V

JAPANESE SENSITIVENESS TO ENVIRONMENT

WITH this chapter we begin a more detailed study of Japanese social and psychic evolution. We shall take up the various characteristics of the race and seek to account for them, showing their origin in the peculiar nature of the social order which so long prevailed in Japan. This is a study of Japanese psychogenesis. The question to which we shall continually return is whether or not the characteristic under consideration is inherent and congenital and therefore inevitable. Not only our interpretation of Japanese evolution, past, present, and future, but also our understanding of the essential nature of social evolution in general, depends upon the answer to this question.

We naturally begin with that characteristic of Japanese nature which would seem to be more truly congenital than any other to be mentioned later. I refer to their sensitiveness to environment. More quickly than most races do the Japanese seem to perceive and adapt themselves to changed conditions.

The history of the past thirty years is a prolonged illustration of this characteristic. The desire to imitate foreign nations was not a real reason for the overthrow of feudalism, but there was, rather, a more or less conscious feeling, rapidly pervading the whole people, that the feudal system would be unable to maintain the national integrity. As intimated, the matter was not so much reasoned out as felt. But such a vast illustration is more difficult to appreciate than some individual instances, of which I have noted several.

During a conversation with Drs. Forsythe and Dale,

of Cambridge, England, I asked particularly as to their experience with the Japanese students who had been there to study. They both remarked on the fact that all Japanese students were easily influenced by those with whom they customarily associated; so much so that, within a short time, they acquired not only the cut of coats and trousers, but also the manner and accent, of those with whom they lived. It was amusing, they said, to see what transformations were wrought in those who went to the Continent for their long vacations. From France they returned with marked French manners and tones and clothes, while from Germany they brought the distinctive marks of German stiffness in manner and general bearing. It was noted as still more curious that the same student would illustrate both variations, provided he spent one summer in Germany and another in France.

Japanese sensitiveness is manifested in many unexpected ways. An observant missionary lady once remarked that she had often wondered how such unruly, self-willed children as grow up under Japanese training, or its lack, finally become such respectable members of society. She concluded that instead of being punished out of their misbehaviors they were laughed out of them. The children are constantly told that if they do so and so they will be laughed at—a terrible thing.

The fear of ridicule has thus an important sociological function in maintaining ethical standards. Its power may be judged by the fact that in ancient times when a samurai gave his note to return a borrowed sum, the only guarantee affixed was the permission to be laughed at in public in case of failure. The Japanese young man who is making a typewritten copy of these pages for me says that, when still young, he heard an address to children which he still remembers. The speaker asked what the most fearful thing in the world was. Many replies were given by the children—"snakes," "wild beasts," "fathers," "gods," "ghosts," "demons," "Satan," "hell," etc. These were admitted to be fearful, but the speaker told the children that one other thing was to be more feared than all else, namely,

"to be laughed at." This speech, with its vivid illustrations, made a lasting impression on the mind of the boy, and on reading what I had written he realized how powerful a motive fear of ridicule had been in his own life; also how large a part it plays in the moral education of the young in Japan.

Naturally enough this fear of being laughed at leads to careful and minute observation of the clothing, manners and speech of one's associates, and prompt conformity to them, through imitation. The sensitiveness of Japanese students to each new environment is thus easily understood. And this sensitiveness to environment has its advantages as well as its disadvantages. I have already referred to the help it gives to the establishment of individual conformity to ethical standards. The phenomenal success of many reforms in Japan may easily be traced to the national sensitiveness to foreign criticism. Many instances of this will be given in the course of this work, but two may well be mentioned at this point. According to the older customs there was great, if not perfect, freedom as to the use of clothing by the people. The apparent indifference shown by them in the matter of nudity led foreigners to call the nation uncivilized. This criticism has always been a galling one, and not without reason. In many respects their civilization has been fully the equal of that of any other nation; yet in this respect it is true that they resembled and still do resemble semi-civilized peoples. In response to this foreign criticism, however, a law was passed, early in the Meiji era, prohibiting nudity in cities. The requirement that public bathing houses be divided into two separate compartments, one for men and one for women, was likewise due to foreign opinion. That this is the case may be fairly inferred from the fact that the enforcement of these laws has largely taken places where foreigners abound, whereas, in the interior towns and villages they receive much less attention. It must be acknowledged, however, that now at last, twenty-five years after their passage, they are almost everywhere beginning to be enforced by the authorities.

