

ganization of the state supplied Japan with those new intellectual variations which were essential to the higher development of her own national unity.

A further point of importance is the fact that at the very time that the West applied this pressure and supplied Japan with these political ideals she also put within her reach the material instruments which would enable her to carry them into practice. I refer to steam locomotion by land and sea, the postal and telegraphic systems of communication, the steam printing press, the system of popular education, and the modern organization of the army and the navy. These instruments Japan made haste to acquire. But for these, the rapid transformation of Old Japan into New Japan would have been an exceedingly long and difficult process. The adoption of these tools of civilization by the central authority at once gave it an immense superiority over any local force. For it could communicate speedily with every part of the Empire, and enforce its decisions with a celerity and a decisiveness before unknown. It became once more the actual head of the nation.

We have thus reached the explanation of one of the most astonishing changes in national attitude that history has to record, and the new attitude seems such a contradiction of the old as to be inexplicable, and almost incredible. But a better knowledge of the facts and a deeper understanding of their significance will serve to remove this first impression.

What, then, did the new government do? It simply said, "For us to drive out these foreigners is impossible; but neither is it desirable. We need to know the secrets of their power. We must study their language, their science, their machinery, their steamboats, their battle-ships. We must learn all their secrets, and then we shall be able to turn them out without difficulty. Let us therefore restrict them carefully to the treaty ports, but let us make all the use of them we can."

This has virtually been the national policy of Japan ever since. And this policy gained the acceptance of the people as a whole with marvelous readiness, for a reason which few foreigners can appreciate. Had this

policy been formulated and urged by the Tokugawa rulers, there is no probability that it would have been accepted. But because it was, ostensibly at least, the declared will of the Emperor, loyalty to him, which in Japan is both religion and patriotism, led to a hearty and complete acceptance which could hardly have been realized in any other land. During the first year of his "enlightened" rule (1868), the Emperor gave his sanction to an Edict, the last two clauses of which read as follows:

"The old, uncivilized way shall be replaced by the eternal principles of the universe.

"The best knowledge shall be sought throughout the world, so as to promote the Imperial welfare."

It is the wide acceptance of this policy, which, however, is in accord with the real genius of the people, that has transformed Japan. It has sent hundreds of its young men to foreign lands to learn and bring back to Japan the secrets of Western power and wealth; it has established roads and railways, postal and telegraphic facilities, a public common-school system, colleges and a university in which Western science, history, and languages have been taught by foreign and foreign-trained instructors; daily, weekly, and monthly papers and magazines; factories, docks, drydocks; local and foreign commerce; representative government—in a word, all the characteristic features of New Japan. The whole of New Japan is only the practical carrying out of the policy adopted at the beginning of the new era, when it was found impossible to cast out the foreigners by force. Brute force being found to be out of the question, resort was thus made to intellectual force, and with real success.

The practice since then has not been so much to retain the foreigner as to learn of him and then to eliminate him. Every branch of learning and industry has proved this to be the consistent Japanese policy. No foreigner may hope to obtain a permanent position in Japanese employ, either in private firms or in the government. A foreigner is useful not for what he can do, but for what he can teach. When any Japanese can do

his work tolerably well, the foreigner is sure to be dropped.

The purpose of this volume does not require of us a minute statistical statement of the present attainments of New Japan. Such information may be procured from Henry Norman's "Real Japan," Ransome's "Japan in Transition," and Newton's "Japan: Country, Court, and People." It is enough for us to realize that Japan has wholly abandoned or profoundly modified all the external features of her old, her distinctively Oriental civilization and has replaced them by Occidental features. In government, she is no longer arbitrary, autocratic, and hereditary, but constitutional and representative. Town, provincial, and national legislative assemblies are established, and in fairly good working order, all over the land. The old feudal customs have been replaced by well codified laws, which are on the whole faithfully administered according to Occidental methods. Examination by torture has been abolished. The perfect Occidentalization of the army, and the creation of an efficient navy, are facts fully demonstrated to the world. The limited education of the few—and in exclusively Chinese classics—has given place to popular education. Common schools number over 30,000, taught by about 100,000 teachers (4278 being women), having over 4,500,000 pupils (over 1,500,000 being girls). The school accommodation is insufficient; it is said that 30,000 additional teachers are needed at once. Middle and high schools throughout the land are rejecting nearly one-half of the student applicants for lack of accommodation.

