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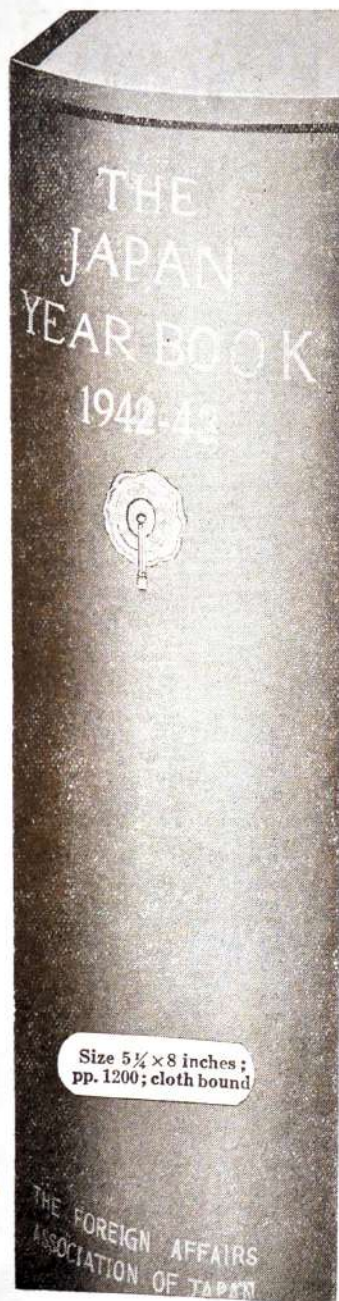
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The determination of the Axis nations to realize their objectives was once again brought into bolder relief when the second anniversary of the Tripartite Alliance among Japan, Germany and Italy was celebrated in Tokyo. In commemorating the occasion, Foreign Minister Masayuki Tani gave a luncheon party which was attended by the German and Italian ambassadors here, as well as by the diplomatic representatives of the countries allied to the Axis Powers. In the course of his speech at the function, Foreign Minister Tani said that the world situation had undergone a signal change since the conclusion of the Tripartite Alliance, and that the three Powers had become comrade countries on the battlefield as a result of the outbreak of war in this part of the world. Mentioning how decisively Japan has eliminated American and British influences from Greater East Asia in a brief period of only several months and how the German and Italian forces have scored brilliant war results on the European and North African fronts and in the Atlantic, he asserted that the prospects of an ultimate victory for the three Powers had become steadily assured. He added that the chief objective of the three countries lay not merely in the prosecution of war, but also in the building up of a new world order, and concluded: "It hardly needs emphasis that at this juncture Japan, Germany and Italy are maintaining their absolute mutual confidence and are marching, hand in hand, toward the common goals of war prosecution and construction of a new order keeping up closer and more intimate relations."

The position of the American Navy in the Pacific has become quite insecure despite the utilization of its carrier striking forces to raid

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American Navy Feels its Insecurity

strategic outposts held by the Japanese Navy. All raiding attempts hitherto made by the United States have resulted in the additional loss of its naval power. Some time back America made futile attempts to recapture its lost possessions in the Aleutians. On the other hand, Japanese submarines staged a surprise attack on Nozan Bay at Atuka Island and seriously damaged an American A-class cruiser of the *Northampton* type. The Imperial Headquarters reveals that a Japanese destroyer sank two American submarines in the vicinity of a Japanese base in the Aleutians about the middle of September. In the meantime, the United States Department of the Navy, in a belated announcement on October 12 concerning the results of the first naval battle off the Solomons admitted the loss of three heavy cruisers, namely, the *Quincy* (9,375 tons), the *Vincennes* (9,400 tons) and the *Astoria* (9,950 tons).

Fliers of U. S. Bombers Penalized

The captured members of the American warplanes, which raided the mainland of Japan on April 18 this year, have been severely punished in accordance with military law, states a *communiqué* issued by the chief of the Army press section of the Imperial Headquarters on October 19. The punishment was meted out after a thorough investigation, because it was found that they, utterly ignoring the principles of humanity, bombed schools, hospitals, dwelling-houses, all other than military establishments, and killed and injured non-combatants. At the same time, it was proclaimed by the commander of the General Headquarters for Home Defence that airmen of any enemy aircraft raiding Japan, Manchoukuo and areas under Japanese military operations, or committing inhuman acts will be punishable even with death. During the investigation it was revealed that the American fliers deliberately machine-gunned innocent school pupils, who were romping in school grounds.

That Japan, Manchoukuo and China will act in unison to construct the projected greater East Asia co-prosperity sphere was once again reaffirmed on October 13, when the first conference of the Asia development associations of the three countries, covering four days, was held. The Dai-toh-a Kaikan, Tokyo, was the scene of the conference, which was participated by the Dai-Nippon Asia Development League, the Concordia Association of Manchoukuo, the Central and Southeastern Asia federations, the Hsin Min Society of North China

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and various other bodies of the same nature from Mengchiang (Inner Mongolia). General Sénjuro Hayashi, President of the Dai Nippon Asia Development League, presided. In course of his address made on the first day, the general said: "It is exceedingly heartening to observe that Japan and Manchoukuo stand on the same principle, and that Japan and China are sharing in the joys and sorrows of each other. This at a time when the three countries of Japan, Manchoukuo and China are bound by the duty to join their forces to bring the war of greater East Asia to a successful end. We are in a world where anachronistic conceptions of liberty, independence and peace, as upheld by America and Britain, have ended. We see in process the reorganization of the entire world. In East Asia we are engaged in the construction of a co-prosperity sphere. A new world order, if it is to endure, must be grounded on the principle of a world family on which the nations and races of East Asia stand." Messages of congratulations were read by representatives of the three countries. Enthusiastic speeches expressive of the importance of closer friendship among them and placing of the three countries on a firm and unshakable basis were also delivered by the representatives.

In order to tide over the current emergency, the Japanese Government has set up a high degree national defence policy on the basis of the total strength of the nation. It naturally follows that it should redouble its efforts to speed up productivity expansion in all industries to insure plentiful supplies of wartime requirements till Japan wins a decisive victory in the present war. Large financial houses of this country no longer indulge in *laissez-faire* management of their business; they are going ahead with a definite reorganization of their interests in conformity with the spirit of the times. Since the start of the China affair large financiers of this country have increased their capital investments in various industries. Incidentally, however, their burdens have been increased in proportion. For the purpose of relieving their financial strain, they have begun to dispose of the shares they have hitherto monopolized and are inviting contributions from public investors for new shares. In 1940, the Mitsubishi interests doubled their capitalization to ¥240,000,000, the management offering the entire lot of new shares for public subscription. The result was that about 20,000 outside persons were added to the list of their new shareholders. Following suit, the Mitsui interests released 400,000 shares of the Mitsui Bussan Kaisha for general investors and then the

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Sumitomo interests also did this on the same line. In short, the financial magnates are no longer maintaining their traditional isolation. Instead, they are eager for the formation of closer relations with the investing public so as to realize an expansion of their enterprises in co-operation with the nation at large.

The Mitsui interests have decided to release within a short time 1,500,000 shares of the Mitsui Bussan Kaisha out of their holdings for the subscription of their employees, those having trade connections with them and the investing public. In view of enormous funds required for the expansion of their various enterprises including the Mitsui Mining Company, the Mitsui Chemical Industrial Company, the Mitsui Shipbuilding Company, the Mitsui Precision Machinery Company, the Toyo Cotton Trading Company, the Toyo Rayon Company and other companies in which the Mitsui interests are heavily connected, they have formulated this new policy. It is true that the Mitsui interests have so far raised a fair amount of funds for their fresh enterprises, but the various companies and national policy enterprises under their management have been so much enlarged in scale of late that they are now in need of enormous funds to meet the requirements. Hence, the need of distributing shares among the public.

The Economic Department of the French Indo-China Government has decided to enforce regulations stipulating the employment of the barter system for trade with Manchoukuo, Kwantung territory and China, according to a Saigon dispatch. Although the department will not issue an official announcement regarding the enforcement of the new system, the regulations will be applied to each application for the export of merchandise to these countries in order to expedite imports there. The regulations are aimed at acquiring a sufficient quantity of cotton yarn and cloth, cotton goods, medical supplies and metal goods in view of the growing demand for these articles in French Indo-China. According to the regulations, the Economic Department will not give permission for exports to Manchoukuo, Kwantung territory, and China unless traders present certificates showing the actual importation of designated goods from those regions. The commodities to be controlled by the new regulations include: import goods—cotton yarn, cotton cloth, fibre goods, iron, copper, aluminum, lubricant, medical supplies and chemical goods; and export goods—coal, industrial

MARCH OF EVENTS

salt, rubber, coffee, pepper, tea, resin, kapok, stick-lac, matting and basket materials. Meanwhile, it is considered that the employment of the barter system alone will not be enough to settle the basic problems concerning trade between French Indo-China on the one hand and Manchoukuo, Kwantung territory and China on the other. This is the reason why the necessity of adjusting trade from the standpoint of commodity exchange within the countries of greater East Asia is being strongly advocated by the circles concerned.

The first phase of the twenty-year plan to send one million Japanese families as settlers to Manchoukuo has been virtually unaffected by the wartime demand on manpower, with 80,000 families emigrating to that country in the first five-year period ending in 1941. The second five years of the general plan, which began this year, calls for the emigration of 220,000 families, making a total 300,000 families in ten years. In addition to the settlers, 130,000 members of the Youth Volunteer Corps will also be sent to Manchoukuo. Group settlers constitute the main body going to Manchoukuo. Those between 1932 and 1935 were organized into various units and selected from several prefectures. Since 1936, however, the units have been divided according to individual prefectures. In 1936, group settlers selected from individual prefecture amounted to sixty per cent. of the total farmers in that area. Things went well year by year. The organization of group settlers has shifted from that of several prefectures to that of a village. This reveals that the transfer of Japanese farmers to Manchoukuo has progressed in close relationship with the Government's policy for the reorganization of farming villages in Japan proper. The Japanese Government in October, 1940, decided to send to Manchoukuo as settlers a portion of the country's small and medium scale industrialists and traders in parallel with the reorganization of the Japanese industrial structure. Late in that year 1,100 of these men went to Manchoukuo to work on Japanese farms there. The plan to send 1,900 families in thirty-eight groups in 1941 was completely realized. During the current year, another 1,900 families in thirty-eight groups are slated to be sent there.