My other illustration of sensitiveness to foreign opinion is the present state of Japanese thought about the management of Formosa. The government has been severely criticised by many leading papers for its blunders there. But the curious feature is the constant reference to the contempt into which such mismanagement will bring Japan in the sight of the world—as if the opinion of other nations were the most important issue involved, and not the righteousness and probity of the government itself. It is interesting to notice how frequently the opinion of other nations with regard to Japan is a leading thought in the mind of the people.

In this connection the following extract finds its natural place:

"In a very large number of schools throughout the country special instructions have been given to the pupils as to their behavior towards foreigners. From various sources we have culled the following orders bearing on special points, which we state as briefly as possible.

"(1) Never call after foreigners passing along the streets or roads.

"(2) When foreigners make inquiries, answer them politely. If unable to make them understand, inform the police of the fact.

"(3) Never accept a present from a foreigner when there is no reason for his giving it, and never charge him anything above what is proper.

"(4) Do not crowd around a shop when a foreigner is making purchases, thereby causing him much annoyance. The continuance of this practice disgraces us as a nation.

"(5) Since all human beings are brothers and sisters, there is no reason for fearing foreigners. Treat them as equals and act uprightly in all your dealings with them. Be neither servile nor arrogant.

"(6) Beware of combining against the foreigner and disliking him because he is a foreigner; men are to be judged by their conduct and not by their nationality.

"(7) As intercourse with foreigners becomes closer

and extends over a series of years, there is danger that many Japanese may become enamored of their ways and customs and forsake the good old customs of their forefathers. Against this danger you must be on your guard.

"(8) Taking off your hat is the proper way to salute a foreigner. The bending of the body low is not be commended.

"(9) When you see a foreigner be sure and cover up naked parts of the body.

"(10) Hold in high regard the worship of ancestors and treat your relations with warm cordiality, but do not regard a person as your enemy because he or she is a Christian.

"(11) In going through the world you will often find a knowledge of a foreign tongue absolutely essential.

"(12) Beware of selling your souls to foreigners and becoming their slaves. Sell them no houses or lands.

"(13) Aim at not being beaten in your competition with foreigners. Remember that loyalty and filial piety are our most precious national treasures and do nothing to violate them.

"Many of the above rules are excellent in tone. Number 7, however, which hails from Osaka, is somewhat narrow and prejudiced. The injunction not to sell houses to foreigners is, as the *Jiji Shimpo* points out, absurd and mischievous." *

The sensitiveness of the people also works to the advantage of the nation in the social unity which it helps to secure. Indeed I cannot escape the conviction that the striking unity of the Japanese is largely due to this characteristic. It tends to make their mental and emotional activities synchronous. It retards reform for a season, to be sure, but later it accelerates it. It makes it difficult for individuals to break away from their surroundings and start out on new lines. It leads to a general progress while it tends to hinder individual progress. It tends to draw back into the general current of national life those individuals who, under exceptional conditions, may have succeeded in breaking away from

* *Japan Mail*, September 30, 1899.

it for a season. This, I think, is one of the factors of no little power at work among the Christian churches in Japan. It is one, too, that the Japanese themselves little perceive; so far as I have observed, foreigners likewise fail to realize its force.

Closely connected with this sensitiveness to environment are other qualities which make it effective. They are: great flexibility, adjustability, agility (both mental and physical), and the powers of keen attention to details and of exact imitation.

As opposed to all this is the Chinese lack of flexibility. Contrast a Chinaman and a Japanese after each has been in America a year. The one to all appearances is an American; his hat, his clothing, his manner, seem so like those of an American that were it not for his small size, Mongolian type of face, and defective English, he could easily be mistaken for one. How different is it with the Chinaman! He retains his curious cue with a tenacity that is as intense as it is characteristic. His hat is the conventional one adopted by all Chinese immigrants. His clothing likewise, though far from Chinese, is nevertheless entirely un-American. He makes no effort to conform to his surroundings. He seems to glory in his separateness.

The Japanese desire to conform to the customs and appearances of those about him is due to what I have called sensitiveness; his success is due to the flexibility of his mental constitution.

