though customarily thought to be deep-seated traits of race nature, are, nevertheless, shown to be dependent on the character of the social order. Change the order, and in due season corresponding changes occur in the national character, a fact which would be impossible were that character inherent and essential, passed on from generation to generation by the single fact of biological heredity.

XI

JEALOUSY—REVENGE—HUMANE FEELINGS

ACCORDING to the teachings of Confucius, jealousy is one of the seven just grounds on which a woman may be divorced. In the "Greater Learning for Women," * occur the following words: "Let her never even dream of jealousy. If her husband be dissolute, she must expostulate with him, but never either render her countenance frightful or her accents repulsive, which can only result in completely alienating her husband from her, and making her intolerable in his eyes." "The five worst maladies that afflict the female mind are indocility, discontent, slander, jealousy, and silliness. Without any doubt, these five maladies infest seven or eight out of every ten women, and it is from these that arises the inferiority of women to men. . . Neither when she blames and accuses and curses innocent persons, nor when in her jealousy of others she thinks to set herself up alone, does she see that she is her own enemy, estranging others and incurring their hatred."

The humiliating conditions to which women have been subjected in the past and present social order, and to which full reference has been made in previous chapters, give sufficient explanation of the jealousy which is recognized as a marked, and, as might appear, inevitable characteristic of Japanese women. Especially does this seem inevitable when it is remembered how slight is their hold on their husbands, on whose faithfulness their happiness so largely depends. Only as this order changes and the wife secures a more certain place in the home, free from the competition of concubines and harlots and dancing girls, can we expect the characteristic to dis-

* Chapter v. p. 82.

appear. That it will do so under such conditions, there is no reason to question. Already there are evidences that in homes where the husband and the wife are both earnest Christians, and where each is confident of the loyalty of the other, jealousy is as rare as it is in Christian lands.

But is jealousy a characteristic limited to women? or is it not also a characteristic of men? I am assured from many quarters that men also suffer from it. The jealousy of a woman is aroused by the fear that some other woman may supplant her in the eyes of her husband; that of a man by the fear that some man may supplant him in rank or influence. Marital jealousy of men seems to be rare. Yet I heard not long since of a man who was so afraid lest some man might steal his wife's affections that he could not attend to his business, and finally, after three months of married wretchedness, he divorced her. A year later he married her again, but the old trouble reappeared, and so he divorced her a second time. If marital jealousy is less common among men than among women, the explanation is at hand in the lax moral standard for man. The feudal order of society, furthermore, was exactly the soil in which to develop masculine jealousy. In such a society ambition and jealousy go hand in hand. Wherever a man's rise in popularity and influence depends on the overthrow of someone already in possession, jealousy is natural. Connected with the spirit of jealousy is that of revenge. Had we known Japan only during her feudal days, we should have pronounced the Japanese exceedingly revengeful. Revenge was not only the custom, it was also the law of the land and the teaching of moralists. One of the proverbs handed down from the hoary past is: "Kumpu no ada to tomo ni ten wo itadakazu." "With the enemy of country, or father, one cannot live under the same heaven." The tales of heroic Japan abound in stories of revenge. Once when Confucius was asked about the doctrine of Lao-Tse that one should return good for evil, he replied, "With what then should one reward good? The true doctine is to return good for good, and evil with justice." This saying

of Confucius has nullified for twenty-four hundred years that pearl of truth enunciated by Lao-Tse, and has caused it to remain an undiscovered diamond amid the rubbish of Taoism. By this judgment Confucius sanctified the rough methods of justice adopted in a primitive order of society. His dictum peculiarly harmonized with the militarism of Japan. Being, then, a recognized duty for many hundred years, it would be strange indeed were not revengefulness to appear among the modern traits of the Japanese.

But the whole order of society has been transformed. Revenge is now under the ban of the state, which has made itself responsible for the infliction of corporal punishment on individual transgressors. As a result conspicuous manifestations of the revengeful spirit have disappeared, and, may we not rightly say, even the spirit itself? The new order of society leaves no room for its ordinary activity; it furnishes legal methods of redress. The rapid change in regard to this characteristic gives reason for thinking that if the industrial and social order could be suitably adjusted, and the conditions of individual thought and life regulated, this, and many other evil traits of human character, might become radically changed in a short time. Intelligent Christian Socialism is based on this theory and seems to have no little support for its position.

