Hakodaté, Hokkaido
Fukushima	" "	Fukushima City, Fukushima Prefecture
Niigata	" "	Niigata City, Niigata Prefecture
Nakayama	" "	Katsushika-machi, Chiba Prefecture
Tokyo	" "	Fuchu-machi, Tokyo Prefecture
Nippon	" "	Yokohama City, Kanagawa Prefecture
Hanshin	" "	Naruo-mura, Hyogo Prefecture
Kyoto	" "	Yodo-machi, Kyoto Prefecture
Kokura	" "	Suburb of Kokura City, Fukuoka Prefecture
Miyazaki	" "	Miyazaki City, Miyazaki Prefecture

All of these clubs are corporate judicial persons. These eleven race clubs hold race-meetings twice a year, in spring and autumn, each of which lasts from six to eight days. The money paid to the government, the commission on sales, and the surplus money are all used for the improvement and propagation of horses in the country as well as for the importation of the thoroughbred, Anglo-Norman and Arab horses. Since the losses of the betters were large with "win" alone, "place" payments were allowed by a change in the Horse Race Law, and horse-racing has been carried on now on that basis since 1931. In all horse-races in Japan, clubs themselves undertake the sales of pari-mutuel tickets by the totalizer and do not allow bookmakers. Horse-racing is operated under the complete control of the Agriculture and Forestry ministry.

The above are the so-called officially-recognized horse-races, or horse-races operated under the Horse Race Law. In addition to these, there are local horse-races operated under the local horse-race regulations.

There are 113 local horse-races permitted in the country. A pari-mutuel ticket costs ¥1. per sheet. Some of these are being operated on the combined basis of "win" and "place" tickets.

The Derby in Japan. The Great Tokyo Derby, which was established in 1932

by the Tokyo Race Club, is modelled after the Derby in Great Britain. The time set for it is the latter part of April. The race course covers 2,400 meters, the horses entered being both males and females of four years old. The prizes offered are the highest in Japan. The regular prizes are ¥10,000 for the first horse, ¥3,500 for the second, and ¥2,000 for the third. In addition to this there are paid about ¥10,000 for the first, ¥4,000 for the second, and ¥2,500 for the third horse in stakes.

In the horse racing in Japan, flat races, steeple-chases, and trotting races behind sulkies are held at each meeting. There is a distinction between non-subscription and subscription horses. Subscription horses are those horses which are distributed to those members of the clubs by lot, each member paying comparatively a small fixed sum for it. This was a system established in Japan at the time when the interest of the people in horse racing was not as keen as it is now, with a view to increasing the number of the people who own horses.

As to weights, the system is to fix it according to the amount of the prize. One kilogram is added to each non-subscription horse in a flat race for every ¥3,000, while for a subscription horse one kilogram is added for every ¥2,000. In each instance, the horse is withdrawn

from the meeting if the weight exceeds 77 kilograms.

For a trotter a handicap of from 30 to 40 meters is placed for every ¥1,500.

Indoor Games

Go. Go, often with little appropriateness termed "checkers" by European writers, is the most popular of the indoor pastimes of the Japanese,—a very different affair from the simple game known to Europeans as Goban or Gobang, properly the name of the board on which the go is played. Clubs and professors of the art are found in all the larger cities, where, too, blind players may occasionally be met with. Go may with justice be considered a more difficult game than chess, its wider field affording more numerous ramifications. The game was introduced into Japan from China by Kibi-no-Mabi, commonly known as Kibi Daijin, who lived in the reign of the Emperor Shomu (A.D. 724—756). In the middle of the 17th century, a noted player, called Hon-imbo, was summoned from Kyoto to entertain the Chinese ambassador then at the court of the Shogun, from which time onward special go players were always retained by the Shoguns.

Go is played on a square wooden board. Nineteen straight lines lengthwise and the same number of lines cross ways, crossing each other at right angles, make three hundred and sixty-one *mé*, or crosses, at the point of intersection. These may be occupied by a hundred and eighty white and a hundred and eighty-one black *ishi* or stones. The object of the game is to obtain possession of the largest number of *mé*.

This is done by securing such positions as can be most easily defended from the adversary's onslaughts. There are nine spots on the board, called *séimoku*, supposed to represent the chief celestial bodies, while the white and black stones represent day and night, and the number of crosses the three hundred and sixty degrees of latitude, exclusive of the central one, which is called *taikyoku*, that is, the primordial principle of the universe. There are nine degrees or classes of proficiency in the game, beginning with number one degree as the lowest, and ending with number nine as the highest point of excellence attainable. In playing, if the combatants are equally matched, they take the white stones alternately; if unequal, the weaker always takes

the black and odds are also given by allowing him to occupy several or all of the nine spots or vantage points on the board,—that is, to place stones upon them at the outset.

A description of how the game proceeds would be of little utility here, it being so complicated as to make the personal instruction of a teacher indispensable.

Renshu Renshu is more popularly known as "gomoku narabe." It is played with the black and white stone pieces the same as the regular Go games. The winner in this game is the one who sets his stones in such a way as to have five in one row, while preventing his opponent from achieving the same purpose. There are three organizations in Tokyo with a number of title holders. Seemingly much simpler than the regular Go game, Renshu, nevertheless, calls for much skill and foresight and the ease with which even a child may play it makes it a most popular game. This game is played with 50 pieces of stone by each player and the less skilled, as in Go, starts the game with the black stones.

Shogi Japanese chess (*shogi*) was introduced from China centuries ago; and though it has diverged to some extent from its prototype, the Japanese and Chinese games still have one feature in common distinguishing them from all other varieties. It is this. The rank on which the pawns are usually posted is occupied by only two pieces, called *hisha* and *kaku* by the Japanese. Also, on either side of the king are two pieces, called *kin* in Japanese. These perform the duty imposed on the *ferz* or *visir* of the Persian *Shatranj*, which was the equivalent of the modern queen. Therefore, no queen or piece of similar attributes appears either in Japanese or Chinese chess. There are 81 squares on the Japanese board, and the game is played with 20 pieces on each side, distinguished, not by shape or color, but by the ideographs upon them. Though the movements of the pieces resemble in most respects those followed in the European game, there are certain ramifications unknown to the latter. The most important of these are the employment of the pieces captured from the adversary to strengthen one's own game, and the comparative facility with which the minor pieces can attain to higher ranks.