The enemy patent rights on industrial technique, which were taken over by the technical research institute of the Commerce and Industry Ministry, will be publicly utilized through the industrial control as-

*Enemy Patent Rights
to be Utilized*

sociations concerned, according to a plan for the utilization of enemy patent rights under the control of that Ministry made public on October 7. The Government has been permitting the public utilization of enemy patent rights for the purpose of promoting industrial technique and thereby facilitating increased production. For the same purpose, the Commerce and Industry Ministry considers it advisable to accelerate the public utilization of enemy patent rights already taken over or to be taken over by the diverse industrial technique research institutes in the country. According to the plan, some 300 enemy patent rights under the control of the Commerce and Industry Ministry will be put into full utilization by the various institutes. They are the Tokyo and Osaka Industrial Experimental institutes, the Chinaware Industry Experimental Institute, the Machinery Research Institute, the Fuel Industry Research Institute, the Alcohol Industry Research Institute and the Geological Research Institute.

Japan's rice crop this year will be 67,301,210 *koku*, one *koku* being 4.96 bushels, representing a gain of 12,313,039 *koku* and 3,878,061 *koku* over last year's crop and the average for the last five years, according to the first estimate as of September 20, which was announced by the Ministry of Agriculture and Forestry on October 6. The plantation acreage this year aggregated 3,181,674 *chobu*, one *chobu* being equivalent to 2.45 acres, indicating a decrease of 345 *chobu* from last year, the announcement reveals. That the output is expected to increase is largely due to the favourable weather during the planting season. In addition, great efforts made by both officials and farmers for increased production, together with decreased insect ravages, should be mentioned as reasons for the prospective increased rice crop. It is recalled in this connection that farmers made hard efforts to lessen damages suffered in August typhoons in close co-operation with the Government authorities.

The Japan Cotton Spinners' Association, Osaka, having a history of sixty years has been dissolved as a result of the establishment of the Cotton and Staple Fibre Control Association. The former association has contributed a great deal toward the economic development of this country with particular reference to the fibre industry. At its recent general meeting, the following resolution was approved: "In connection with its decision to transfer the association's control rights

**Large Rice Output
Predicted for 1942**

4.96 bushels, representing a gain of 12,313,039

koku and 3,878,061 *koku* over last year's crop and the average for the last five years, according

and power to the newly-organized Cotton and Staple Fibre Control Association, the Japan Cotton Spinners' Association will be dissolved." The new association will engage in positive enterprises regarding the development of fibre materials in greater East Asia. Fourteen branches of the defunct Japan Cotton Spinners' Association have already become members of the new body.

In conformity with the prevailing situation in the southern countries under Japanese military occupation, where Japanese rehabilitation enterprises in the domains of peace preservation, politics, economy and culture are making satisfactory progress, it has been decided that newspapers in Japanese and European languages will be published under the supervision and guidance of the military authorities. Newspapers which have been privileged to run dailies in these countries include the *Asabi*, the *Nichi Nichi*, the *Yomiuri-Hochi* and several others affiliated with them, as well as the Domei News Agency. The areas assigned to them are: (1) to Domei and its affiliated papers: Malaya, Shoh-nanto (Singapore), Sumatra and North Borneo; (2) to the *Asabi*: Java; (3) to the *Nichi Nichi*: Philippine Islands; and (4) to the *Yomiuri-Hochi*: Burma. In principle, the War Ministry is to control the establishment of branch offices of the Japanese papers and the Domei news agency, while the actual management of the press in the southern countries will be placed in the hands of the leading newspapers and the Domei.

**Educational and Cultural
Policies Toward South**

The Government has recently decided on cultural and educational policies toward the southern region considering the fact that these policies will form the foundation of the construction of a greater East Asia mutual prosperity zone. To begin with, concrete plans concerning education through the Japanese language and the diffusion of the Japanese language in the occupied areas have been adopted by the Cabinet. The following announcement has been issued by the Government as regards the decision: "Education through the Japanese language and the diffusion of the Japanese language in the occupied regions in the south are matters of considerable importance for the construction of the greater East Asia co-prosperity sphere. In view of this, the Government has made the following decisions to handle these policies: 1. All measures concerning education through the Japanese language and the diffusion of the Japanese

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language will be formulated at the instance of the Army and Navy. In this connection, a Japanese Language Diffusion Consulative Commission will be established in the Education Ministry which will deliberate on details of measures. 2. Textbooks and reference books to be used in schools in the southern region will be compiled and issued by the Education Ministry at the instance of the Army and Navy. 3. Teachers interested in education through the Japanese language, to be sent to the occupied southern region, will be trained by the Education Ministry at the instance of the Education Ministry.

Shozo Murata, adviser to the military administration in the Philippines, recently made a statement disclosing that the Filipinos are desirous of learning the Japanese language. In it, he referred to the cultural development of the country and pointed out the need of reforming Filipino culture. He added: "Concerning the cultural programme, it is necessary to begin from the basic foundation. In the past, there have been motion pictures but no drama or classic music. Primary education instituted by America tried hard not to teach anything about Japan. If there was anything in the textbooks about Japan it always showed Japan in a bad light. It is necessary to rebuild the Philippines as an Asiatic nation from its very foundation. Already by a recent announcement Japanese and Tagalog have been made the official languages, and it is gratifying to know that the desire to learn Japanese is strong. There are Japanese lessons in newspapers, and Japanese is being taught even by songs."

Filipinos Desire to Learn Japanese

WAR IN THE SOUTHERN PACIFIC

By CHU SAITO

BEING an insular country, Japan finds it incumbent on it to control such defence areas in the Pacific as would safeguard its national security. This means that Japan's future depends on establishing a firm control over widely distributed military stations so strategically placed that they would give it command over all routes of trade in the Pacific. In the current Pacific war, Japan has eliminated the influences of Britain, the United States and the Netherlands from greater East Asia mainly for the purpose of protecting its self-existence by making the contiguous territories its political and economic lifeline. Without the power of Japan, the life in the Pacific will automatically come under the control of America, its neighbour on the other side of this great still ocean. And since an American domination is bound to curtail the natural development of Japan as a Pacific Power, it has no other option but to take charge of those areas which would determine its obvious supremacy over the Pacific littoral. In order to achieve this legitimate objective, it is prosecuting military campaigns against the United States and its allies.

The initial stage of the Pacific war came to an end with the definite destruction of the so-called ABCD military encirclement against Japan by the armed forces of this country. At the outset of the hostilities, the American Navy suffered serious losses in the Pearl Harbour *débâcle*, while Britain's naval arm became crippled with the sinking of the *Prince of Wales* and the *Repulse* off Kuantan in Malaya. These Japanese successes closely followed the occupation of Hongkong, Singapore, the Philippines, the Dutch East Indies and Burma. In con-

sequence of such speedy phenomenal gains, the battle for supremacy in the Pacific has become favourable to Japan. Now that greater East Asia is being rapidly consolidated as the bulwark of Japanese defence in collaboration with the southern countries, the immediate phase of the war can be construed as a fight for positions. This is the reason why positional warfare is now going on in the Pacific.

Already the picture of the Pacific has undergone a spectacular transformation. The respective positions of Japan and the Anglo-American nations have been entirely reversed. While the former has constructed a formidable defence belt and is steadily driving a wedge toward the southern Pacific, the latter two countries are finding it exceedingly difficult to retain their hold over that zone. Japan's firm occupation of a long chain of key islands has provided it with a sound strategical opportunity to launch air and naval operations against all the front line southern Pacific bases of the United States and Britain. The South Sea islands now under Japanese possession are serving the purpose of "stationary aircraft-carriers." They afford ample facilities to check guerilla attempts of the Allies on the one hand and stage air raids on their naval forces and transport convoys on the other.

The need of unleashing a full-throttle war in the southern Pacific has not yet become acute. Japan is now engaged in reorganizing greater East Asia in order to make it a solid defence wall, so that the establishment of the proposed co-prosperity sphere would become as stable as possible. Once the new life in greater East Asia starts operating in full swing, Japan will naturally shift its required attention to the southern Pacific. In the intervening period, it shall have to prosecute positional warfare aimed at reducing the offensive capacity of the Allies. The recent naval battles off the Solomons and the Santa Cruz Islands were conducted with that end in view. The question of occupying further slices of land at the present moment is of no military value. What is more important is to eliminate the least possibility of an Allied counter-offensive against the Japanese-

occupied positions in the southern Pacific. By means of such an elimination, Japan will have obtained the necessary advantages to open the anticipated war in the southern Pacific with comparative ease. It is, therefore, apparent that the present positional warfare is a prelude to the start of a large-scale war in the southern Pacific.

The United States has converted Australia into its main offensive base in the southern Pacific. Before the brilliant naval battle in the waters north of the Santa Cruz Islands was fought, the high command of the American Navy appointed Vice-Admiral William Frederic Halsey as commander-in-chief of the Allied Combined Fleet in the southwestern Pacific in place of Admiral Robert Gormley. Vice-Admiral Halsey, who has been the commander of aircraft-carrier operations, is regarded in Washington as an authority on warfare through carrier striking forces. This new move on the part of the Roosevelt Government at once suggested the opening of a naval offensive against Japan in the Solomons. The latter, accepting the gauntlet, displayed its superior striking capacity, with the result that America lost a number of aircraft-carriers and warships, besides many airplanes.

It is interesting to note that so far the United States has not won a single naval victory, though it has made several attempts. It is not possible for the American Navy to stage a come-back against the Japanese Navy, especially when it no longer possesses any strategic base adjacent to the latter's positions. Moreover, the fighting ability of the former appears to be lower than that of the latter. Consequently, American naval operations are of no serious anxiety to Japan, which nation, assured of ultimate victory, is confidently preparing the ground for launching a decisive war in the southern Pacific in the near future. Although President Roosevelt has adopted a mammoth naval replenishment plan, it is causing no misgiving to Japan because of its entrenched positions in all sectors of vital importance.