Are Japanese cruel or humane? The general impression of the casual tourist doubtless is that they are humane. They are kind to children on the streets, to a marked degree; the jinrikisha runners turn out not only for men, women, and children, but even for dogs. The patience, too, of the ordinary Japanese under trying circumstances is marked; they show amazing tolerance for one another's failings and defects, and their mutual helpfulness in seasons of distress is often striking. To one traveling through New Japan there is usually little that will strike the eye as cruel.

But the longer one lives in the country, the more is he impressed with certain aspects of life which seem to evince an essentially unsympathetic and inhumane disposition. I well remember the shock I received when

I discovered, not far from my home in Kumamoto, an insane man kept in a cage. He was given only a slight amount of clothing, even though heavy frost fell each night. Food was given him once or twice a day. He was treated like a wild animal, not even being provided with bedding. This is not an exceptional instance, as might, perhaps, at first be supposed. The editor of the *Japan Mail*, who has lived in Japan many years, and knows the people well, says: "Every foreigner traveling or residing in Japan must have been shocked from time to time by the method of treating lunatics. Only a few months ago an imbecile might have been seen at Hakone confined in what was virtually a cage, where, from year's end to year's end, he received neither medical assistance nor loving tendance, but was simply fed like a wild beast in a managerie. We have witnessed many such sights with horror and pity. Yet humane Japanese do not seem to think of establishing asylums where these unhappy sufferers can find refuge. There is only one lunatic asylum in Tokyo. It is controlled by the municipality, its accommodation is limited, and its terms place it beyond the reach of the poor." And the amazing part is that such sights do not seem to arouse the sentiment of pity in the Japanese.

The treatment accorded to lepers is another significant indication of the lack of sympathetic and humane sentiments among the people at large. For ages they have been turned from home and house and compelled to wander outcasts, living in the outskirt of the villages in rude booths of their own construction, and dependent on their daily begging, until a wretched death gives them relief from a more wretched life. So far as I have been able to learn, the opening of hospitals for lepers did not take place until begun by Christians in recent times. This casting out of leper kindred was not done by the poor alone, but by the wealthy also, although I do not affirm or suppose that the practice was universal. I am personally acquainted with the management of the Christian Leper Hospital in Kumamoto, and the sad accounts I have heard of the way in which lepers are treated by their kindred would seem incredible, were

they not supported by the character of my informants, and by many other facts of a kindred nature.

A history of Japan was prepared by Japanese scholars under appointment from the government and sent to the Columbian Exposition in 1893; it makes the following statement, already referred to on a previous page: "Despite the issue of several proclamations . . . people were governed by such strong aversion to the sight of sickness that travelers were often left to die by the roadside from thirst, hunger, or disease, and householders even went to the length of thrusting out of doors and abandoning to utter destitution servants who suffered from chronic maladies. . . Whenever an epidemic occurred, the number of deaths that resulted was enormous." * This was the condition of things after Buddhism, with its civilizing and humanizing influences, had been at work in the land for about four hundred years, and Old Japan was at the height of her glory, whether considered from the standpoint of her government, her literature, her religious development, or her art.

Of a period some two hundred years earlier, it is stated that, by the assistance of the Sovereign, Buddhism established a charity hospital in Nara, "where the poor received medical treatment and drugs gratis, and an asylum was founded for the support of the destitute. Measures were also taken to rescue foundlings, and, in general, to relieve poverty and distress" (p. 92). The good beginning made at that time does not seem to have been followed up. As nearly as I can make out, relying on the investigations of Rev. J. H. Pettee and Mr. Ishii, there are to-day in Japan fifty orphan asylums, of which eleven are of non-Christian, and thirty-nine of Christian origin, support, and control. Of the non-Christian, five are in Osaka, two in Tokyo, four in Kyoto, and one each in Nagoya, Kumamoto, and Matsuye. Presumably the majority of these are in the hands of Buddhists. Of the Christian asylums twenty are Roman Catholic and nineteen are Protestant. It is a noteworthy fact that in this form of philanthropy and

* P. 133.

