

EVOLUTION *of*  
THE JAPANESE

SIDNEY L. GULICK



EVOLUTION



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EVOLUTION OF THE JAPANESE

THE GROWTH OF THE  
KINGDOM OF GOD

BY  
SIDNEY L. GULICK, M.A.

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EVOLUTION OF THE  
JAPANESE

*SOCIAL AND PSYCHIC*

BY  
SIDNEY L. GULICK, M. A.

*Missionary of the American Board  
in Japan*



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### PREFACE

THE present work is an attempt to interpret the characteristics of modern Japan in the light of social science. It also seeks to throw some light on the vexed question as to the real character of so-called race-nature, and the processes by which that nature is transformed. If the principles of social science here set forth are correct, they apply as well to China and India as to Japan, and thus will bear directly on the entire problem of Occidental and Oriental social intercourse and mutual influence.

The core of this work consists of addresses to American and English audiences delivered by the writer during his recent furlough. Since returning to Japan, he has been able to give but fragments of time to the completion of the outlines then sketched, and though he would gladly reserve the manuscript for further elaboration, he yields to the urgency of friends who deem it wise that he delay no longer in laying his thought before the wider public.

To Japanese readers the writer wishes to say that although he has not hesitated to make statements painful to a lover of Japan, he has not done it to condemn or needlessly to criticise, but simply to make plain what seem to him to be the facts. If he has erred in his facts or if his interpretations reflect unjustly on the history or spirit of Japan, no one will be more glad than he for corrections. Let the Japanese be assured that his ruling motive, both in writing about Japan and in spending his life in this land, is profound love for the Japanese people. The term "native" has been freely used because it is the only natural correlative for "foreign." It may be well to say that neither the one nor

the other has any derogatory implication, although anti-foreign natives, and anti-native foreigners, sometimes so use them.

The indebtedness of the writer is too great to be acknowledged in detail. But whenever he has been conscious of drawing directly from any author for ideas or suggestions, effort has been made to indicate the source.

Since the preparation of the larger part of this work several important contributions to the literature on Japan have appeared which would have been of help to the writer, could he have referred to them during the progress of his undertaking. Rev. J. C. C. Newton's "Japan: Country, Court, and People"; Rev. Otis Cary's "Japan and Its Regeneration"; and Prof. J. Nitobe's "Bushido: The Soul of Japan," call for special mention. All are excellent works, interesting, condensed, informative, and well-balanced. Had the last named come to hand much earlier it would have received frequent reference and quotation in the body of this volume, despite the fact that it sets forth an ideal rather than the actual state of Old Japan.

Special acknowledgment should be made of the help rendered by my brothers, Galen M. Fisher and Edward L. Gulick, and by my sister, Mrs. F. F. Jewett, in reading and revising the manuscript. Acknowledgment should also be made of the invaluable criticisms and suggestions in regard to the general theory of social evolution advocated in these pages made by my uncle, Rev. John T. Gulick, well known to the scientific world for his contributions to the theory as well as to the facts of biological evolution.

S. L. G.

MATSUYAMA, JAPAN.

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## INTRODUCTION.

THE tragedy enacted in China during the closing year of the nineteenth century marks an epoch in the history of China and of the world. Two world-views, two types of civilization met in deadly conflict, and the inherent weakness of isolated, belated, superstitious and corrupt paganism was revealed. Moreover, during this, China's crisis, Japan for the first time stepped out upon the world's stage of political and military activity. She was recognized as a civilized nation, worthy to share with the great nations of the earth the responsibility of ruling the lawless and backward races.

The correctness of any interpretation as to the significance of this conflict between the opposing civilizations turns, ultimately, on the question as to what is the real nature of man and of society. If it be true, as maintained by Prof. Le Bon and his school, that the mental and moral character of a people is as fixed as its physiological characteristics, then the conflict in China is at bottom a conflict of races, not of civilizations.

The inadequacy of the physiological theory of national character may be seen almost at a glance by a look at Japan. Were an Oriental necessarily and unchangeably Oriental, it would have been impossible for Japan to have come into such close and sympathetic touch with the West.

The conflict of the East with the West, however, is not an inherent and unending conflict, because it is not racial, but civilizational. It is a conflict of world-views and systems of thought and life. It is a conflict of heathen and Christian civilizations. And the conflict will come to an end as soon as, and in proportion as, China awakes from her blindness and begins to build