The naval losses hitherto suffered by America disclose that

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eight battleships were either sunk or heavily damaged during the Pearl Harbour attack. These warships represented almost the entire first-line complement of the American Pacific Fleet. The *North Carolina*, which was disabled in the battle off the Solomons, is one of the latest additions to the American Navy, equipped with sixteen-inch guns and developing a high speed. Two other American battleships were destroyed by the Italian submarine *Barbarigo*. One of them was equipped with sixteen-inch guns and the other with fourteen inch guns. Thus it can be assumed that the present number of first-line battleships of the United States is less than four. Before the naval engagement off the Santa Cruz Islands, Japan had destroyed seven American aircraft-carriers, and when this battle was completed, the additional American losses came up to as follows: four aircraft-carriers, one battleship and one warship of an unidentified class sunk; one battleship, three cruisers and one destroyer more or less severely damaged; and over two hundred airplanes either shot down in aerial combats or otherwise destroyed.

The losses suffered by the Anglo-American nations since the battle off the Solomons comprise four battleships, of which one was sunk, another heavily damaged and two others more or less seriously disabled; nine aircraft-carriers, of which five were sunk, two heavily damaged and two others more or less seriously damaged; twenty-one cruisers, of which sixteen were sunk, two heavily damaged and the rest more or less seriously disabled; eighteen destroyers, of which fourteen were sent to the bottom, three seriously crippled and the remaining one more or less heavily damaged; ten submarines, of which nine were sunk and one rendered inactive; three mine-sweepers, of which two were caused to turn turtle and the other heavily damaged; and nineteen transports, of which sixteen were sent to the bottom and the remaining three seriously disabled. Moreover, one warship of an unidentified type was sunk.

A critical survey of this heavy depletion of the Anglo-American naval strength in the Pacific clearly indicates that

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it is well-nigh impossible for them to stage a counter-offensive against Japan from the southern Pacific. As against this, the highly favourable results obtained by Japan in the engagements off the Solomons and the Santa Cruz Islands have enabled it to co-ordinate positional warfare into a mass attack front in the southern Pacific. The capital-ship force of the United States in the Pacific has become virtually extinct with the sinking of one battleship and serious damage to three others. Similarly, its loss of nine aircraft-carriers, which may have been covered passenger-boats with the exception of the *Wasp*, a new medium-size aircraft-carrier, has completely disorganized the future operations of striking carrier forces. The additional sinking of sixteen cruisers and damage to five others must have dealt an irreparable blow to the Anglo-American nations, which have earlier lost a considerable number of their cruisers in the battles off Java, Sumatra, and Batavia. The *Wichita* and the *Astoria*, which were sent to the bottom during the engagement off the Solomons, were the cream of America's heavy cruiser force, while the *Australia* and the *Canberra*, which met their watery graves at the hands of the Japanese Navy in the same area, represented the foremost warships of the Australian Fleet. It is, therefore, no exaggeration to say that the initiative to open a war in the southern Pacific now rests with Japan.

It must be remembered that Japan's secure position in greater East Asia eloquently testifies to the invincibility of its strategical positions in that area. As it is inconceivable that the Anglo-American nations can launch effective offensives against the southern countries, it is all the more certain that the next theatre of the Pacific war will be the southern Pacific. Whatever armed forces Britain and America can master and in whichever manner they bolster the fighting strength of Australia, there is no reason to doubt that Japan, in view of its strategic supremacy and high fighting ability, will turn the military situation in the southern Pacific in its favour as already shown in the recent naval engagements.

The strategists of America and Britain are determined to

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fight their best in the southern Pacific, for they are well aware that any retreat from this region would mean the final eclipse of the "Democracies" from the entire Pacific front, with the exception of Alaska, the Aleutians and the Hawaiian Islands. In the Aleutians, Japan has already gained a foothold, thereby taking a proper precaution against an attack from the north. When the anticipated war in the southern Pacific takes place yielding satisfactory results to Japan, the position of the Hawaiian Islands from the military point of view would become practically negligible. Hence, it is clear that if the United States, relying confidence on its naval replenishment capacity, tries to perfect a desk offensive strategy, it will only invite its nemesis. It is more than unlikely that America can stave off intrepid Japanese attacks in the southern Pacific or in any other Pacific littoral.

CULTURAL TRAITS OF EAST AND WEST

By *INA METAXA*

THE culture of the Orient is highly spiritual and all its expressions are full of abstract thoughts. It is much older than the culture of the West. The archaeological discoveries made since the nineteenth century have provided us with opportunities to retrospect on the brilliant Oriental civilization that existed in the remote past. Egyptology, the Babylonian cycle, the Zend-Avesta, the Mazdēism of Iran and the Hinduism and Buddhism of India forcefully indicate the lofty ideals of the East at a time when a large section of mankind was still leading a crude primitive life. They also unfold a vivid panorama of highly developed countries, of very wise and advanced peoples and of a depth of thought and philosophy more or less still unknown in the West.

The Orient has been able to maintain its long-standing civilization because of the fact that the same races have continued to live on the same soil, preserving substantially the old religions and traditions. The Occident, however, had to put up with the onrush of new races in the past, and so it developed a reformed ethnological culture. Although Greek and Roman civilizations influenced Western art and literature, the growth of Christianity gave a new, metamorphic direction to Occidental civilization. With Christianity came quite a different trend of thoughts, and the northern races, who had an analytical and concrete mind, formed the bulwark of the European nations, thereby creating what is called Western culture. And this Western culture has overstepped Oriental civilization in many respects today, particularly in scientific and material fields.

Consequently, the West takes pride in saying that "the Orient sleeps, while the world moves on." Its view is no doubt correct so far as it relates to material and scientific traits of the East in terms of Western modernity. Beyond that, the Orient still retains its *par excellence* civilization, for it still possesses a peculiar knowledge of many forces of Nature which the modern scientist of the West has yet to acquire.

The key to the understanding of the Oriental character is to be found in the arts of India, China and Japan. Hindu art is often too symbolical. In it the form is sacrificed for the sake of the symbol. The desire to express an abstract thought prompts a Hindu artist to create shapes which do not exist in Nature, such as deities with many arms and hands, with several heads, or with small heads growing out of the natural head like crowns. These variations are meant to represent mental and philosophical conceptions, having deep symbolical significances. For instance, the God Shiva, personification of change and earthly life, is represented with four arms, which signify eternal life in the midst of mundane existence. Even the Buddhist art of India, despite its richness in cubic sense, endeavours to give prominence to symbolistic effects.

The Chinese represent the great powers of Nature in the shape of dragons and serpents which are shown as either benevolent or terrible. Their lions, their dogs are quite fantastic and are used as emblems of evil powers or as protective guardians. Chinese art excels in gorgeousness and in brilliancy of colours. It is not abstract as Hindu art. In architecture it has created a curve with both ends uplifted which gives to the building an aspect of gladness—the curve of the smile. This originality is best seen in the style of pagodas, and perhaps it denotes the serenity of Chinese philosophy.

Japanese art, which is largely indebted to India and China, has quite a different national trait. Using the emblems of Hinduism, especially that of Buddhist religious art, it harmonizes the proportions of an object and its supplementary features. For example, the delightful "thousand Kannons" of the

Sanjusanghendo Temple in Kyoto. Another instance of how abstract thoughts are treated in ordered sequence by Japanese artists is seen in the statues of the "kings" in the museum of Nara. These kings represent will power and they look fierce. Their short and strong muscular bodies give the impression of force. They brandish terrible weapons and trample on horrid kinds of brutes, which they must crush under their feet, and which personify evil and vice.

In India the development of incomparable abstruse thoughts reacted adversely on the maintenance of realism, and as a consequence, it began to neglect the realistic side of life. Having attained heights where mortals could hardly breathe, it failed to bring its masses to that level, and yet these masses possessed and still possess an innate philosophic sense. On the other hand, to suit the mentalities of different races in the country, several mythologies and religious denominations were permitted to grow, and this varied features enabled India to propagate a culture representing a complex whole. But from the administrative point of view, the want of balance between the top and the lower strata and the prevalence of caste distinction not only hindered the formation of a strong, united State, but caused the nation to fall victims to successive foreign invasions.

China is better appreciated by Westerners, for it is trying to organize a comfortable material life. It is showing proficiency in agriculture, though it lacks modern machinery. It understands commerce and industry well. From ancient days, it has been fortunate to have many abstract philosophers, including Lao-tse. The Buddhist doctrine, brought from India, has been preserved in Chinese books, but it has not taken a firm root in the minds of the masses. Confucius is really the best representative of Chinese philosophers. He certainly admits heaven to be the source of all light, and yet he is more occupied with morality than with pure philosophy. Chinese religion is, in fact, a code of morals. In this sense, the Chinese spirit is much closer to the average Western spirit than the Indian one. Euro-

peans and Americans lay greater stress on moral conduct than on the understanding of philosophical ideas or even that of the "mysteries" which exist in the Greek Orthodox and Roman Catholic Christian religions.

As for Japan, owing to its contacts with the Occident in the Meiji era and the subsequent progress of the nation as a world Power, it has reconstructed its cultural fabric on a vigorous foundation. It is generally asserted that the first written historical document regarding Japan is *Kojiki*, which was compiled about the fifth or sixth century A.D. But it would be interesting to know that there is a Greek document dated the third century B.C. which refers to Japan indirectly. During the time of Alexander the Great, a Greek book was compiled entitled *The Handbook of Sailors*, dealing with countries of the Far East and islands lying beyond the Indian Ocean. In this volume Didorus quotes the report of Jambulos, a Greek traveller of the third century B.C., on voyages he made to certain islands. From his descriptions of some of them one gets the impression that he is referring to a number of Japanese islands, although he does not recognize them as parts of ancient Japan. He says that the Greek sailors, after sailing for four months from Ethiopia, arrived at a great island in the East, and that it belonged "to a group of seven islands of the same size separated from each other by equal distance. The inhabitants of all seven islands used to have the same kind of living and customs." It can be assumed that this "great island" either refers to the mainland of Japan or to one of the Japanese islands. Therefore, it is obvious that, in tracing the primitive history of Japan, importance should be attached to this Greek source.