Feudal isolation, repression, and seclusion have given way to free travel, free speech, and a free press. Newspapers, magazines, and books pour forth from the universal printing press in great profusion. Twenty dailies issue in the course of a year over a million copies each, while two of them circulate 24,000,000 and 21,000,000 copies, respectively.

Personal, political, and religious liberty has been practically secure now for over two decades, guaranteed by the constitution, and enforced by the courts.

Chinese medical practice has largely been replaced by that from the West, although many of the ignorant classes still prefer the old methods. The government enforces Western hygienic principles in all public matters, with the result that the national health has improved and the population is growing at an alarming rate. While in 1872 the people numbered 33,000,000, in 1898 they numbered 45,000,000. The general scale of living for the common people has also advanced conspicuously. Meat shops are now common throughout the land—a thing unknown in pre-Meiji times—and rice, which used to be the luxury of the wealthy few, has become the staple necessity of the many.

Postal and telegraph facilities are quite complete. Macadamized roads and well-built railroads have replaced the old footpaths, except in the most mountainous districts. Factories of many kinds are appearing in every town and city. Business corporations, banks, etc., which numbered only thirty-four so late as 1864 are now numbered by the thousand, and trade flourishes as in no previous period of Japanese history. Instead of being a country of farmers and soldiers, Japan is to-day a land of farmers and merchants. Wealth is growing apace. International commerce, too, has sprung up and expanded phenomenally. Japanese merchant steamers may now be seen in every part of the world.

All these changes have taken place within about three decades, and so radical have they been,—so productive of new life in Japan,—that some have urged the re-writing of Japanese history, making the first year of Meiji (1868) the year one of Japan, instead of reckoning from the year in which Jimmu Tenno is said to have ascended the throne, 2560 years ago (B. C. 660).

The way in which Japanese regard the transformations produced by the "restoration" of the present Emperor, upon the overthrow of the "Bakufu," or "Curtain Government," may be judged from the following graphic paragraph from *The Far East*:

"The Restoration of Meiji was indeed the greatest of revolutions that this island empire ever underwent.

Its magic wand left nothing untouched and unchanged. It was the Restoration that overthrew the Tokugawa Shogunate, which reigned supreme for over two centuries and a half. It was the Restoration that brought us face to face with the Occidentals. It was the Restoration that pulled the demigods of the Feudal lords down to the level of the commoners. It was the Restoration that deprived the samurai of their fiefs and reduced them to penury. It was the Restoration that taught the people to build their houses of bricks and stones and to construct ships and bridges of iron instead of wood. It was the Restoration that informed us that eclipses and comets are not to be feared, and that earthquakes are not caused by a huge cat-fish in the bottom of the earth. It was the Restoration that taught the people to use the "drum-backing" thunder as their messenger, and to make use of the railroad instead of the palanquin. It was the Restoration that set the earth in motion, and proved that there is no rabbit in the moon. It was the Restoration that bestowed on Socrates and Aristotle the chairs left vacant by Confucius and Mencius. It was the Restoration that let Shakespeare and Goethe take the place of Bakin and Chikamatsu. It was the Restoration that deprived the people of the swords and topknots. In short, after the Restoration a great change took place in administration, in art, in science, in literature, in language spoken and written, in taste, in custom, in the mode of living, nay in everything" (p. 541).