But this characteristic is seen in multitudes of little ways. The new fashion of wearing the hair according to the Western styles; of wearing Western hats, and Western clothing, now universal in the army, among policemen, and common among officials and educated men; the use of chairs and tables, lamps, windows, and other Western things is due in no small measure to that flexibility of mind which readily adopts new ideas and new ways; is ready to try new things and new words, and after trial, if it finds them convenient or useful or even amusing, to retain them permanently, and this flexibility is, in part, the reason why the Japanese are accounted a fickle people. They accept new ways

so easily that those who do not have this faculty have no explanation for it but that of fickleness. A frequent surprise to a missionary in Japan is that of meeting a fine-looking, accomplished gentleman whom he knew a few years before as a crude, ungainly youth. I am convinced that it is the possession of this set of characteristics that has enabled Japan so quickly to assimilate many elements of an alien civilization.

Yet this flexibility of mind and sensitiveness to changed conditions find some apparently striking exceptions. Notable among these are the many customs and appliances of foreign nations which, though adopted by the people, have not been completely modified to suit their own needs. In illustration is the Chinese ideograph, for the learning of which even in the modern common-school reader, there is no arrangement of the characters in the order of their complexity. The possibility of simplifying the colossal task of memorizing these uncorrelated ideographs does not seem to have occurred to the Japanese; though it is now being attempted by the foreigner. Perhaps a partial explanation of this apparent exception to the usual flexibility of the people in meeting conditions may be found in their relative lack of originality. Still I am inclined to refer it to a greater sensitiveness of the Japanese to the personal and human, than to the impersonal and physical environment.

The customary explanation of the group of characteristics considered in this chapter is that they are innate, due to brain and nerve structure, and acquired by each generation through biological heredity. If closely examined, however, this is seen to be no explanation at all. Accepting the characteristics as empirical, inexplicable facts, the real problem is evaded, pushed into prehistoric times, that convenient dumping ground of biological, anthropological, and sociological difficulties.

Japanese flexibility, imitativeness, and sensitiveness to environment are to be accounted for by a careful consideration of the national environment and social order. Modern psychology has called attention to the astonishing part played by imitation, conscious and unconscious, in the evolution of the human race, and in the unification of the social group. Prof. Le Tarde goes so far as to make this the fundamental principle of human evolution. He has shown that it is ever at work in the life of every human being, modifying all his thoughts, acts, and feelings. In the evolution of civilization the rare man thinks, the millions imitate.

A slight consideration of the way in which Occidental lands have developed their civilization will convince anyone that imitation has taken the leading part. Japan, therefore, is not unique in this respect. Her periods of wholesale imitation have indeed called special notice to the trait. But the rapidity of the movement has been due to the peculiarities of her environment. For long periods she has been in complete isolation, and when brought into contact with foreign nations, she has found them so far in advance of herself in many important respects that rapid imitation was the only course left her by the inexorable laws of nature. Had she not imitated China in ancient times and the Occident in modern times, her independence, if not her existence, could hardly have been maintained.

Imitation of admittedly superior civilizations has therefore been an integral, conscious element of Japan's social order, and to a degree perhaps not equaled by the social order of any other race.

The difference between Japanese imitation and that of other nations lies in the fact that whereas the latter, as a rule, despise foreign races, and do not admit the superiority of alien civilizations as a whole, imitating only a detail here and there, often without acknowledgment and sometimes even without knowledge, the Japanese, on the other hand, have repeatedly been placed in such circumstances as to see the superiority of foreign civilizations as a whole, and to desire their general adoption. This has produced a spirit of imitation among all the individuals of the race. It has become a part of their social inheritance. This explanation largely accounts for the striking difference between

Japanese and Chinese in the Occident. The Japanese go to the West in order to acquire all the West can give. The Chinaman goes steeled against its influences. The spirit of the Japanese renders him quickly susceptible to every change in his surroundings. He is ever noting details and adapting himself to his circumstances. The spirit of the Chinaman, on the contrary, renders him quite oblivious to his environment. His mind is closed. Under special circumstances, when a Chinaman has been liberated from the prepossession of his social inheritance, he has shown himself as capable of Occidentalization in clothing, speech, manner, and thought as a Japanese. Such cases, however, are rare.