It is evident from the writings of Plato and the archæological discoveries made in Crete that the Cretans had a powerful fleet at the time when the great island of Poseidonia, a part of Atlantis, sank beneath the waves of the Atlantic Ocean. Later, under the Minoan Dynasty of Crete, Cretan sailors went round Africa, and they were known to the Egyptians by the name of "Aka," corresponding to that of "Acheans" used by Homer. It was

much later that the designation "Hellenes" or "Greeks" came into vogue. Considered in this light and notwithstanding the immense distance, there is nothing incredible that the intrepid sailors from the shores of the Mediterranean penetrated as far as the archipelago of the Far East in the days of Alexander the Great. What strikes us most in the comments of Jambulos is the advanced cultural state in which he found the inhabitants of the islands he visited. They possessed already an alphabet written "from above to below" and they cultivated "a cane or reed which yielded small white grains. These grains they cooked after soaking them in water." Dr. Karl Kindermann in an article refers to the diary of Jambulos concerning these islands. The diary in one place notes:

In those islands the air was of wonderful temperature. Hot and cold springs were there enough for recreation and strengthening of health. The trees bore at every season ripe fruits. Oil and wine were abundant, and also there were many strange plants. There were strange and wonderful animals, too. The inhabitants, all similar one to another, were of nice and regular figure. They were hairy on the head and had eyebrows, beards and peculiar nostrils. They had flexible, soft bones; but these bones were of such a strength that anything they took in their hands could never be snatched off from their fingers. . . They lived almost without any sickness to the ripe age of more than a hundred years, while, on the other hand, they committed suicide after having reached a certain advanced age. They used to lie down on a certain plant, the narcotic smell of which escorted them by the means of a nice sleep to the final death. The bodies were buried in the sand of the beach and the recurring high tide took them away into the sea. The inhabitants used to worship sun by burning incense and also heaven and all the heavenly lights.

The people lived in groups which never were more than four hundred strong, and each group had the oldest man as the leader. Every member of such a community had specified work to do. One worked as a fisherman, the second as a workman and the third as an artist. They spent their lives on green meadows and Nature gave them all in abundance. They were sober in their living and used to eat cooked and roasted meals, but without

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aromatic spices. Birds and fishes were enough to be caught, and there were snakes which they liked to eat. There was a special division of food courses to regulate nutrition. They were interested in science, especially in things connected with heaven. Their writing had seven characters which could be used in four different ways, and this gave them twenty-eight characters in all. They used to write from above to below.

The practice of group living consisting of forty families for each group exists even now in some far off districts of Japan. Also many ancient customs and rituals still prevail in Japanese society and religious life. If we study some of the Shinto legends and festive rituals, we shall be astonished to find that they resemble Greek myths, Egyptian beliefs, and even Mazdēism. The legend of Izanaghi, who descends to sojourn among the dead in order to bring back his wife Izanami, seems to be a far off echo of the myth of Orpheus trying to bring back Euridice, or of the story of Persephone (Proserpine) whom Hades (Pluto) had stolen away, and who was obliged to remain in the nether kingdom for half the year, because she had, like Izanami, partaken of the food, a pomegranate in her case, offered to her in that gloomy place.

Another myth, that of the phœnix, symbol of the sun and of the imperial dynasty, does not wholly belong to Greek mythology, in spite of the Greek conception that this divine bird burns itself and revives from ashes in order to come back to life as fresh as the morning sun. It also belongs to the Egyptian belief that the Egyptian Pharaohs had been connected with the sun. In modern Japan, during the equinox and the celebration of *mikoshi*, a small shrine surmounted by a large golden phœnix, image of the sun, is borne in procession with great pomp and beating of drums. Ancestor worship is a common feature in Asia. Mazdēism teaches that the ancestors come to their old homes on the first ten days of the year for the purpose of protecting their families. Their descendants offer them milk and garments. In Japan they offer them fruits, rice cakes and white paper slips which are hung near the domestic

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shrines and on door-tops. In Egypt the return of the ancestors is celebrated during the festivals of the Nile floods, when they are believed to arrive in the boats of Osiris from the "Heavenly Nile," which we call the Milky Way. From Egypt this kind of river festival has passed into India and it is held on the banks of the Ganges.

In Japan the *bon* festival, or the return of the ancestors, is held in the month of July, when the sun is hottest and nearest to the earth. In many places on sea shores or on the borders of big lakes, such as Chuzénji and Ohnuma, on the last night of the *bon*, when the ancestors are due to return to the beyond, people cast off in the water small boats made of straw with the names of the departed written on coloured lanterns. The tide bears them away floating toward the horizon. It is probable that this is a faint remembrance of that prehistoric custom which Jambulos narrates as the burying of the dead in the sand of the beach only to be borne away by the high tide of the sea.

It can be said that the Japanese State has been constructed by the application of the cosmic law. As the sun rules over the planets, so the Emperor of Japan as the descendant of the Sun Goddess rules over the nation. The whole people are his own family. He is the father of all the Japanese who are his children. Such a conception cannot but contribute to the solidity of the Throne, and it is no wonder that the Japanese Imperial line has remained unbroken to this day. The relation between the Emperor and his subjects is something unique in Japan. Shinto teaches the Japanese to follow the path of the *kami*, or gods, and thus it points out the indivisibility that exists between man and god. As the Emperor is the head of the nation and is also regarded as the direct descendant of the *kami*, he is loyally revered as such.

Shintoism is the motive power of Japanese culture. Though Buddhism was popularized in the country by Prince Shohtoku, who was also the author of the first written code of laws in Japan, no marked diminution occurred in the national faith of Shintoism. As a matter of fact, Indian Buddhism introduced

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through Korea and China was thoroughly nationalized, with the result that it became absorbed into Shinto spirituality. And also Japanese spiritual teachers and saints modelled Buddhist philosophy to suit the traditional temperament of the people. In this way, Indian Buddhism was transformed into Japanese Buddhism which propelled the growth of art and culture. In modern times, Japan's intercourse with the Occident has given a further impetus to enhance its civilization and culture in its own way. Just as in the past Japan nationalized Buddhism, so in the present it has Japanized Westernism. This assimilative faculty, which impels the Japanese people to enrich their own culture by incorporating the best of the world without being influenced by external forces, is derived from Shintoism.

It is apparent that Japan knows how to absorb foreign things for its benefit. In the Meiji era, under the guidance of the Emperor Meiji, it profitted immensely from its intercourse with Western science and culture. Not only it began to digest rapidly each and every branch of Western science, but became acquainted with Occidental thoughts and art within a surprisingly short time. This acquaintance proved to be a great boon to it, because it widened the scope of its cultural progress. Because Japan has made a fair study of the Western mind and has nationalized the essentials of the West, it is in an advantageous position to judge and weigh the current ideological trends in that sphere of the world. This does not mean that the Western Powers are not well informed about Japan. It only means that an ordinary intelligent Japanese knows more about the Occident; whereas the knowledge of the average Westerner about the Orient is extremely sketchy.

In Europe, Germany comes nearer to Oriental spirituality and philosophy. Its culture combines deep intuitive feeling with the precision of modern science. Inspiration and patient, persevering labour, as well as a genius for organization are the most characteristic features of German culture. In the middle ages, it has had its great Christian mystics and seers like Meister Eckhart, Jacob Boem and others. In the eighteenth and

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nineteenth centuries it produced many idealistic philosophers, such as Kant, Fichte, Leibnitz and Schelling. Then its noted poet Goethe and a string of creative musicians gave Europe something nobler and loftier in the literary and musical fields.

French culture is a mixture of Latin limpidity and precision of thoughts interwoven with German spiritual insight. It must be remembered that a great part of the French people belong to the German race of Franks. The character of French culture is so attractive, that it has permeated the whole of Europe. Its spirit is most sociable, its ways most polite, refined and tactful and its forms most elegant. Therefore, Paris has been, since the sixteenth century, the "salon" of Europe and its *arbiter elegantiorum*. Charming French women, intelligent, witty and extremely kind, have contributed considerably to the wide popularity of French culture.

English culture has produced a rationalistically material philosophy, and a strict, formalistic way of living. The greatest achievement of English culture is its literature. The English language is the richest of modern tongues, for it has been composed by merging Latin and German roots, Greek abstract words and French, which was introduced during the Norman conquest. It possesses every shade of expression and a powerful harmony in poetry. Shakespeare alone means a whole world of human experience and psychology. English lyrics impart high inspirations, and English romance and novels deal with all phases of mortal life. It is no wonder that the English should have become the most popular language in the world. Besides, it is also the easiest to learn among the European languages.

Today the world is changing. Under the impact of an unprecedented war the whole aspect of international culture is about to take a new turn. On the one side, the Axis Powers are trying to realize a new shape of things in the world, and on the other, the "democratic" nations are resisting them to maintain their way of life and inter-country relations. It needs no argument to say that the existing cultural traits of both the East and West are destined to undergo emendations and alternations in

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order to bring about a new understanding, which would give every nation the opportunity to display its cultural creativeness. It is likely that the cultures of India, China and Japan will exert their utmost to reorientate Asiatic cultural homogeneity. In Europe, Germany, France, Italy and Greece will most probably act in unison to revive Occidentalism on a new, progressive footing. And the combination of these two anticipated cultural trends will add a new chapter to world civilization.

It would be, however, futile to imagine that Occidental culture could flourish without the co-operation of Britain and the United States. Similarly, the future progress of Oriental civilization is dependent on the collaborative efforts of India and the Asiatic countries west of it on the one hand and of Japan, China and the southern countries on the other. Germany and Italy, by establishing a new political order in Europe, may develop a regional culture divorced from Britain and America. Japan, by constructing a co-prosperity sphere in greater East Asia, may evolve a corporate culture to be confined to certain geographical limits. How far these proposed regional cultures in the continent of Europe and in greater East Asia would influence the flow of international civilization is rather difficult to predict. It would be sufficient to observe the fact that world civilization can only exist in its genuine form when all the component nations of the universe contribute their respective shares spontaneously without dictation and outside pressure.

OUR GREATER EAST ASIA MINISTER AOKI

By *TATSU-PCHI HACHIYAMA*

THE inauguration of the new Ministry for Greater East Asia Affairs is of fundamental significance, for by this step Japan has definitely paved the way for the successful construction of the envisaged mutual prosperity sphere in this part of the world. Kazuo Aoki, a capable statesman, has been appointed its chief. His selection as Minister for Greater East Asia Affairs was anticipated by well-informed circles when some time back he joined the Tohjo Cabinet as Minister without portfolio. On November 1 this new office was formally opened, and Minister Aoki in a press statement explained the remarkable rôle it would play in streamlining Japan's relations with all the countries of greater East Asia.