A natural outcome of the Restoration is the exuberant patriotism that is so characteristic a feature of New Japan. The very term "ai-koku-shin" is a new creation, almost as new as the thing. This word is an incidental proof of the general correctness of the contention of this chapter that true nationality is a recent product in Japan. The term, literally translated, is "love-country heart"; but the point for us to notice particularly is the term for country, "koku"; this word has never before meant the country as a whole, but only the territory of a clan. If I wish to ask a Japanese

what part of Japan is his native home, I must use this word. And if a Japanese wishes to ask me which of the foreign lands I am a native of, he must use the same word. The truth is that Old Japan did not have any common word corresponding to the English term, "My country." In ancient times, this could only mean, "My clan-territory." But with the passing away of the clans the old word has taken on a new significance. The new word, "ai-koku-shin," refers not to love of clan, but to love of the whole nation. The conception of national unity has at last seized upon the national mind and heart, and is giving the people an enthusiasm for the nation, regardless of the parts, which they never before knew. Japanese patriotism has only in this generation come to self-consciousness. This leads it to many a strange freak. It is vociferous and imperious, and often very impractical and Chauvinistic. It frequently takes the form of uncompromising disdain for the foreigner, and the most absolute loyalty to the Emperor of Japan; it demands the utmost respect of expression in regard to him and the form of government he has graciously granted the nation. The slightest hint or indirect suggestion of defect or ignorance, or even of limitation, is most vehemently resented.

A few illustrations of the above statements from recent experience will not be out of place. In August, 1891, the Minister of Education, Mr. Y. Osaki, criticising the tendency in Japan to pay undue respect to moneyed men, said, in the course of a long speech, "You Japanese worship money even more reverently than the Americans do. If you had a republic as they have, I believe you would nominate an Iwazaki or a Mitsui to be president, whereas they don't think of nominating a Vanderbilt or a Gould." It was not long before a storm was raging around his head because of this reference to a republican form of government as a possibility in Japan. The storm became so fierce that he was finally compelled to resign his post and retire, temporarily, from political life.

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conduct of the educational department after the New Treaties should come into force. The most important question was whether foreigners should be allowed to have a part in the education of Japanese youth. The general argument, and that which prevailed, was that this should not be allowed lest the patriotism of the children be weakened. So far as appears but one voice was raised for a more liberal policy. Mr. Y. Kamada maintained that "patriotism in Japan was the outcome of foreign intercourse. Patriotism, that is to say, love of country—not merely of fief—and readiness to sacrifice everything for its sake, was a product of the Meiji era."

In 1891 a teacher in the Kumamoto Boys' School gave expression to the thought in a public address that, as all mankind are brothers, the school should stand for the principle of universal brotherhood and universal goodwill to men. This expression of universalism was so obnoxious to the patriotic spirit of so large a number of the people of Kumamoto Ken, or Province, that the governor required the school to dismiss that teacher. There is to-day a strong party in Japan which makes "Japanism" their cry; they denounce all expressions of universal good-will as proofs of deficiency of patriotism. There are not wanting those who see through the shallowness of such views and who vigorously oppose and condemn such narrow patriotism. Yet the fact that it exists to-day with such force must be noted and its natural explanation, too, must not be forgotten. It is an indication of self-conscious nationality.

That this love of country, even this conception of country, is a modern thing will appear from two further facts. Until modern times there was no such thing as a national flag. The flaming Sun on a field of white came into existence as a national flag only in 1859. The use of the Sun as the symbol for the Emperor has been in vogue since 700 A. D., the custom having been adopted from China. "When in 1859 a national flag corresponding to those of Europe became necessary, the Sun Banner naturally stepped into the vacant place."*

The second fact is the recent origin of the festival

* "Things Japanese," p. 156.

known as "Kigensetsu." It occurs on February 11 and celebrates the alleged accession of Jimmu Tenno, the first Emperor of Japan, to the throne 2560 years ago (660 B. C.). The festival itself, however, was instituted by Imperial decree ten years ago (1890).

The transformation which has come over Japan in a single generation requires interpretation. Is the change real or superficial? Is the new social order "a borrowed trumpery garment, which will soon be rent by violent revolutions," according to the eminent student of racial psychology, Professor Le Bon, or is it of "a solid nature" according to the firm belief of Mr. Stanford Ransome, one of the latest writers on Japan?

This is the problem that will engage our attention more or less directly throughout this work. We shall give our chief thought to the nature and development of Japanese racial characteristics, believing that this alone gives the light needed for the solution of the problem.*

* Let not the reader gather from the very brief glance at the attainments of New Japan, that she has overtaken the nations of Christendom in all important respects; for such is far from the case. He needs to be on his guard not to overestimate what has been accomplished.