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* P. 133.

religious activity, as in so many others, Christians are the pioneers and Buddhists are the imitators. In a land where Buddhism has been so effective as to modify the diet of the nation, leading them in obedience to the doctrines of Buddha, as has been stated, to give up eating animal food, it is exceedingly strange that the people apparently have no regard for the pain of living animals. Says the editor of the *Mail* in the article already quoted: "They will not interfere to save a horse from the brutality of its driver, and they will sit calmly in a jinrikisha while its drawer, with throbbing heart and straining muscles, toils up a steep hill." How often have I seen this sight! How the rider can endure it, I cannot understand, except it be that revolt at cruelty and sympathy with suffering do not stir within his heart. Of course, heartless individuals are not rare in the West also. I am speaking here, however, not of single individuals, but of general characteristics.

But a still more conspicuous evidence of Japanese deficiency of sympathy is the use, until recently, of public torture. It was the theory of Japanese jurisprudence that no man should be punished, even though proved guilty by sufficient evidence, until he himself confessed his guilt; consequently, on the flimsiest evidence, and even on bare suspicion, he was tortured until the desired confession was extracted. The cruelty of the methods employed, we of the nineteenth century cannot appreciate. Some foreigner tells how the sight of torture which he witnessed caused him to weep, while the Japanese spectators stood by unmoved. The methods of execution were also refined devices of torture. Townsend Harris says that crucifixion was performed as follows: "The criminal is tied to a cross with his arms and legs stretched apart as wide as possible; then a spear is thrust through the body, entering just under the bottom of the shoulder blade on the left side, and coming out on the right side, just by the armpit. Another is then thrust through in a similar manner from the right to the left side. The executioner endeavors to avoid the heart in this operation. The spears are thrust through in this manner until the criminal expires, but his sufferings are prolonged as much as possible. Shinano told me that a few years ago a very strong man lived until the eleventh spear had been thrust through him."

From these considerations, which might be supported by a multitude of illustrations, we conclude that in the past there has certainly been a great amount of cruelty exhibited in Japan, and that even to this day there is in this country far less sympathy for suffering, whether animal or human, than is felt in the West.

But we must not be too quick to jump to the conclusion that in this regard we have discovered an essential characteristic of the Japanese nature. With reference to the reported savagery displayed by Japanese troops at Port Arthur, it has been said and repeated that you have only to scratch the Japanese skin to find the Tartar, as if the recent development of human feelings were superficial, and his real character were exhibited in his most cruel moments. To get a true view of the case let us look for a few moments at some other parts of the world, and ask ourselves a few questions.

How long is it since the Inquisition was enforced in Europe? Who can read of the tortures there inflicted without shuddering with horror? It is not necessary to go back to the times of the Romans with their amphitheaters and gladiators, and with their throwing of Christians to wild animals, or to Nero using Christians as torches in his garden. How long is it since witches were burned, not only in Europe by the thousand, but in enlightened and Christian New England? although it is true that the numbers there burned were relatively few and the reign of terror brief. How long is it since slaves were feeling the lash throughout the Southern States of our "land of freedom"? How long is it since fiendish mobs have burned or lynched the objects of their rage? How long is it since societies for preventing cruelty to animals and to children were established in England and America? Is it not a suggestive fact that it was needful to establish them and that it is still needful to maintain them? The fact is that the highly developed humane sense which is now felt so strongly by

the great majority of people in the West is a late development, and is not yet universal. It is not for us to boast, or even to feel superior to the Japanese, whose opportunities for developing this sentiment have been limited.

Furthermore, in regard to Japan, we must not overlook certain facts which show that Japan has made gradual progress in the development of the humane feelings and in the legal suppression of cruelty. The Nihon Shoki records that, on the death of Yamato Hiko no Mikoto, his immediate retainers were buried alive in a standing position around the grave, presumably with the heads alone projecting above the surface of the ground. The Emperor Suijin Tenno, on hearing the continuous wailing day after day of the slowly dying retainers, was touched with pity and said that it was a dreadful custom to bury with the master those who had been most faithful to him when alive. And he added that an evil custom, even though ancient, should not be followed, and ordered it to be abandoned. A later record informs us that from this time arose the custom of burying images in the place of servants. According to the ordinary Japanese chronology, this took place in the year corresponding to 1 B. C. The laws of Ieyasu (1610 A. D.) likewise condemn this custom as unreasonable, together with the custom in accordance with which the retainers committed suicide upon the master's death. These same laws also refer to the proverb on revenge, given in the third paragraph of this chapter, and add that whoever undertakes thus to avenge himself or his father or mother or lord or elder brother must first give notice to the proper office of the fact and of the time within which he will carry out his intention; without such a notice, the avenger will be considered a common murderer. This provision was clearly a limitation of the law of revenge. These laws of Ieyasu also describe the old methods of punishing criminals, and then add: "Criminals are to be punished by branding, or beating, or tying up, and, in capital cases, by spearing or decapitation; but the old punishments of tearing to pieces and boiling