As the new ministry is expected to function in co-operation with the fighting services on the one hand and the various departments of the Government on the other, it is destined to become the propellant force of the new regional life in the southern countries. When the formation of this office was announced by the Tohjo Cabinet, it immediately decided that it should be headed by a statesman of distinguished ability. Consequently, its choice fell on Kazuo Aoki, who has contributed immensely to the growth of the reformed political and economic orders in East Asia. There is no doubt that he is a front-rank statesman on whom the nation can rely to carry out an epochal assignment.

Though our first Greater East Asia Minister does not possess an imposing exterior and wears a pair of black-rimmed spectacles, he nevertheless has a thoughtful appearance and an

energetic bearing. He knows how to accomplish a difficult task and his chief secrets of success are perseverance, clear thinking and deep planning. Therefore, few statesmen in Japan can rival him in constructive efforts. He is popular with the fighting services, too. Being a man of sound economic principle, he regards economic well-being as the mainstay of national flourish and virility.

Kazuo Aoki, who was born in the village of Makisato in the Sarashina district, Nagano Prefecture, is now fifty-four years old. After graduating from the German law section of the Tokyo Imperial University at the top of his class, he joined the Finance Ministry. Showing proficiency in financial and economic matters, he steadily rose to become a constructive statesman, and subsequently displayed his realistic genius by shaping the new course of economic life in this country. When he was a sectional chief in the Bureau of Economy of the National Treasury in the Finance Ministry, he drafted the Law for the Prevention of the Flight of Capital and also the Law for the Control of Foreign Exchanges. The last one was enacted as a logical sequel to the first. Then with the setting up of the Bureau of Foreign Exchanges Control, he was appointed its first director.

During the tenure of Nobusada Fuji as Finance Minister, Kazuo Aoki was director of the Bureau of Economy. At that time he came into official touch with Okinori Kaya, present Finance Minister, who was then director of the Bureau of Accounts, and Sohtaro Ishiwata, then director of the Bureau of Internal Revenue, who has been appointed chief economic adviser to the Nanking Government—a post which the new Greater East Asia Minister held until he joined the Tohjo Cabinet as Minister without portfolio. This earlier contact between them has been kept up to this day. And now that the three men are holding three key positions, the future economic rehabilitation of greater East Asia appears to be assured.

When Ei-ichi Baba assumed the post of Finance Minister, the influence of the teamwork between Kazuo Aoki, Okinori

Kaya and Sohtaro Ishiwata was considerably reduced, but with the appointment of Toyotaro Yuki as Finance Minister, who is now the Governor of the Bank of Japan, it regained its former strength, eventually attaining crystallization during the Finance Ministership of Seihin Ikéda, present member of the Privy Council. Therefore, it is no wonder that Kazuo Aoki, Okinori Kaya and Sohtaro Ishiwata each in turn held the portfolio of Finance subsequently.

In March, 1936, Kazuo Aoki was appointed Vice-President of the Manchurian Affairs Board in place of Takéo Kawagoyé, now Governor of the Tohoku Development Company. While serving in this new post, he became intimate with the officials of the War Office and also made a systematic study of the diverse problems affecting East Asia. In October, the following year, when the Planning Board was organized, he was offered the post of its Vice-President. In January, 1939, during the term of the Hiranuma Ministry, he was made the President of the Planning Board in succession to Masao Taki. After the resignation of the Hiranuma Ministry, he was nominated by His Majesty the Emperor a member of the House of Peers.

Toward the end of August, 1939, when the Abé Cabinet was formed, he was offered the portfolio of Finance, concurrently retaining the presidency of the Planning Board. It is noteworthy that he has never served the Finance Office as its Vice-Minister. Because he showed his ability as an expert statesman as Vice-President and later as President of the Planning Board, the question of appointing him as Vice-Minister of Finance did not arise. How effective was his planning can be gathered from the fact that he succeeded in establishing coordination between the Government and the High Command, thereby making a substantial contribution to the operation of control economy in Japan. Perhaps his signal achievement in executing control economy and placing Japan on a total war footing induced Premier Tohjo to select him as the first Greater East Asia Minister.

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In May, 1940, shortly after his retirement from the Government service, Kazuo Aoki was chosen by General Nobuyuki Abé, then special envoy to the Nanking Government, as his economic adviser. In that capacity he assisted General Abé in drafting the basic treaty with Nanking, paying particular attention to the economic side of the agreement. In March, 1941, he was selected by Yoh-suké Matsuoka, then Foreign Minister, as adviser to the Foreign Office specifically to assist the then Ambassador to Nanking Kumataro Honda. Then as chief economic adviser to Nanking, he was instrumental in strengthening the financial fabric of the Wang Ching-wei administration. Moreover, sometimes assisting and sometimes guiding Chou Fo-hai, Finance Minister of the Nanking Government, he directed the establishment of the Central Reserve Bank, facilitated the conclusion of a loan agreement with the Japanese Government and evolved a new currency system for new China. Thus he played the same part which Sir Frederick Leith-Ross had played earlier as British economic adviser to the Chiang Kai-shek Government.

Our Greater East Asia Minister's main strong point is his tenacity of purpose, which is also a general trait of the people of Nagano Prefecture from which he hails. That he is by nature a determined man is evidenced from the fact that he remained at the top of his class from the elementary school to the university, and that as an official of the Finance Ministry he took the credit of perfecting the emergency economic structure of the nation. His steady and serious habit has fostered in him a strong sense of self-confidence, indeed so much so that he feels quite at ease to tackle any difficult proposition.

Kazuo Aoki's characteristic grimness is well reflected in his hobbies which consist in playing *go* and golf. He has been a *go* enthusiast from his middle school days. When he entered the service of the Finance Ministry, he kept up his habit of playing *go*, ultimately becoming the champion *go* player of the Finance Office. In recognition of his skill, the Nippon Ki-in (Japan *Go* Players' Association) has awarded him the rank of second

OUR GREATER EAST ASIA MINISTER AOKI

grade *go* player. On the other hand, as a golfer he has been a member of the Kasumigaséki Country Club since 1929. He was one of its directors until two years ago. His style is said to be not so good, but his ability as a golf player is acknowledged as that of a professional. The reception room at his house is adorned with some thirty trophies which he has won in various golf tournaments. Through *go* he came into closer contacts with Baron Hiranuma and through golf he became a friend of Prince Konoye.

Minister Aoki, who enjoys a robust health, has recently become so engrossed in his new duties that he finds very little time to play *go* and golf. He spent an eventful life in his youth. When his father lost his profitable lumber business, it seemed that he would have to give up the idea of entering a middle school course owing to lack of money. Fortunately, however, his schoolmaster prevailed on his father to send in an application for admission to the Nagano Middle School just before the list was due to be closed. But the application did not reach the school authorities in time. Luckily, the sympathetic clerk of the school accepted the application overriding the objection of the principal on the ground that it had reached the school on the very day the admission list was scheduled to be closed. But for the clerk's kindness, young Aoki might have been unable to receive a middle school education and might have not blossomed into a front-rank statesman of Japan.

As soon as Kazuo Aoki was admitted into the Nagano Middle School, he diligently applied himself to the study of all prescribed lessons, and so he easily graduated from it at the head of his class. While attending the school, he used to return home every Saturday from the dormitory to help his poor parents. Working in the farm every Sunday or helping his father and mother by drawing water or doing other household work, he used to rise at three o'clock every Monday morning to walk a distance of forty kilometres back to the school. Later on, when he stayed at the house of his uncle in Nagano city, there, too, he cheerfully performed all kinds of

household work.

On his graduation from the Nagano Middle School he could not afford to enter the higher school. So he took up teaching at a village elementary school for a few years to save money for his higher school education. In this manner, he finished his higher school course and took admission into the Tokyo Imperial University. He was able to prosecute his university studies because he was given a scholarship by the Mitsui business interests from their scholarship funds under the Finance Office. Okinori Kaya, was also granted a scholarship by them at that time to help him complete his university term.

Minister Aoki has a sympathetic mind. He is especially sympathetic and considerate toward his subordinates and is kind to the people hailing from his native province. The Nagano people consider him a model gentleman. Because his past official career had been spent in dealing with dry figures and because he has risen to become a front-rank statesman by exhibiting his skill in solving complex economic problems, certain quarters are inclined to characterize him as a technical man. Be that as it may, it is equally true that he is thoroughly capable of undertaking outstanding administrative schemes. His appointment as first Minister for Greater East Asia Affairs lucidly indicates that he has been entrusted with the epochal task of organizing a new political and economic order in the southern countries in consonance with our national policy of regional harmony. Judging from his contributions toward the sound progress of the Nanking Government, it can be said that he is the best suited person to make the construction of a co-prosperity sphere in greater East Asia an accomplished fact.

HIROSHIGHÉ'S LANDSCAPE PRINTS

By SEI-ICHIRO TAKAHASHI

WHEN Japan became a hermit kingdom in the Tokugawa period, a new artistic activity came to prevail in the country. Bereft of outside contacts, the nation began to exert its own efforts to create new objects of art depicting Japanese life in all its aspects. And this led to the growth of plebeian art as the basic feature of the social life of the masses. Consequently, Japanese painters, instead of laying stress on religious paintings, began to produce æsthetic works portraying the colourful phases of the Japanese society. In view of this tendency, *ukiyoé* (genre) pictures became popular and with the production of *nishikiyé* (brocade pictures), the mass enthusiasm for this new type of colour prints reached its climax.

At first, difficulties were experienced in rousing the mass consciousness for *ukiyoé* colour prints. But such a drawback came to an end with the production of *nishikiyé* copies from the commercial viewpoint. Original paintings were copied on *gampi* paper or on thin *minogami* (a kind of tracing paper), and after that such copies were sent to skilled engravers for making wood blocks of them. From these copies the engravers carved black ink and coloured blocks of cherry wood with knives, chisels and mallets. In order to make a perfect wood block, an engraver was required to have an experience of at least ten years. First of all, he used to begin his vocation by carving wood blocks for *jobruri* books and after that he was given opportunities to make coloured and black ink blocks. This step of learning was called "going from *dob-bori* (basic engraving) to *atama-bori* (elaborate engraving)."