Chess is understood by all classes in

Japan. O is the king, *keima* the knight, *hisha* the rook, and *kaku* the bishop—or pieces having movements like them. *Fu* is the pawn. The movements of the *yari* also resemble those of the rook, but are confined to the single rank on which it stands. *Gin* (silver) and *kin* (gold) are not found in Western chess. *Gin* moves one square diagonally only. The *kin*, besides having similar movements, has also the power of moving one square on each side of itself, but it cannot return diagonally. The *fu* advances one square forward, and captures as it moves.

When any piece moves into the adversary's third row, it may become a *kin*. This is indicated by turning the piece over. Every piece so promoted loses its original character, except the *hisha* and *kaku* to which the movements of the *kin* are added.

As already indicated, a captured piece may be employed at any time for either attack or defence. To checkmate with the *fu* is a thing vetoed—or at least considered "bad form"—in this non-democratic game, neither is stalemate permissible in Japanese chess. You wait until the adversary makes a move which admits of a free action on your part. The object of the game is to checkmate the king.

Card-Play

Hyakunin Isshu This is a collection of 100 Japanese poems of 31 syllables, written by 100 different people of prominence of olden days. On 100 cards are printed the first half of the stanza and on another 100 the second half. Cards containing the second half are divided among the players. Then a "reader" taking up the cards with the first half of a stanza, starts reading them slowly and aloud. As he reads the first half of a stanza the one who has the card containing the second half of the stanza will produce it. If one has not the particular second half of the stanza among his own cards, he may pick it out from among his neighbor's cards, and give him any of his own card in return. The winner is the one who clears his cards earlier than the others. One who is an expert in the game would pick up the corresponding second half of the stanza the instant the reader utters the first one or two words. There is no reason why this card-play should not be enjoyed at any time of the year, but as a

rule, it is played only during the New Year holidays. It has become an indispensable part of New Year entertainments. It is participated in by all the members of the family, old and young, and serves as ideal amusement at a time when all the family members and friends meet together. There are many clubs that make a systematic study of this game and hold public contests.

Hanagaruta (Flower-Cards) These cards number 48, and every four of them make a set presenting a flower. That is, there are 12 sets of fours presenting 12 different flowers or plants, as follows: young pine, plum blossoms, cherry blossoms, wistaria, iris, tree peony, lespedeza, grass hill, chrysanthemum, maple leaves, willow, and paulownia, one for each month of the year in the order given.

There are several ways of playing games with Hanagaruta: *solitaire*, *hachi-hachi* or "Game of Eighty-eight," "Six hundred," *Sudaoshi*, *Mushi* and *Kabu*. But the most popular and the most interesting of these is *hachi-hachi*. As in the case with bridge, the game may be played according to quite simple or elaborate rules.

Theoretically, a party of from two to six can play the game. It is most enjoyable when there are three to half a dozen players are at the table.

Twelve rounds complete one set and each round is sometimes referred to by the name of the month following the natural order. Twelve months or one year can be played in 20 minutes or less.

These flower-cards developed from the classical "flower contests" which were originated far back in the 9th or 10th century A.D. by the elegance-loving ladies and gentlemen of the Kyoto Imperial court. At first the game was played by each contestant choosing a spray of some flower and writing a 31-syllable poem on a piece of colored paper in praise of this flower and tying it to the twig. Then the flowers were collected and judged from the point of view of the beauty of the flower, the literary quality of the poem and from the general effect.

These sprays of flowers came later to be represented in pictures, and probably under the influence of the Western card games introduced to Japan by the Portuguese during the 16th century, the flower-cards came into being. They present sprays of various flowers

in the simplest but the prettiest design and coloring so characteristic of the art of the Tokugawa period, but at the same time they preserve all the poetic sentiments and associations of the courtly game of the flower contests.

Cha-no-Yu

Japanese people drink tea during and after each meal and it is customary to serve a cup of tea to callers at any time of the day. Cha-no-yu or tea-ceremony is, however, a peculiarly artistic way of serving tea as an entertainment for guests according to strictly-formulated rules of etiquette. A fine powder of choice green tea is used for it. The powdered tea is put in a bowl much larger than an ordinary tea cup and hot water is poured over it, and the mixture is beaten by means of a bamboo whisk. A party of guests are invited to enjoy this drink. They assemble in the "yoritsuki," a special waiting room for the tea party. The host appears and conducts them to the tea-room.

They walk along a garden path to the tea-room, which is about 20 feet away. At a basin filled with fresh water they wash their hands before entering the tea-room. This is usually four and a half mats in area, about three meters square, and is provided with a stationary hearth or portable firebrazier for the kettle. The entrance to the tea-room is so small that the guests have to stoop to enter.

On entering the room each guest kneels in front of the tokonoma or alcove, and admires the kakemono or hanging picture or inscription on the wall of the alcove, and the tiny incense-holder on a side shelf. Then refreshments are served as soon as the guests are properly seated. It is called "kaiseki" and consists of the simplest dishes. The host waits on the guests himself and does not eat with the guests. After the "kaiseki" sweets are served, the first part of the ceremony is concluded.

Then at the host's suggestion the guests retire to the waiting-room or to another place where a bench is provided. A gong announces that the host is ready to serve the tea above mentioned. The formality of purification at the basin is repeated and the guests enter the room. The hanging scroll is gone and a flower arranged in a vase is in the alcove. The receptacles

for fresh water and the tea-caddy are placed in position before the host enters with the tea-bowl. The tea-whisk, tea-cloth and teaspoon are also brought in. The host retires once more to the adjoining room but soon reappears, this time with the receptacle for waste water, the dipper and a stand for the cover of the kettle or the dipper. All these articles are valued treasures which the host is proud of, and the guests are supposed to pass compliments on them in a proper way.