But a still more effective factor in the development of the characteristics under consideration is the nature of Japanese feudalism. Its emphasis on the complete subordination of the inferior to the superior was one of its conspicuous features. This was a factor always and everywhere at work in Japan. No individual was beyond its potent influence. Attention to details, absolute obedience, constant, conscious imitation, secretiveness, suspiciousness, were all highly developed by this social system. Each of these traits is a special form of sensitiveness to environment. From the most ancient times the initiative of superiors was essential to the wide adoption by the people of any new idea or custom. Christianity found ready acceptance in the sixteenth century and Buddhism in the eighth, because they had been espoused by exalted persons. The superiority of the civilization of China in early times, and of the West in modern times, was first acknowledged and adopted by a few nobles and the Emperor. Having gained this prestige they promptly became acceptable to the rank and file of people who vied with each other in their adoption. A peculiarity of the Japanese is the readiness with which the ideas and aims of the rulers are accepted by the people. This is due to the nature of Japanese feudalism. It has made the body of the nation conspicuously subject to the ruling brain and has conferred on Japan her unique sensitiveness to environment.

Susceptibility to slight changes in the feelings of lords and masters and corresponding flexibility were important social traits, necessary products of the old social order. Those deficient in these regards would inevitably lose in the struggle for social precedence, if not in the actual struggle for existence. These characteristics would, accordingly, be highly developed.

Bearing in mind, therefore, the character of the factors that have ever been acting on the Japanese psychic nature, we see clearly that the characteristics under consideration are not to be attributed to her inherent race nature, but may be sufficiently accounted for by reference to the social order and social environment.

VI

WAVES OF FEELING—ABDICATION

IT has long been recognized that the Japanese are emotional, but the full significance of this element of their nature is far from realized. It underlies their entire life; it determines the mental activities in a way and to a degree that Occidentals can hardly appreciate. Waves of feeling have swept through the country, carrying everything before them in a manner that has oftentimes amazed us of foreign lands. An illustration from the recent political life of the nation comes to mind in this connection. For months previous to the outbreak of the recent war with China, there had been a prolonged struggle between the Cabinet and the political parties who were united in their opposition to the government, though in little else. The parties insisted that the Cabinet should be responsible to the party in power in the Lower House, as is the case in England, that thus they might stand and fall together. The Cabinet, on the other hand, contended that, according to the constitution, it was responsible to the Emperor alone, and that consequently there was no need of a change in the Cabinet with every change of party leadership. The nation waxed hot over the discussion. Successive Diets were dissolved and new Diets elected, in none of which, however, could the supporters of the Cabinet secure a majority; the Cabinet was, therefore, incapable of carrying out any of its distinctive measures. Several times the opposition went so far as to decline to pass the budget proposed by the Cabinet, unless so reduced as to cripple the government, the reason constantly urged being that the Cabinet was not competent to administer the expenditure of such large sums of money. There were no direct charges of fraud, but

simply of incompetence. More than once the Cabinet was compelled to carry on the government during the year under the budget of the previous year, as provided by the constitution. So intense was the feeling that the capital was full of "soshi,"—political ruffians,—and fear was entertained as to the personal safety of the members of the Cabinet. The whole country was intensely excited over the matter. The newspapers were not loath to charge the government with extravagance, and a great explosion seemed inevitable, when, suddenly, a breeze from a new quarter arose and absolutely changed the face of the nation.

War with China was whispered, and then noised around. Events moved rapidly. One or two successful encounters with the Chinese stirred the warlike passion that lurked in every breast. At once the feud with the Cabinet was forgotten. When, on short notice, an extra session of the Diet was called to vote funds for a war, not a word was breathed about lack of confidence in the Cabinet or its incompetence to manage the ordinary expenditures of the government; on the contrary, within five minutes from the introduction of the government bill asking a war appropriation of 150,000,000 yen, the bill was unanimously passed.

Such an absolute change could hardly have taken place in England or America, or any land less subject to waves of emotion. So far as I could learn, the nation was a unit in regard to the war. There was not the slightest sign of a "peace party." Of all the Japanese with whom I talked only one ever expressed the slightest opposition to the war, and he on religious grounds, being a Quaker.

The strength of the emotional element tends to make the Japanese extremists. If liberals, they are extremely liberal; if conservative, they are extremely conservative. The craze for foreign goods and customs which prevailed for several years in the early eighties was replaced by an almost equally strong aversion to anything foreign.

This tendency to swing to extremes has cropped out not infrequently in the theological thinking of Japanese

Christians. Men who for years had done effective work in upbuilding the Church, men who had lifted hundreds of their fellow-countrymen out of moral and religious darkness into light and life, have suddenly, as it has appeared, lost all appreciation of the truths they had been teaching and have swung off to the limits of a radical rationalism, losing with their evangelical faith their power of helping their fellow-men, and in some few cases, going over into lives of open sin. The intellectual reasons given by them to account for their changes have seemed insufficient; it will be found that the real explanation of these changes is to be sought not in their intellectual, but in their emotional natures.