When the carvings on the blocks were completed, they

were taken to the printers. Naturally the *nishikiyé* printers only devoted themselves to colour printing, while the task of black ink printing was left to other printers. Either *masamé-gami* (straight-grained Japanese paper) or *hobsho-gami* (thick Japanese paper of good quality) was used for printing copies. Before the actual printing was begun, proof-copies were printed on *minogami* from black ink blocks made for that purpose. After these proof-copies had been duly inspected by the painters and approved by them with necessary suggestions for colouring, regular printing of copies was undertaken. The implements used by a printer were paint-brushes, *barén* (bamboo presspad), *hakobi*, etc. In the Tokugawa period, painters never handed over their finished pictures to the printers. In the Meiji period, however, when Seitei Watanabé and Gékko Ogata painted pictures for producing colour prints, the so-called *sashi-aghé* (black ink prints on which colours were put) were handed over to the printers for the first time as models.

A *nishikiyé* picture was generally the joint production of the painter, engraver and printer. The painter in designing a picture had to take into account the artistic skill of the engraver. In other words, there existed a perfect understanding between them in regard to the æsthetic display of colours. For that reason, the engraver traced the lines with fidelity drawn by the painter and carved the block to reproduce the exact finish of the original painting. The printer, too, was needed to have the same artistic sense, and so he printed copies as though he were a painter. But the art of printing somewhat lost its æsthetic flavour when engraving and printing became too elaborate and exquisite. As the demand for colour prints became greater, production of printed pictures began to conform to the sentiment of the masses.

Of all the painters who have developed wood colour prints in Japan, perhaps Ichiryusai-Hiroshighé can be fittingly called the most famous artist. His picturesque landscape prints are unique in this country. It is true that he has left behind many unsavoury works; still, it has to be acknowledged that

the first editions of his works are generally good, though several of them are not quite fortunate in composition and selection of subjects. Since Hiroshighé's pictures are mostly rich in tone and colour effects, the minor defects which are detectable in them can be conveniently ignored. Moreover, it has to be remembered that the publishers of Hiroshighé's colour prints in many cases produced copies on a mass scale for the purpose of acquiring commercial benefits as much as possible, and thus they neglected the artistic side of picture-printing. This is another reason why there are many mediocre colour prints bearing Hiroshighé's name.

On the whole, the first editions of Hiroshighé's landscape colour prints are undoubtedly superb; whereas the later editions of the same are not so. This difference is notably perceptible in his "Tokaido Gojusan Tsughi" (Fifty-three Stages on the Tokaido) which was printed and published by the Hoyéido, making him at once famous. At first, this set of colour prints was published jointly by Magohachi Takéuchi, the proprietor of the Hoyéido, and Kiyémon Tsuruya, the proprietor of the Sénkakudo. For an unknown reason, soon afterwards its publication was solely continued by the Hoyéido. There is a marked difference in quality and effect between the first edition and the later ones of this series. For instance, among the pictures of this series the first edition of the print "Morning Scene at Nihombashi" (Nihombashi Bridge) is quite different from its later editions. In the first edition it represents a morning scene at Nihombashi as seen from Suruga Street, in which the van of a *daimyo's* procession is about to cross the bridge, and some fishmongers and greengrocers on their way back from the morning market are trying to clear the street for it to pass. But in the later editions a number of people are shown thronging the bridge. The titles of the later editions are either "Procession Starts" or "Busy Scene of Yédo."

The Hoyéido edition of the Tokaido series clearly reveals the creative genius of Hiroshighé. In it the picture "Sunrise at Shinagawa" displays two *samurai* each with a bow on his

shoulder and two others each with a *ryogaké* (a pair of boxes or valises fixed to each end of a wooden pole) on his shoulder. But in the later editions it is called "Departure of the Lord," showing gun-carriers behind the bow-carriers and carriers of black-haired spears behind the box-carriers. There is a picture entitled "Kawasaki" which represents the ferry of the Rokugo River. In its first edition the ferryman is seen bending his head a little downward, while in the later editions he has his head turned sideways. The most striking incongruities are seen in the picture "Totsuka." In its first edition is exhibited a fully-clothed traveller who is just alighting from a pack-horse onto a bench of a tea-house having a signboard with the house name of "Koméya" on it; but in the later editions he is represented to be about to get on the horse, taking hold of the saddle. The tea-house itself is very different from that of the first edition. A lattice-window, which does not exist in the first edition, is found in the later editions. Of the picture "Odawara," which describes the hand-barrow ferry of the Sakawa River, there are several different editions, and in each case the mountains and human figures are remarkably different in shape and presentation.

Among other Tokaido landscapes of the Hoyéido publication, the picture "Kambara," which represents a night scene of a lonely post-town covered with snow, is a famous work. In the first edition it appears to have been drawn by applying the technique of *témbokashi*, that is, by making the upper part of the sky dark and its lower part less dark. In one of its later editions one of the mountains on the background is scumbled in dark blue. In the picture "Maruko," which depicts a quiet vernal scene of a roadside tea-house in a pastoral setting, the name of the place is spelt as "mariko" instead of "maruko." In many of the later editions of "Hamamatsu," which shows a few *kamosuké* (palanquin-bearers) warming themselves at fire in a wayside in midwinter, no window is drawn on the tower of the Hamamatsu castle, which is visible in the distance. In the later editions of "Chiriu," which portrays a distant view of a horse fair in early summer, there is no moun-

tain painted in black. In the first edition of "Kuwana" the perspective of the castle trees is clearly represented in black; but in the later editions this distinction is not discernible. In the first edition of "Yokkaichi," representing a traveller trudging his way on a bridge across the Miyé River, the lower part of his raincoat is slightly scumbled, while in the later editions there is no such scumbling. The picture "Shoh-no" is considered one of the renowned works of the Tokaido series. Its first edition can be distinguished from the later editions by the distinct expression of the Japanese characters "Také-no-uchi" and "Gojusan Tsughi," which are respectively visible on the Japanese umbrella half opened by the traveller. In some editions the characters "Gojusan Tsughi" are very indistinctly expressed, and in some others they are not expressed at all. Furthermore, there are editions in which even the characters "Také-no-uchi" are not found.

In some editions of the well-known picture "Kaméyama," which ranks next to "Shoh-no" and "Kambara," the wooden doors of the castle gate near the stone wall is shaded all over in black. These editions may be thought to have been printed a little later than the first. In the picture "Ohtsu," the main theme of which is the tea-house of Hashirii, there is a mountain on the right hand which is represented in thin black or green, and a mass of cloud scumbled in dark blue in the centre. The first edition of Hiroshigé's landscape prints have these special touches. The Hoyéido edition of the "Tokaido Gojusan Tsughi" (Fifty-three Stages on the Tokaido) was published in succession during a period extending from the fourth year of Témpho to the spring of the following year (1833-1834).

In about the twelfth and thirteenth years of Témpho (1841-1842) a series called "Gyosho Tokaido," named so because of the printing of the title in the semi-cursive style, was published by Yéyoshi and Yétatsu. Later on, the printing blocks were transferred to the Yamadaya. This series of Hiroshigé's pictures is highly thought of by Mr. Minoru Uchida, an authority on Hiroshigé's works. He says: "Only those who can ap-

preciate the first editions of colour prints can truly appreciate this series." It appears that this series has passed through many editions. Mr. Uchida is of the opinion that it will be as difficult today to secure a complete set of the first edition of this series as of the Hoyéido edition of the "Tokaido Gojusan Tsughi."

The first edition of the "Gyosho Tokaido" is only found in the Yétatsu edition, but there is an edition of this series which, though printed by Yétatsu, has a circular mark with the character "hama" on it. This kind of edition is not the first edition. The first edition of the "Gyosho Tokaido" was published before the thirteenth year of Témpho (1842). The picture "Tsuchiyama" in this series, which is also entitled "Mount Suzuka in the Rain," represents a *daimyo's* procession. In it are seen two men-servant carrying a cased spear and an armour-box covered with oilcloth each on their shoulder, followed by two forerunners equipped with raingear. All are represented with light touches. In the first edition, however, there is no rain and, moreover, the sky seems blue and clear. In the later editions a heavy rainfall is represented, probably to make the picture fit in with the idea of the famous line of the Omurobushi song: "Rain falls over Mt. Tsuchi, while it is bright at Saka and cloudy at Mt. Suzuka."

The scene at the Nihombashi Bridge in dawn in "Gyosho Tokaido" also underwent changes as more editions were printed. For instance, the Yamada edition of it presents quite a constructional change when it is compared with the first edition and, moreover, it bears a great resemblance to the corresponding piece in the "Tokaido Gojusan Tsughi" published by the Hoyéido, except that there are three maidens in it instead of two puppies that are found in the latter.

Several years later another series of colour prints entitled "Reisho Tokaido" was published for sale. It is called so because the title is written in *reisho* (simplified style). The publisher was Seijiro Maruya. According to Mr. Uchida, this series of pictures does not seem to have had a large sale. In order to substantiate his assumption, he points out that all the

pieces of it are clearly printed, and that the blocks are not worn out. Even then, the first edition is excellent, for the colouration is elegant, sedate and refined. In the later editions the pictures are somewhat stiff and lack softness.

The "Kisokaido Rokujuku Tsughi," which is nearly as famous as the "Tokaido Gojusan Tsughi," was partly painted by Keisai Yeisén and partly by Hiroshighé. The first twenty-four pictures are the work of Yeisén and the remaining forty-six of Hiroshighé. It is probable that some unpleasant trouble arose between painter Yeisén and the publisher of the Hoyéido, with the result that the latter broke off his relations with the former who always led a Bohemian life. After that Yeisén must have asked Hiroshighé to continue the painting of the rest of the series. However, some say that Yeisén, who was indignant at the publisher's arbitrary manner, gave up painting for a while and confined himself to a villa at Négishi, Tokyo. Yeisén signed his name on the first part of the first edition of the "Kisokaido," which he had painted; but his seal was taken away from the later editions which are thought to have been printed by the publisher after he had broken off his relations with him.