The host puts three spoonfuls of powdered tea in the bowl, then he puts the dipper deep into the kettle and takes it out brimful of hot water. About one-third of the hot water is poured over the tea-powder in the bowl, two-thirds being returned to the kettle. The mixture is vigorously stirred or beaten with the bamboo whisk until it becomes frothy. The host places the bowl of tea thus prepared in front of the principal guest. The guest makes a bow to his fellow-guests and puts the bowl on the palm of his left hand. Supporting one side of the bowl with the right hand he takes one sip, complimenting the host on the excellent flavor, right consistency and so on. After he has taken two or more sips the bowl is passed on to the second guest, thence to the third, and so on until all have partaken. When the bowl comes to the last one, he takes it to the principal guest who then returns it to the host. Then the chief articles of cha-no-yu, the bowl, caddy and spoon, are inspected and their workmanship admired by the guests, and when they are finally returned to the host in the prescribed fashion the cha-no-yu entertainment is over. When the party breaks up and the guests are gone the serious-minded host returns to the tea-room and sits alone in front of the kettle which is now his sole companion and listens to the sound of the boiling water. The whole procedure will take about four hours.

Cha-no-yu or tea-ceremony began with Shukō in 1483. In the north-eastern end of Kyoto there is the famous villa where Yoshimasa, 8th Shogun of the Ashikaga line, indulged in æsthetic pursuits. The historic tea-room built as specified by Shukō, father of the tea ceremony, is still preserved in sound condition in the villa which is called Ginkakuji, better known to foreign visitors as the Silver Pavillion.

The principles of tea-ceremony taught by Shukō were more concretely set forth by Jōwō (1503-1555), and then his mantle fell on Sen-no-Soyōki (1521-1591) who is better known by his court name, Rikyū, granted through the influence of his patron Hidéyoshi Toyotomi. The formula and etiquette instituted by Rikyū still remain the basic practices as taught by the various schools of cha-no-yu that have sprung up since his death in 1591. Many utensils bearing the stamp of his genius have come down to the present day, and those who lay out tea-rooms and gardens still adhere to the canons left by him. There are many schools of tea-ceremony represented by various tea-masters, but one is little different from another in their essentials. Harmony prevails, therefore, when persons of different schools meet at a cha-no-yu party.

Cha-no-yu was a pastime for warlords, monks and courtiers, but now it is enjoyed by all classes of people and taught to young girls in schools by private tutors as one of the best means for training them in Japanese etiquette, because it enables them to cultivate poise, grace, tranquillity and urbanity, all qualities making for refinement in manners.

Flower Arrangement

Japanese flower arrangement is the art of arranging flowers and leaves in different kinds of vases so as to meet the requirements of Japanese taste in decorating their sitting rooms and parlours. The raison d'être of this Japanese floral art is the satisfaction of their instinctive love of nature by a scheme of decoration best fitted for the interior of Japanese homes. The beginning and development of Japanese flower arrangement, therefore naturally corresponds to the history of Japanese architecture and way of living.

The Japanese style of architecture which had completely emerged from the Chinese influence in the 14th century, and the comparatively peaceful life of the people in the 14th century under the Ashikaga régime, preparer favorable conditions for the development of flower arrangement which played an important part in enriching the refined mode of life of the upper classes of people such as Court nobles, warrior lords and monks.

The Ginkakuji Temple or Silver Pavillion, which was built in the latter half

of the 15th century, in the outskirts of Kyoto, is said to have been the birth-place of Japanese flower arrangement as an art, as well as that of the tea ceremony. Shogun Ashikaga Yoshimasa who lived at the Ginkakuji had several attendants, "chabōzu" or "tea-priests" who looked after the tea ceremony and flower arrangement for him. Among these attendants of Yoshimasa the one who was best versed in the art of flower arrangement was Sōami. One of the oldest documents on the floral art "Gojō Shikanoku" is attributed to his authorship, and it is most likely that the primitive flower arrangement which had been already in vogue took a definite shape with Sōami and schools of the art began to be established.

After Sōami came Ikénobō, priest of a temple called Rokkakudo, also located in Kyoto, who later so distinguished himself as priest and master of flower arrangement that he became the founder of the priesthood at Rokkakudō and the school of floral art, both bearing his name. The Ikénobō school of floral art has existed for more than four hundred years and is proud of having the longest tradition and probably the largest number of students throughout the country.

During the 17th century the Emperor Gomizunowo took great interest in the floral art, and courtiers, nobles and high officials gathered together at court for the study and occasional exhibitions of flower arrangement. A hall was provided in the court for the tea ceremony to which guests were invited and an exhibition of flowers arranged in vases by different hands was often held for them in a building which was temporarily built for that purpose in the palace garden. Such exhibitions of flower arrangement were held frequently during the following centuries.

There have developed many schools of flower arrangement in Japan during the past four centuries, but they may be roughly grouped into two; one is the "rikka" group which is more formal in style and the other is the "nagêrê" group which is more natural. The former was in the past regarded as the orthodox style whereas the latter was considered heretic or auxiliary. But today both styles have equal standing among the students of the art, each having characteristic merits and distinctive qualities of its own.

In Japan girls are taught the floral

art in schools and under private tutors as one of the accomplishments for women and carefully keep their certificates of graduation in the art in the "tansu" or Japanese chest-of-drawers for keeping kimono, one of the indispensable pieces of furniture which they take to their new home at their wedding. Japanese women find occasions for escaping from their household duties and chatting with their friends in attending flower arrangement parties, for as a rule they rarely go out for picnics or to dances.