to death are not to be used." Torture was finally legally abolished in Japan only as late as 1877.

It has already become quite clear that the prevalence of cruelty or of humanity depends largely upon the social order that prevails. It is not at all strange that cruelty, or, at least, lack of sympathy for suffering in man or beast, should be characteristic of an order based on constant hand-to-hand conflict. Still more may we expect to find a great indifference to human suffering wherever the value of man as man is slighted. Not until the idea of the brotherhood of man has taken full possession of one's heart and thought does true sympathy spring up; then, for the first time, comes the power of putting one's self in a brother's place. The apparently cruel customs of primitive times, in their treatment of the sick, and particularly of those suffering from contagious diseases, is the natural, not to say necessary, result of superstitious ignorance. Furthermore, it was often the only ready means to prevent the spread of contagious or epidemic diseases.

In the treatment of the sick, the first prerequisite for the development of tenderness is the introduction of correct ideas as to the nature of disease and its proper treatment. As soon as this has been effectually done, a great proportion of the apparent indifference to human suffering passes away. The cruelty which is to-day so universal in Africa needs but a changed social and industrial order to disappear. The needed change has come to Japan. Physicians trained in modern methods of medical practice are found all over the land. In 1894 there were 597 hospitals, 42,551 physicians, 33,921 nurses and midwives, 2869 pharmacists, and 16,106 druggists, besides excellent schools of pharmacy and medicine. *

It is safe to say that nearly all forms of active cruelty have disappeared from Japan; some amount of active sympathy has been developed, though, as compared to that of other civilized lands, it is still small. But there can be no doubt that the rapid change which has come

* "Résumé Statistique l'Empire du Japan," published by the Imperial Cabinet, 1897.

over the people during the past thirty years is not a change in essential innate character, but only in the social order. As soon as the idea takes root that every man has a mission of mercy, and that the more cruel are not at liberty to vent their barbarous feelings on helpless creatures, whether man or beast, a strong uprising of humane activity will take place which will demand the formation of societies for the prevention of cruelty and for carrying active relief to the distressed and wretched. Lepers will no longer need to eke out a precarious living by exhibiting their revolting misery in public; lunatics will no longer be kept in filthy cages and left with insufficient care or clothing. The stream of philanthropy will rise high, to be at once a blessing and a glory to a race that already has shown itself in many ways capable of the highest ideals of the West.

XII

AMBITION—CONCEIT

AMBITION is a conspicuous characteristic of New Japan. I have already spoken of the common desire of her young men to become statesmen. The stories of Neesima and other young Japanese who, in spite of opposition and without money, worked their way to eminence and usefulness, have fired the imagination of thousands of youths. They think that all they need is to get to America, when their difficulties will be at an end. They fancy that they have but to look around to find some man who will support them while they study.

Not only individuals, but the people as a whole, have great ambitions. Three hundred years ago the Taiko, Hideyoshi, the Napoleon of Japan, and the virtual ruler of the Empire, planned, after subjugating Korea, to conquer China and make himself the Emperor of the East. He thought he could accomplish this in two years. During the recent war, it was the desire of many to march on to Pekin. Frequent expression was given to the idea that it is the duty of Japan to rouse China from her long sleep, as America roused Japan in 1854. It is frequently argued, in editorial articles and public speeches, that the Japanese are peculiarly fitted to lead China along the path of progress, not only indirectly by example, as they have been doing, but directly by teaching, as foreigners have led Japan. "The Mission of Japan to the Orient" is a frequent theme of public discourse. But national ambitions do not rest here. It is not seldom asserted that in Japan a mingling of the Occidental and Oriental civilizations is taking place under such favorable conditions that, for the first time in history, the better elements of both are being selected;