The greatest work in the Kisokaido series is perhaps "Séba," which was painted by Hiroshighé. This was published after the publication of the series was transferred to the Kinjudo, and it shows a scene where an evening moon is seen hanging on some branches of a willow tree by the riverside. In one of the later editions of this picture, as Mr. Uchida states, a part of the forest represented earlier is left out. In making an examination of its several later editions, I find no sign of such omission beyond a remarkable difference in colouring in each of them. The reddish cloud overhanging the full moon differs somewhat both in shape and colour in some editions. The excellent piece next to this picture is "Nagakubo," which represents a long bridge illumined by the moon. In some editions a pale mountain is shown, as if it were afloat far beyond the bridge, but in other editions no such mountain is

visible.

Hiroshighé was, needless to say, a painter of highway landscapes and of noted places of Yédo (Tokyo). According to Mr. Yoné Noguchi, Hiroshighé loved Yédo as a true-born Yédoman and exhibited this affection for his home town in many of his landscapes. His first set of landscape paintings was the "Toh-to Meisho" (Noted Places in the Eastern Capital) in ten pieces, which was published by Shohzo Kawaguchi. This series is popularly known as the "Ichiyusai Gaki Toh-to Meisho." According to Mr. Kihachiro Matsuki, a picture dealer, with the exception of "Ryogoku no Yoi-zuki" (Evening Moon at Ryogoku), all the pieces which do not bear the name and address of Kawaguchi, the publisher, are later editions. Among Hiroshighé's numerous different series of noted places in Yédo, another "Toh-to Meisho" in twenty-one pieces contains many masterpieces. This series was published by the Kikakudo, whose proprietor was Kihei Sanoya, who was elliptically or popularly called Sano-ki. The pieces which have the name and address of this publisher in red characters on right sides of marginal spaces belong to the first edition or the one nearer to it. Those which have black characters are thought to be later editions. And those which do not have the publisher's name are far later editions. Another series called the "Yédo Meisho" in eleven pieces was also published by the Kikakudo. The first edition of "Fukagawa Tomioka Hachiman" in this series represents a large *torii* on the left and a large cycad on the right; and the sea is seen in the distance. In a later edition, however, the same picture represents the morning sun peeping out of the horizon through the *torii*. There is another series of noted places in Yédo, which is entitled "Sunago Zuri Yédo Meisho" (Gold-foil Prints of Noted Places in Yédo). This consists of five pieces and was published by the Izu-ichi. But in the later editions the *ghénji-gumo* (golden clouds) have been left out, and so they have become unworthy of the original title.

What is looked upon as one of the most excellent works of Hiroshighé is the "Yédo Kinko Hakkei" (Eight Views of the

Suburbs of Yédo) in eight pieces. At first, this was published as a private edition by a rich amateur comic poet, whose pen name was Daihaido-Nomimasu (drink from a big cup), and it was intended to be distributed among his friends and acquaintances. Each of the pictures has three or four comic verses on it. When this series was offered as merchandise, the characters "Published by the Daihaido" and one or two verses were left out from each of the pictures, and for that reason, only one or two verses remain. Hiroshighé's later great work "Meisho Yédo Hyakkei" (Hundred Views of Noted Places in Yédo) in 119 pieces was the most circulated among all his series. Four pictures belonging to it were painted by Hiroshighé II. There is a remarkable difference between its first and later editions. For example, in the first edition of "Oh-hashhi Ataké no Yudachi" (Evening Shower at Ataké near the Oh-hashhi Bridge), which is thought the best masterpiece in this series, the upper clouds are shown as if they were hanging unsymmetrically. But in the later editions these clouds are uniformly scumbled. It is well known that there is a strange edition of this picture in which are represented two small boats in light black near the other side of the river. The early edition of "Fukagawa Kiba" represents a light cloud as hanging in the somewhat upper part of the centre. In the first edition of "Fukagawa Suzaki Jyuman Tsubo," which represents a large eagle soaring in a circle in the sky, mica was used for the bird's beak. In "Bikuni-bashi Sétchu" (the Bikuni Bridge in Snow), which is said to be a spurious work by Hiroshighé II mica powder was also used to paint the roof of the riverside house.

Many of Hiroshighé's colour prints, owing to repeated publications for commercial purpose, have lost their original artistic value. When the first edition of them was printed, the printer faithfully obeyed the painter's instructions and printed the pictures with great care. But as they went through several editions, the blocks became worn out and the printer grew less and less careful in printing. In this connection, it may be added that while the publishers earned substantial profits by selling prints, the engravers, though working hard, had to

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remain satisfied with small wages. In January in the tenth year of Bunsei (1827) Juppénsha Ikku's *Takarabuné Katsura no Hobashira*, an illustrated story, was published by the Eirindo. This was illustrated by Hiroshighé. The following comic poem is written on an illustration representing the engraver :

*Kaségé tada
Kogatana zaiku
Nagara nimo
Kogané horidasu
Hangbishi no waza.
Work hard, only work!
Though a small work
With a small knife,
It will dig up gold—
The block-engraver's work.*

The block-engravers, who always laboured hard, had not the hope, as the painters had, of being known to the public. Fortunately, however, some of them, because of their superior merit, became known to posterity. As for the printers, their names remain mostly unknown. In the *Yédo Zakura Kob-moku*, which was published in the second year of Ghénroku (1689), some block-engravers' names are mentioned. And in the early period of colour prints—that is in the age of Harunobu—the names of several engravers are mentioned in some writings. In the later period many engravers used to put their names on the pictures, so that a considerable number of their names are known to us. On the other hand, it was seldom that the names of the printers appeared on the pictures. To quote a few exceptions, on the jacket of Harunobu's medium-size colour print titled "Shimpan Furyu Shiki no Hana," the name of Hachigoro Ogawa, the printer, is printed side by side with the name of Matsugoro Éndo, the engraver, between the names of painter Harunobu and Toh-bei Sanukiya, proprietor of the Sankodo publishing house. The name of another printer, Koshi Yumoto, is printed together with that of painter Harunobu Suzuki and engraver Goroku Éndo on a certain print. On another print appears



On top is a set of printing wooden blocks, each of which is carved on both sides. Since there are seven blocks, it means that no less than fourteen impressions are required to make a print in this case. In the middle are a knife, chisels and paint-brushes used in carving and colouring. At bottom are a *barén*, or press pad, (middle), parts thereof and its bamboo sheath material. On the left is a bamboo-sheath basket into which is inserted a plaited mat of bamboo sheath threads and over it is fixed a disc (bottom white and top black) made of fifty-five sheets of thin paper pasted together. On the extreme right is shown the rubbing side of the *barén*. Great skill is needed to make a *barén* and years' training is necessary to produce a proper *barén*.

Stages in printing a copy

(Sebá on the Kiso Road)



The first stage



The seventh stage



The fifth stage



The tenth stage



The fourteenth stage



The twentieth and last stage



The Bikunibashi Bridge in snow, one of the "Hundred Scenes of Yédo"—Hiroshighé II



Totsuka, Kanagawa Prefecture, a halting station on the
Tohaido—Hiroshighé

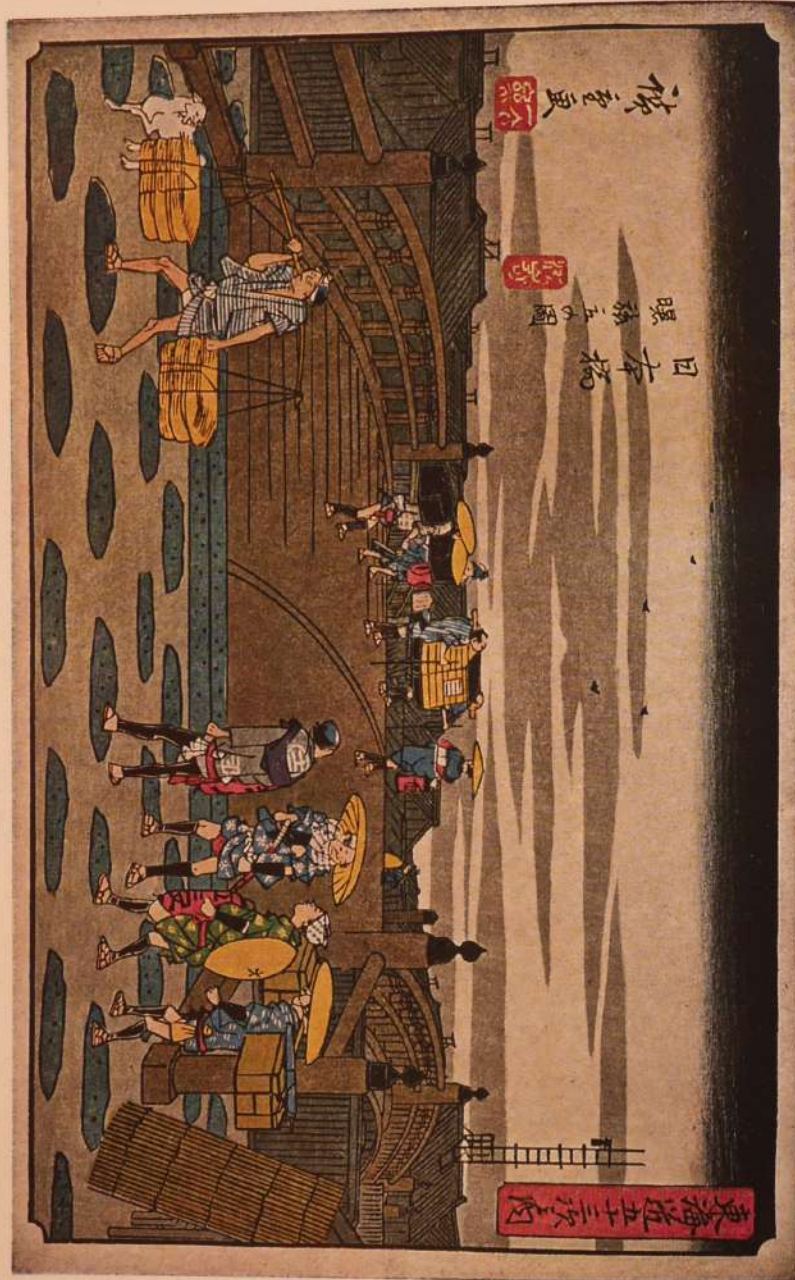


Urawa, Saitama Prefecture, a stage on the Kiso Road—Yeißen

HIROSHIGHE'S LANDSCAPE PRINTS

the name of printer Hatcho Ogawa along with Harunobu and engraver Richo Morishita. In the later period, the names of printers Sadagoro and Dai-kyu were printed on the pictures "Shinagawa" and "Fukagawa" belonging to the "Toh-to Fuji Sanjuroku Kei" (Thirty-six views of Fuji Seen from Yédo), which was published in March in the first year of Man-yén (1860). In "Goyu" of Hiroshighé's Hoyéido edition of the Tokaido series the names of Heibei as printer and Jirobei as engraver appear on the signboard of an inn shown in the print. If fresh researches are made there is no reason to doubt that names of more printers will be discovered.