Men, young and old, occasionally take up the study of the floral art, and though they are much fewer in number than the other sex they occupy the position of leadership in almost all schools of the art. It is no longer a monopoly of the aristocracy, and visitors to Japanese homes are charmed with the sight of flowers and leaves artificially yet most naturally arranged in vases put on the "tokonoma" or alcove shelves. On festival days passers-by are entertained by exhibitions of flowers most skilfully arranged and set in rows in the front rooms of houses facing the streets. Modern department stores attract customers with special flower arrangement exhibitions.

Bonkei As its name indicates (bon, tray; kei, scenery), bonkei is a miniature landscape scenery produced on a tray by means of fine grained sand and a few suitable sized rocks. Two or three rocks on a black lacquered tray, with a dash of snow-white sand arranged with a brush to resemble the rippling waves, would present a most attractive paraphernalia in a reception hall or a corner of a hallway. It calls for training under professional instructors but the technique is fairly easy to master, and many girls are skilful in the art as in flower arrangement or tea ceremony.

Bonsai Bonsai is better known among people abroad as dwarf trees. The art is peculiar to Japan. Many kinds of trees, full grown, are of small size. A real connoisseur of dwarf trees often has a large collection of quaint, charming variety of pines, bamboos, plums and so forth, their total value amounting to a fortune. At a public exhibition in Tokyo of rare dwarf trees some years ago, there was one pine tree barely two inches high, fully matured, reported to be 20 years old, which could easily be placed on one's palm. It is a necessary part of the decoration

in a Japanese parlor, especially on formal occasions.

(See "Dwarf Trees" by Shinobu Nozaki, Book Review section, Contemporary Japan, April (1940) number.)

Hakoniwa Hako-niwa (box garden) is one of the most popular pastimes among the Japanese. Even young children enjoy making them. A box of any size may be filled with pebbles, soil or any other material to represent a garden or a country scenery. A rivulet running through a village, dotted with thatch-roofed cottages, together with several farmers, peddlers, anglers, is one of the commonest type. Houses, bridges, stone lanterns, boats, people in various styles, are available at any shops, while small sized trees may be obtained cheaply from any plant-shop. The size and scheme of the box-garden depends upon one's fancy and the amount one is prepared to spend on it. With proper care, a box-garden will last for a year or more, with the tiny trees growing luxuriantly.

Popular Songs

The variety of popular Japanese songs may roughly be divided into the following five:

(1) Those of the pre-Restoration days; (2) those of Meiji era; (3) military songs; (4) school songs, and (5) those which may be termed modern.

(1) Pre-Restoration Songs, in this category are included those songs which have come down from the days before the Restoration. One characteristic of these songs is that they are suitable for being sung at small gatherings and at banquets to the accompaniment of samisen. They are not suited for being sung by a large group. The most favorite of them that have survived the vicissitude of years, even now sung to the accompaniment of a violin or harmonica and other western musical instruments, are: Otsue, Tateyama-bushi, Tango-no-Miyazu, Kochae, Nogeno Yamakara, Fukagawa-bushi, Kappore, Yakko-san, Yarisabi, Yoneyama Jinku and Konpira-Fune. The most lively of these airs are Kappore and Fukagawa-bushi while Yarisabi is a quiet and tranquil tune.

(2) Meiji Era Songs: Songs of the pre-Restoration days continued to appear after the Restoration. The influence of the romantic sentiment that surrounds these songs remained fairly strong, although many popular ditties

in the later period of Meiji distinctly revealed the western influence in tune and rhythm. Some of the most famous of these songs, popular even today are: Enkauna (1873), Suteteko (1880), Oppeke (1887), Suiryō-bushi (1888), Kyo-no-shiki (The Four Seasons in Kyoto, 1805), Sanosa (1899, a variety from the famous Chinese tune Kiu Lien Kuan or Nine Linked Rings), Strike-bushi (1900), Rappa-bushi (1904), High Collar-bushi (1909), Don-Don-bushi (1911) and Suto-ton (1924), Oryakuko-bushi (The Yalu River song, about 1919). It became popular in Dairen, in early 1912's and when brought to Japan in 1919, swept over the country. The tune is clearly modified further from Sanosa above referred to.

(3) Military Songs: Military songs may really be said as having blazed the trail for all popular songs of modern type. The very first military song, Miya-San Miya-San (1868) was a most crude affair as a musical piece, both in tune and composition, but it inspired men marching against the Shogunate forces. The best known military song is Battotal (1884). Equally well known is Tekiwa-Ikuman (1891), Michi-wa 680-ri (1892) was widely sung among young people and the Genko (1893) was a great hit among youngsters, one of the most stirring songs that dwelt on the heroic fighting of the samurai against the invasion of Kublai Khan. Hoto-no-Tatakai (the Battle of Fengtao), Roel-no-Yume (the Dream of a Camp), Kokai-no-Taisho (the Great Victory of the Yellow Sea) and Yuki-no-Shingun (Marching Through the Snow) which were most popular in 1894-95 at the time of the Sino-Japanese War, are well remembered.

The Russo-Japanese War inspired a large number of songs that stirred the patriotic fervor, their names being too numerous to mention.

(4) School Songs: By school songs is meant the songs that are sung primarily by pupils and students. The oldest and the most familiar among them is Hotaru-no-Hikari (The Light of Fire Flies). The tune is borrowed from Auld Lang Syne and its words express the sentiment of school days and the song is regularly sung at the formal farewell party when boys and girls at a primary school send off their graduating friends in March every year. From about 1888 songs primarily intended for pupils at lower grade and students at higher

schools began to appear, and some of the military songs as a matter of course were adopted in schools. Hundreds of school songs have been produced, suitable for the different grades of schools, including those for kindergartens.

The ones that caught the popular fancy and maintained popularity for years were Minato (1900), the Song of the Railway (1900), the Beautiful Nature (1900) and the Round the World (1901). Minato or the Port describes a moonlight scene at a port and the Song of the Railway is a description of the scenic spots and historical landmarks along Tokaido (Tokyo-Kyoto). Minato is more delicate in tune and words than the Railway Song and was favorite among all classes of people; the Railway Song won lasting public favor on account of the novelty of the theme and simplicity of tune.