Care must be taken, however, not to over-emphasize this extremist tendency. In some respects, I am convinced that it is more apparent than real. The appearance is due to the silent passivity even of those who are really opposed to the new departure. It is natural that the advocates of some new policy should be enthusiastic and noisy. To give the impression to an outsider that the new enthusiasm is universal, those who do not share it have simply to keep quiet. This takes place to some degree in every land, but particularly so in Japan. The silence of their dissent is one of the striking characteristics of the Japanese. It seems to be connected with an abdication of personal responsibility. How often in the experience of the missionary it has happened that his first knowledge of friction in a church, wholly independent and self-supporting and having its own native pastor, is the silent withdrawal of certain members from their customary places of worship. On inquiry it is learned that certain things are being done or said which do not suit them and, instead of seeking to have these matters righted, they simply wash their hands of the whole affair by silent withdrawal.

The Kumi-ai church, in Kumamoto, from being large and prosperous, fell to an actual active membership of less than a dozen, solely because, as each member became dissatisfied with the high-handed and radical pastor, he simply withdrew. Had each one stood by the church, realizing that he had a responsibility toward it which duty forbade him to shirk, the conservative and substantial members of the church would soon have been united in their opposition to the radical pastor and, being in the majority, could have set matters right. In the case of perversion of trust funds by the trustees of the Kumamoto School, many Japanese felt that injustice was being done to the American Board and a stain was being inflicted on Japan's fair name, but they did nothing either to express their opinions or to modify the results. So silent were they that we were tempted to think them either ignorant of what was taking place, or else indifferent to it. We now know, however, that many felt deeply on the matter, but were simply silent according to the Japanese custom.

But silent dissent does not necessarily last indefinitely, though it may continue for years. As soon as some check has been put upon the rising tide of feeling, and a reaction is evident, those who before had been silent begin to voice their reactionary feeling, while those who shortly before had been in the ascendant begin to take their turn of silent dissent. Thus the waves are accentuated, both in their rise and in their relapse, by the abdicating proclivity of the people.

Yet, in spite of the tendency of the nation to be swept from one extreme to another by alternate waves of feeling, there are many well-balanced men who are not carried with the tide. The steady progress made by the nation during the past generation, in spite of emotional actions and reactions, must be largely attributed to the presence in its midst of these more stable natures. These are the men who have borne the responsibilities of government. So far as we are able to see, they have not been led by their feelings, but rather by their judgments. When the nation was wild with indignation over Europe's interference with the treaty which brought the China-Japanese war to a close, the men at the helm saw too clearly the futility of an attempt to fight Russia to allow themselves to be carried away by sentimental notions of patriotism. Theirs

was a deeper and truer patriotism than that of the great mass of the nation, who, flushed with recent victories by land and by sea, were eager to give Russia the thrashing which they felt quite able to administer.

Abdication is such an important element in Japanese life, serving to throw responsibility on the young, and thus helping to emphasize the emotional characteristics of the people, that we may well give it further attention at this point. In describing it, I can do no better than quote from J. H. Gubbins' valuable introduction to his translation of the New Civil Code of Japan.*

"Japanese scholars who have investigated the subject agree in tracing the origin of the present custom to the abdication of Japanese sovereigns, instances of which occur at an early period of Japanese history. These earlier abdications were independent of religious influences, but with the advent of Buddhism abdication entered upon a new phase. In imitation, it would seem, of the retirement for the purpose of religious contemplation of the Head Priests of Buddhist monasteries, abdicating sovereigns shaved their heads and entered the priesthood, and when subsequently the custom came to be employed for political purposes, the cloak of religion was retained. From the throne the custom spread to Regents and high officers of state, and so universal had its observance amongst officials of the high ranks become in the twelfth century that, as Professor Shigeno states, it was almost the rule for such persons to retire from the world at the age of forty or fifty, and nominally enter the priesthood, both the act and the person performing it being termed 'niu do.' In the course of time, the custom of abdication ceased to be confined to officials, and extended to feudal nobility and the military class generally, whence it spread through the nation, and at this stage of its transition its connection with the phase it finally assumed becomes clear. But with its extension beyond the circle of official dignitaries, and its consequent severance from tradition and religious associations, whether

* Part II. p. xxxii.

real or nominal abdication changed its name. It was no longer termed 'niu do,' but 'in kio,' the old word being retained only in its strict religious meaning, and 'inkyo' is the term in use to-day.