(5) Modern Songs: One distinct feature of all popular songs that may be classed in this category is their decidedly western aspect. All are accompanied by an orchestra and their tune is practically that of western songs. A large variety has appeared and those that won enthusiastic reception everywhere were the Dotonbori March (1928), the Tokyo March (1929). Kobe came out with a March of its own but failed to catch up with the two in popularity. Then the Tokyo Ondo and Osaka Ondo competed for public favor and both gained a warm reception.

Colleges and schools have all their own songs which are yelled out at stadiums in boosting their respective teams or sung at meetings of fellow students or other public functions where the students gather. Some of them were taken up by the public outside the colleges and the songs of the dormitory of the First Higher School in Tokyo were especially prominent. The college songs of Waseda and Keio Universities are some of the most familiar among them.

Mention should also be made about the juvenile songs. They are in great demand and excellent pieces have been produced by composers of national fame who specially devote themselves to composing songs that best appeal to the little folk.

It may be added here that the most well known popular songs with foreign titles were the following:

The Sinking of the Normanton (1887), an expression of national indignation over the inhuman attitude of Captain

Drake and crew of the British freighter *Normanton* (3,000 tons) which ran aground off Shionomisaki, Wakayama prefecture, October 24, 1887. The Japanese passengers, 25 in all, were left on board the sinking vessel while the captain and crew safely escaped ashore. The Japanese all perished. Washington (1897) that plays up the heroic struggle of the "Original 13," paying homage to the leadership of George Washington; *The Ripples on the Danube* (1902); *Song of Katiusha* (1914) when Tolstol's Resurrection was much in prominence; the *Song of Gondola* (1915), the *Song of Carmen* (1918) in the days when operas were in great favor. The *Boatmen's Song of Venice* (1924), *Valencia* (1927), *Mon Paris* (1927) and the *Song of Arabia* (1928).

Of these the one about the English freighter was more like a military song while "Washington" was a school song. Others should be classed among those of modern category.

A large majority of those popular songs of the pre-Restoration days and Meiji era originated in the rural areas. Strictly speaking, they are folklore songs, favorite among the rural people. There are many of these folk songs of the olden days that are still in popular favor such as *Oiwake*, *Sado-Okesa*, *Yasuki-bushi*, *Kiso-bushi*, *Iso-bushi*, *Kushimoto-bushi*, *Ohara-bushi* and *Ise-Ondo*. These represent, incidentally, the key provinces from north to south; Sado, Yasuki, Kiso, Kushimoto, Ohara and Ise are the names of either towns or provinces.

As example of a popular song which has a strictly religious appeal may be mentioned *Goelka*. The whole is a series of a number of short songs in praise of Buddhist virtues and benevolence. It is usually sung by pilgrims that make a round of visits among the 83 temples as traditionally designated. A pilgrim, chanting this *Goelka* in a slow drone, timing the chant with a tiny bell, makes a somber picture. The custom of singing *Goelka* is studiously preserved among the devotees.

The China Affair brought about a radical change almost overnight. Every phase of life showed a wartime aspect. Songs that cheered "boys" at the front and steered those proceeding to the front became popular. It should be noted that there is not a single song that expresses hatred of the enemy. Among those that became the rage of the day

were the "Message from Shanghai," "My Pet Horse March" and the "Song of Camping." Simple and straight in wording, lively and pleasant in rhythm, "Thank You, Mr. Soldier," captivated the soldiers at the front and the folks at home. It is destined to enjoy a record popularity.

Juvenile Amusements

The question of juvenile amusements is claiming the most serious attention of the authorities concerned. This is especially true in regard to urban centers where the problem of physical welfare of children is regarded as of the utmost importance, on account of the various forms of mental and physical tension to which children are subjected in city life.

All parks and public gardens in Tokyo and other cities of any size in the country have playgrounds with as many facilities for recreation as possible. Zoological gardens, museums, "luna" parks and other amusement quarters in and around the cities are as much for the benefit of children as they are for that of grown-ups. Boys and girls under 14 years of age are not admitted to a movie show that caters to the adult patronage, and there are movie halls that screen films officially approved as suitable for minors.

The time-honored *Hina-matsuri* (the Dolls' Festival) for girls (March 3) and *Tango-no-Sekku* (the Boys' Festival, May 5) are still popular. The joy of flying a kite in the New Year season has long been denied the boys in cities on account of the net-work of telegraph and telephone wires overhead. However, quite a number of boys may be seen enjoying this fascinating pastime on the open grounds at the parks. City girls do not fare any better in playing the age-old battledore games during the same season because of the danger from traffic.

Minors share the joy of almost everything that their elders enjoy, only in a more or less modified form. They are conspicuous in hiking, swimming, and in most other sports.

A new feature in the line of juvenile amusement was introduced in recent years in the shape of *Kami-Shibai* (paper-theater). An itinerant showman goes round alleys and side streets, carrying a frame of about 14 x 1 ft. on a tripod. On the frame is put a num-

ber of pictures in succession, describing a series of exciting scenes of some well-known story. As the showman tells the story, he puts on the pictures one by one, illustrating the story. Each child pays a penny to the showman at the end of the show.

The *Kami-shibai* appealed to the youngsters so much (especially those in urban districts) that the authorities had to consider its moral effect upon the young people, and since the outbreak of the China Affair, it is put under strict control, many of these showmen disappearing to enter better occupations.

Cormorant Fishing

Cormorant-fishing always takes place at night and by torch-light. The method pursued is as follows: There are four men in each boat. One at the stern manages the craft. In the bow stands the master called *ujo*, distinguished by the peculiar hat of his rank, and handling no fewer than 12 trained birds with the skill and coolness that have made this fishing method on the Nagara river so world famous. *Amidships* is another fisher, of the second grade, who handles four birds only.

Between them is the fourth man, called *kako*, from the bamboo striking instrument of that name, with which he makes the clatter necessary for keeping the birds up to their work; he also encourages them by shouts and cries, looks after spare apparatus, etc., and is ready to give aid if required.

At the base of the neck of each cormorant is a metal ring, drawn tight enough to prevent marketable fish from passing below it, but at the same time time loose enough—for it is never removed—to admit the smaller prey, which serves as food. Round the body

is a cord, with a short strip of stiffish whale-bone attached at the middle of the back by which the bird may be conveniently lowered into the water or lifted out when at work; and to this whalebone is looped a thin rein of spruce fiber, 12 feet long, in preference to a string so as to minimize the chance of entanglement.

When the fishing-ground is reached, the master lowers his 12 birds one by one into the stream and gathers their reins into his left hand, manipulating the latter thereafter with his right as occasion requires. No. 2 does the same with his four birds; the *kako* starts in with his volleys of noise; and forthwith the cormorants set to their work in the heartiest and jolliest way, diving and ducking with wonderful swiftness as the astonished fish come flocking toward the blaze of light.

The master must handle his 12 strings so deftly that, let the birds dash hither and thither as they will, there shall be no impediment or fouling. He must have his eyes everywhere and his hands following his eyes. Specially, he must be on the look-out for the moment when any of his flock is gorged,—a fact generally made known by the bird itself, which then swims about in a foolish, helpless way, with its head and swollen neck erect.

Thereupon, the master, shortening in on that bird, lifts it aboard, forces its bill open with his left hand, which still holds the rest of the line, squeezes out the fish with his right, and starts the creature off on a fresh foray,—all this with such admirable dexterity and quickness that the 11 birds still bustling about have scarce time to get things into a tangle, and in another moment the whole team is again perfectly in hand.

CALENDAR OF ANNUAL EVENTS

Few countries, if any, possess more ceremonies and more festivities than Japan. An actual knowledge of them, especially their origin will reveal most of them to be delightful. In spite of the modern garb Japan wears today the life of the present-day Japan is still associated with many picturesque customs and poetical sentiments of Old Japan, which afford a glimpse into the days of feudalism.

Below is given in chronological order a list of important annual events in Japan, including ceremonies, festivals and other national customary observances. (Dates of festivals of representative shrines are given in Chapter, XXIX, Religion.)

January

January 1st. New Year's Day—New Year's Day means as much to the Japa-

ese as Christmas means to Western peoples, or probably more. It marks the beginning of new life in an atmosphere of quiet and gaiety, leisure and pleasure. It is a time to forget the cares of the past year and enjoy feasts and indulge in all sorts of amusement in celebration of the coming good and lucky year. The homes are decorated, both inside and outside; the people are clad in their best clothes, and they all look happy.

The Imperial Household observes a religious ceremony called *Shihohai* (worshipping in four directions) at the Imperial Sanctuary according to Shinto rites. The Emperor officiates in person, offering prayers to the gods for the peace and prosperity of the Empire. New Year's Day is one of the four most important national holidays of Japan, the others being the Imperial Birthday celebration, *Kigensetsu*, commemorating the founding of the Empire (Feb. 11) and *Meijisetsu*, in honor of the birthday of Emperor Meiji (Nov. 3).

The time-honored custom of worshipping the New Year's sun-rise at shrine compounds situated in the "lucky direction" of the year is widely observed from the traditional belief that so doing will bring good luck. The compound of the Meiji Shrine in Tokyo, for instance, is always filled with worshippers at dawn on New Year's Day. Ceremonies celebrating the New Year are also observed at all Shinto shrines throughout the country. On this day and the following two days people call on their relatives and friends and exchange New Year greetings.

The first day of each month is set aside as the "*Ko-A Hōkō Bi*," or the Day of Service for the Promotion of East Asia, on which the nation pray for the souls of soldiers and sailors and for those who are at the front.

2nd. Beginning of Work—This day is known as *'shigoto hajime'* or beginning of work and is marked with ceremonies for the beginning of all sorts of activities which are to be executed properly and well in the right spirit, in the hope that everything will go on in the same happy way for the rest of the year.

On the night of the second day, people were supposed, in ancient times, to dream the first lucky dream of the year. To inspire such a dream, pictures representing the Seven Gods of Fortune were sold in the streets, to be placed under the pillow so that the sleeper

might dream a desired dream. This custom has almost practically disappeared.

3rd. *Genshi-sai*, a national holiday, celebrating the auspicious origin of the Imperial Throne at the beginning of the year, is observed on the third day before the Imperial Sanctuary in the Palace. The ceremony is attended by the Emperor, members of the Imperial family, Princes and Princesses of the Blood, high officials of the government and members of the peerage. In the morning the front of the *Nijubashi*, the bridge at the main entrance to the Imperial Palace, presents a glittering scene as the dignitaries of the nation arrive at the palace in their State uniforms to participate in the court function. The New Year holidays come to an end on this day.

4th. Functions Resumed—All normal functions of the State are resumed on this day and government and private offices re-open. The Ministers of State make various important reports to the Emperor, and the Minister of the Imperial Household also gives an account of the ceremonies performed at the Grand Shrine of Ise and the other government-managed shrines on the occasion of the New Year.

5th. The *Shinnen Enka*, or New Year Banquet, is held at the *Homēi Hall* of the Imperial Palace, where the Emperor and Empress give a banquet to the Princes and Princesses of the Blood, Ministers of State, foreign diplomatic representatives and a large number of other dignitaries. The people in general also hold New Year parties.

One of the most interesting features of Tokyo life on this day is the festival of the *Sutengu* shrine at *Ningyo-cho*. Here, right in the heart of the modern capital, a glimpse of old Japan reveals itself.