"In spite of the religious origin of abdication, its connection with religion has long since vanished, and it may be said without fear of contradiction that the Japanese of to-day, when he or she abdicates, is in no way actuated by the feeling which impelled European monarchs in past times to end their days in the seclusion of the cloister, and which finds expression to-day in the Irish phrase, 'To make one's soul.' Apart from the influence of traditional convention, which counts for something and also explains the great hold on the nation which the custom has acquired, the motive seems to be somewhat akin to that which leads people in some Western countries to retire from active life at an age when bodily infirmity cannot be adduced as the reason. But with this great difference, that in the one case, that of Western countries, it is the business or profession, the active work of life, which is relinquished, the position of the individual vis-à-vis the family being unaffected; in the other case, it is the position of head of the family which is relinquished, with the result of the complete effacement of the individual so far as the family is concerned. Moreover, although abdication usually implies the abandonment of the business, or profession, of the person who abdicates, this does not necessarily follow, abdication being in no way incompatible with the continuation of the active pursuits in which the person in question is engaged. And if an excuse be needed in either case, there would seem to be more for the Japanese head of family, who, in addition to the duties and responsibilities incumbent upon his position, has to bear the brunt of the tedious ceremonies and observances which characterize family life in Japan, and are a severe tax upon time and energies, while at the same time he is fettered by the restrictions upon individual freedom of action imposed by the family system. That in many cases the reason for abdication lies in the wish to escape from the tyrannical

calls of family life, rather than in mere desire for idleness and ease, is shown by the fact that just as in past times the abdication of an Emperor, a Regent, or a state dignitary, was often the signal for renewed activity on his part, so in modern Japanese life the period of a person's greatest activity not infrequently dates from the time of his withdrawal from the headship of his family."

The abdicating proclivities of the nation in pre-Meiji times are well shown by the official list of daimyos published by the Shogunate in 1862. To a list of 268 ruling daimyos is added a list of 104 "inkyo."

In addition to what we may call political and family abdication, described above, is personal abdication, referred to on a previous page.

Are the traits of Japanese character considered in this chapter inherent and necessary? Already our description has conclusively shown them to be due to the nature of the social order. This was manifestly the case in regard to political and family abdication. The like origin of personal abdication is manifest to him who learns how little there was in the ancient training tending to give each man a "feeling of independent responsibility to his own conscience in the sight of Heaven." He was taught devotion to a person rather than to a principle. The duty of a retainer was not to think and decide, but to do. He might in silence disapprove and as far as possible he should then keep out of his lord's way; should he venture to think and to act contrary to his lord's commands, he must expect and plan to commit "harakiri" in the near future. Personal abdication and silent disapproval, therefore, were direct results of the social order.

VII

HEROES AND HERO-WORSHIP

IF a clew to the character of a nation is gained by a study of the nature of the gods it worships, no less valuable an insight is gained by a study of its heroes. Such a study confirms the impression that the emotional life is fundamental in the Japanese temperament. Japan is a nation of hero-worshipers. This is no exaggeration. Not only is the primitive religion, Shintoism, systematic hero-worship, but every hero known to history is deified, and has a shrine or temple. These heroes, too, are all men of conspicuous valor or strength, famed for mighty deeds of daring. They are men of passion. The most popular story in Japanese literature is that of "The Forty-seven Ronin," who avenged the death of their liege-lord after years of waiting and plotting. This revenge administered, they committed harakiri in accordance with the etiquette of the ethical code of feudal Japan. Their tombs are to this day among the most frequented shrines in the capital of the land, and one of the most popular dramas presented in the theaters is based on this same heroic tragedy.

The prominence of the emotional element may be seen in the popular description of national heroes. The picture of an ideal Japanese hero is to our eyes a caricature. His face is distorted by a fierce frenzy of passion, his eyeballs glaring, his hair flying, and his hands hold with a mighty grip the two-handed sword wherewith he is hewing to pieces an enemy. I am often amazed at the difference between the pictures of Japanese heroes and the living Japanese I see. This difference is manifestly due to the idealizing process; for they