6th. Tokyo fire-brigades assemble in an open space in front of the *Nijubashi* for the New Year parade and give acrobatic performances on fireladders. The performance of acrobatics was initiated in olden days in Yedo to reassure the public by demonstrating the efficiency of firemen when confronted with danger. This firemen's parade is no more.

Cold Season begins—The so-called '*kan*,' or cold season, begins its conventional period of four weeks. The cold season is divided into two stages, the period of '*shokan*,' or lesser cold, and

the period of '*daikan*,' or greater cold. During the period many male apprentices and artisans devoted to their work go out thinly clad in the evening to worship at their favorite temples, having the traditional belief that divine power invoked by their enthusiasm will make them proficient in their callings. They go to the well in the temple compounds and pour cold water over their bodies to purify themselves before worshipping at the temples. The rite is practised for the whole period every evening without a break, irrespective of weather conditions. Such enthusiasts, dressed in white clothes and usually with tinkling bells hanging over their loins, can be seen in the streets during the cold season, running from temple to temple.

Decorations removed—All New Year decorations should be removed from the house fronts before nightfall, as the main New Year celebrations come to an end.

7th. The Seven Herbs—On this day, known as '*nanakusa*' (seven herbs), people eat rice gruel mixed with seven kinds of herbs. This custom originated in the days of the threatened Mongolian invasions under Kublai Khan. The herbs were deemed to give strength to the Japanese soldiers, and they are now supposed to give strength to all consumers against the nation's enemies. This custom is fast dying out.

8th. Military Review—The Emperor reviews the troops of the Imperial Bodyguard at the *Yoyogi* parade ground. The public may witness the review.

10th. The *Kompira* Shrine holds its festival on this day. The shrine is located at *Toranomon* in *Shiba*, Tokyo. A feature of the festival is a fair at which many talismans are sold.

Festival of Ebisu. Ebisu is one of the seven deities of luck and very popular among the merchant class. The festival takes place at the Ebisu shrines in *Keninji* Temple, Kyoto; at *Imamiya*, Osaka, and other places, and shops hold special bazaars.

Second Sunday. The *Kodokwan*, the celebrated judo training institution in *Koishikawa*, observes the ceremony of beginning judo practice for the year. The greatest experts in the art of self-defence participate in the ceremony, at which the finest matches of the year are seen.

12th. *Sumo* (Japanese wrestling)—

The semi-annual tournaments of the Japan Wrestling Association are held at the *Kokugikan* amphitheater at *Ryogoku*, Tokyo, in January and May. Each tournament lasts for 15 days. (See Chapter XXXV.)

15th and 16th. Extra holidays for apprentices and servants called '*yabu-iri*' (return to country homes)—in old days apprentices and servants were given only two day's holidays a year, January 15 or 16 and July 15 or 16. Nowadays they are given at least one holiday a month by law, but in addition the old holiday-dates are still adhered to.

February

February 1st. There are people, usually in the country, who adhere either to the lunar calendar or one called "one month behind," and those observing one month behind calendar celebrate their New Year this day.

3rd or 4th. '*Setsubun*,' or change of season, on which date winter comes to an end theoretically and spring begins according to the lunar calendar. '*Mamémaki*,' or the bean-throwing ceremony, is widely practised throughout the country. People scatter beans in an attempt to drive out all the evil spirits in the house and call in good luck. The priests of leading shrines and temples observe this custom in the presence of thousands of worshippers. Usually popular actors and wrestlers are employed as bean-throwers.

11th. *Kigensetsu*, commemorating the accession in 660 B.C. of the first Emperor of Japan to the Throne, is one of the most important in the Japanese calendar. The Emperor observes elaborate ceremonies in front of the Imperial Sanctuary, attended by the Empress, Princes and Princesses of the Blood, court functionaries and high officials of the government, and peers. An Imperial luncheon is given at the *Homēi Hall* of the Palace, to which are invited the Princes and Princesses of the Blood, State Ministers, members of the foreign diplomatic corps, etc.

March

March 3rd. *Hina Matsuri* or Girls' Doll Festival is sometimes known as the peach festival, because it is associated with the peach blossoms which begin to open about this time. All families place decorated doll shelves in the guest rooms or alcoves with a set of dolls and

accessories on them. The set of dolls is supposed to represent a miniature Court of ancient days with the Emperor, Empress, and their retainers. Some of the sets in wealthy families are very valuable, costing several hundred yen each. Dolls are displayed for sale at department stores and stalls for some weeks before the arrival of this festival. Considerable religious significance was originally attached to the doll festival, but later it became a mere pastime for children. It is said by some that the custom encourages happy family life, and by others that it encourages the spirit of filial piety and loyalty. Scholars declare that the custom originated during the reign of the Emperor Tsuchimikado (1109-1207).

6th. The Empress's Birthday—This day is known in Japanese as Chikyu-sétai, and is a holiday for girls' schools.

10th. The Army Day, the memorial day of the victory of Japanese forces at the Battle of Mukden in 1905.

18th-24th or 19th-25th. Higan, the Week of the Equinox, is a busy time for Buddhist families. Usually, all members of the family visit the family graveyard during the week, attend to the tombs and offer prayers to the spirits of their ancestors. Higan, literally translated, means "yonder shore," or Nirvana. Various vegetable foods specially prepared for the purpose, are offered to the dead and sent as presents to friends and relatives. All Buddhist temples in the country hold special services during the period. In Tokyo old-fashioned Buddhist believers make special pilgrimages to the images of the six-faced Amida Buddha at 18 temples situated in the hilly sections of the city and suburbs.

21st or 22nd. Vernal Equinox Festival—On this national holiday, which is called Shunki Koréi-sai, all schools and public buildings are closed. Shinto ritual services in memory of the Imperial ancestors and ancestresses are offered at the Imperial Sanctuary.

April

April 3rd. Anniversary of the demise of the Emperor Jimmu, national holiday—This day is the anniversary of the demise of the first Emperor Jimmu, who reigned over the country for 76 years. The Emperor performs an appropriate ceremony at the Imperial Sanctuary.

8th. Birthday of Gautama Buddha—This day, kept as the anniversary of the

birth of Gautama Buddha, is celebrated by all Buddhist temples throughout Japan. Leading temples arrange parades of young girls who are daughters of Buddhist families and hold memorial services in honor of the founder of their religion. Amacha, sweet tea, is freely given at the temples to all visitors.

29th. Emperor's Birthday—Commemorating the birthday of the 124th Ruling Emperor of Japan. A service is held at all elementary and second grade schools in Japan. At the Imperial Court the Emperor and Empress hold special ceremonies at the Imperial Sanctuary, offering prayers to the spirits of the Imperial ancestors for the peace and prosperity of the Empire. After the function, the Emperor reviews the army at the Yoyogi Parade-ground. An Imperial banquet is held, to which high officials of the government and foreign diplomats are invited.

30th. Semi-Annual Festival of the Yasukuni Shrine on Kudan hill, Tokyo, dedicated to the spirits of the officers and men of the army and navy and others who died fighting for their country in the wars since the Meiji Restoration, lasts for 3 days, beginning on April 30.

May

5th. Boys' Festival—This day is dedicated to the boys of Japan. All Japanese families having sons observe this classic festival. Appropriate dolls are on display in the alcoves of the guest rooms of the families, the festival being intended to bring health, success and prosperity to the boys. The sets of dolls displayed represent popular heroes of the Empire. The custom is of several centuries' standing and originated in a desire to encourage a martial spirit in boys. Large paper or cloth carp, often several yards long, are hoisted above the houses, symbolizing the idea that the sons of the families will be as strong as the spirited carp trying to swim up a waterfall.

15th. Aoi Matsuri in honor of Kamo Shrines in Kyoto. The procession starts from the Kyoto Imperial Palace and is famous as representing one of the oldest types of festivals in Japan.

27th. The Navy Day, the memorial day of the victory of the Imperial Navy at the Battle of the Japan Sea in 1905.

June

June 1st. Ayu fishing season—The seasonal ban on Ayu fishing is formally

lifted on this day. Anglers in Tokyo flock to the Tama and Sagami rivers to catch ayu, or sweet trout, a fish noted for its fragrance and delicious taste. A feature of the season is the picturesque cormorant fishing on the Nagara near Nagoya. (See "Cormorant Fishing" at the end of the section "Entertainments.")

17th. Annual Festival of the Great Shrine of Isé, Miyé prefecture, and the Itsukushima Shrine at Miyajima, Inland Sea.

July

July 1st. Season for climbing Mount Fuji—A service is held at the Sengen Shrine on top of the sacred peak.

7th. Feast of Tanabato—This evening the Weaving-Lady identified with the Star Vega meets her lover the Cowherd or the Star Altair on the other side of the Heavenly River (Milky Way) on the only occasion in the whole year, according to tradition. This festival of the seventh eve of the seventh month is celebrated by some although the custom has of recent years been more or less neglected in Tokyo and other cities.

13th-15th. O-Bon Festival—During the 'o-bon,' or feast of lanterns, tradition says that the spirits of the family ancestors and other dead members of the family visit the family, and due welcome is given them according to Buddhist rites. The family tombs are visited and vegetable sacrifices are offered. People make small bonfires of stripped hemp stalks at their house fronts, and light lanterns to guide the spirits of their ancestors into their homes.

Bon Odori, or dance of the 'bon' season, is a simple folk-dance which is given in the compounds of temples or elsewhere in the rural districts, under the light of lanterns.

15th and 16th. Extra holidays for apprentices and servants—Semi-annual holidays are given apprentices and servants on either of these two days, as on January 15 and 16.

17th. Annual fête of Gion Shrine in Kyoto, a picturesque shrine festival, lasts for a week. This fête is characterized by an animated procession bearing "Yamahoko" (procession cars) of all sorts of shapes and designs decorated with old draperies.

Last Saturday. On a Saturday in the latter part of the month, Ryogoku Kawabiraki, or the celebration of the opening

of the River Sumida in Tokyo takes place at Ryogoku Bridge. A grand display of fireworks attracts hundreds of thousands of spectators.

August

August 4th. Annual festival of the Kitano Shrine in Kyoto.

16th. Annual Bon-fire Fête on Mount Nyoj in Kyoto.

19th. Lantern Fête on Mount Atago in Kyoto.

September

September 1st. Memorial services for those who were killed in the great earthquake and fire of 1923 are held at the Earthquake Memorial Hall in Honjo on the bank of the Sumida River, Tokyo.

13th. Festivals of Kanda Myojin and Hikawa Shrines in Tokyo.

17th and 18th. Festival of the Great Shrine of Isé and the Toyokuni Shrine in Kyoto.

20th. Week of the equinox begins—the autumn 'higan' begins on September 20. As during the spring equinoctial week, Buddhist temples present busy scenes.

23rd or 24th. Festival of the Autumnal Equinox—A Shinto festival in memory of the Imperial ancestors is performed at the Imperial Palace, a national holiday.

26th. Moon-viewing Festival—The day of moon-viewing falls on or around this date (August 15th by the lunar calendar). Before twilight sets in, the house-wife brings a table to the veranda where it can catch the moon beams and spreads upon it a feast in honor of the moon. A vase containing autumnal flowers are placed on the left side of the table. As the moon rises, the members of the family sit around the table in the moonlight and spend the evening in merry-making.

October

October 10th. Annual fête of the Kotohira Shrine at Kotohira, Kagawa prefecture and also of similar shrines in Tokyo and elsewhere.

13th. Anniversary of the death of St. Buddhist demonstrations in Japan is held on the evening of the 12th, and the following day at the Hommonji temple at Ikégami, Tokyo, to commemorate the anniversary of the death of St. Nichiren—One of the most elaborate Nichiren, founder of the Nichiren sect