By looking at Hiroshighé's landscape prints, one cannot but be attracted by their unassuming pastoral charm, sweet and mellow beauty in isolation and, above all, the warmth of their æsthetic elegance and dignity. This great painter, through his new technique of painting, rebelled against the sensuousness of *nishikiyé*, and animated by an artistic bravery drew pictures to expose the eloquent, responsive and mute beauty of the objects of Nature. Hence, it is obvious that his rise as a master landscape painter not only marked the end of the old art of colour prints in Japan, but also spurred the emergence of a new style of printed pictures in the country, which subsequently earned international popularity owing to their intrinsic merits. Indeed, the landscape prints of Hiroshighé signify the quintessence of the art of Japanese wood colour prints.



The Nihombashi Bridge, the first stage on the Tokaido—Hiroshighé

MANCHOUKUO IN CO-PROSPERITY SPHERE

By *BUNROKU YOSHIOKA*

ONCE a backward region of China, Manchoukuo in a decade has grown to become a miracle of the twentieth century. Through State planning, this youthful country has already organized itself into a modern nation. The rapid industrial development and agricultural improvement have opened for it a new era of economic prosperity. Poverty has languished, standard of living has increased and national consciousness has become solidified. The swift stride of Manchoukuo not only exposes the constructional ability of Japan, but also points out the basic benefit to be derived from corporate living. The source of Japan's present policy of establishing a mutual prosperity sphere embracing greater East Asia is to be found in the fruitful Tokyo-Hsinking understanding.

The outbreak of the Manchurian incident heralded the upsurge of a new political awakening in East Asia. Without paying any attention to the opposition of international Powers, Japan prosecuted its Manchurian campaign to evolve a new East Asiatic contiguity. The leaders of Manchuria, realizing the good intention of Japan, offered their collaboration. And this marked the rise of the spirit of mutual co-operation and interdependence in this part of the world. With the founding of the autonomous State of Manchoukuo, Japan began to extend all possible assistance to it, and as a result, the new country within a short period of ten years rehabilitated its national life in a satisfactory manner.

Before the China affair began, Manchoukuo had become so stable that its stability propelled the appearance of a general

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feeling for consummating an East Asiatic harmony. But the non-compromising attitude of the Chiang Kai-shek administration created confusion in the natural flow of life in East Asia. And when the Loukuochiao incident developed into an undeclared war between Japan and China, the former came to the conclusion that endurable peace and security could not be attained without eliminating the interference of Britain and the United States from affairs concerning East Asia. Therefore, it will be observed that, while the founding of Manchoukuo served as an incentive to propagate a policy of regional co-existence and co-prosperity, the protraction of the China affair stimulated the need of extending that policy to the continent, with a view to accomplishing a new mutual reliance order in East Asia free from alien intervention. Meanwhile, the Anglo-American nations utilizing the Chungking régime continued to obstruct the fruition of this legitimate hemispheric accord, and as a consequence, the Pacific war broke out compelling Japan to shoulder the task of constructing a common prosperity sphere in greater East Asia.

From these sequences, it is clear that the perpetuation of regional homogeneity in greater East Asia is of vital importance to maintain the independence and security of this part of the world. It goes without saying that Japan, Manchoukuo and China are propitiously situated to form jointly the nucleus of the projected greater East Asia co-prosperity sphere. In this connection, it must be noted that the relations between Japan, Manchoukuo and China and their future development will constitute a decisive factor in the growth of this new life.

The basic relations that must exist among Japan, Manchoukuo and China are explicitly stipulated in the joint declaration issued by the three countries on the occasion of the formation of the Nanking Government. In this historic document, the three nations pledged themselves to extend mutual aid to one another and share in the obligations for the construction of a new order in East Asia. Followig the start of the Pacific war, both Nanking and Hsinking, endorsing Japan's policy of

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regional co-operation, declared that they would collaborate with Tokyo to make the establishment of a co-prosperity sphere in greater East Asia a *fait accompli*. Hence, the present relations among Japan, Manchoukuo and Nanking-controlled China are hinged on identical policies.

It may be said that the understanding among Tokyo, Hsinking and Nanking has become harmonious, because it revolves round the ideal of a larger family system—a system which also forms the fundamental basis of regulating the relations with all the member-nations of the south. The administrative structures of Hsinking and Nanking transparently disclose that Tokyo is not trying to impose any imperialistic policy, but is endeavouring to evolve a common unity of purpose to insure mutual safety and advancement. In view of this fact, the participation of the southern countries in the movement for promoting co-existence and co-prosperity would yield wholesome benefit to them, offering, at the same time, just opportunities to secure their proper places in the new order of things which are slowly emerging.

The increasing solidarity of the Nanking administration under the leadership of President Wang Ching-wei has already brought about a noteworthy change in the outlook of the continent toward Japan. It is, however, deplorable that the Chungking régime, reposing confidence on the ultimate victory of the Anglo-American oligarchy, is deliberately hindering the return of normalcy to China. Its alignment with Britain and the United States is contrary to the common ideal of the Orient, and as such, it should be regarded as a subversive agreement to prolong chaos and disorder in China. It is for this reason that Japan is determined to destroy its hold over the unoccupied territory. Now that Chungking has been isolated and the prospect of an Anglo-American victory appears to be more than problematic, there is every reason to believe that the entire China will sooner or later come to appreciate the co-operative intention of Japan, thereby contributing its rightful share to the promotion of mutual prosperity among the nations of

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greater East Asia.

The Empire of Manchoukuo, by virtue of the joint defence protocol concluded with Japan in 1932, has become the latter's partner in defending the northern front line of East Asia. In pursuance of this protocol, both nations have recognized that any threat to the territory or to the peace of either of them constitutes at the same time a threat to the safety and existence of the other, and so they have agreed to co-operate in the maintenance of their mutual security, it being understood that such Japanese forces as may be necessary for the purpose must be stationed in Manchoukuo. In this manner, Japan has given a definite undertaking to protect the integrity of Manchoukuo from any outside aggression. It shows Japan's sincerity toward its northern partner.

The geographical position of Manchoukuo permits it to become a defence State. As it is located on the border of Soviet Russia, it can be called the "near West" of East Asia. With the assistance of Japan, Manchoukuo has adequately developed its defence preparedness. Along with this, the steady growth of racial harmony and the expansion of industries and economic and agricultural enterprises have enabled it to become a model State in East Asia. In 1932, when the outline of economic reconstruction was made public, it was stated that a sound and vigorous development of national economy would be insured by exercising proper control over capitalism. The current economic progress of Manchoukuo gives practical proof of that statement.

During the past decade Manchoukuo experienced two constructional stages. The first half of the last ten years was a sort of preparatory national planning stage. In this period Manchoukuo had to implement measures to eradicate the influence of earlier militarism, establish a State structure and an administrative machinery and reform political and economic systems. During the latter five years it executed a five-year plan for industrial development and tolerably succeeded in reaching the planned figure. At the present moment, it is not

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only meeting its defence requirements, but is also supplying Japan with war materials. The second five-year industrial development plan, which was adopted last year, has considerably expanded its productive capacity.

Although Manchoukuo has not yet organized a national political body, the Concordia Association is functioning as the political organ of the people and the Government. It is charged with the task of realizing racial harmony and promoting the political and economic welfare of the populace. Its deliberations form the medium for conveying the popular will to the Government on the one hand and the will of the Government to the people on the other. In general, its structure resembles that of the National Service Association of Japan. The Concordia Association has played and is playing a remarkable rôle in the forward march of Manchoukuo.

The actual results of the first five-year industrial development plan which ended in 1941 in many cases exceeded the planned figures. The figures for the fourth year, that is for 1940, as compared with the previous year, showed that the production of pig-iron increased by 104 per cent.; steel ingots by 102 per cent.; steel materials by 110 per cent.; coal by 108 per cent.; non-ferrous metals, lead and zinc and copper by 308, 113 and 196 per cent. respectively; light metals by 200 per cent. and asbestos by 107 per cent. As for the development of hydro-electricity, the construction of the water-power plants on the Sungari and Yalu Rivers and their generation capacity came up to expectation. In the field of agriculture, the production of kaoliang, millet, rice and buckwheat exceeded the planned figures by more than 100 per cent. To be more definite, the rice production exceeded the planned figure by 116 per cent.; kaoliang by 104 per cent.; and buckwheat by 112 per cent. On the other hand, the production of hemp came up to 80 per cent. of the plan; that of flax 90 per cent.; beet sugar 90 per cent.; soya bean 80 per cent.; and peanut 50 per cent.

With 1936 as the basis, the indices of mining and agricultural products for 1940 stood as follows; pig-iron 219, steel

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ingots 154, steel materials 264, coal 178, lead 1,223 and copper 517, while the index of fuel production was 160 with 1938 as the basis. From these figures, it will be seen that the output of mining products increased by from 50 to 120 per cent. Similar increases were also recorded in the production of agricultural commodities, as will be noticed from the following index figures with 1936 as the basis: rice 330, kaoliang 116 and millet 115. The indices of highways, railways and motor roads were 215; 208; and 281 respectively. No accurate statistics are available showing the cultural progress of the nation; still there is no doubt that it attained a higher level with the rise in the standard of living. This manifold advancement of Manchoukuo eloquently explains what amount of benefit can be earned by contracting mutual prosperity relations with a powerful neighbour State. Moreover, Manchoukuo's present flourish can well serve as an object lesson to the southern countries which are to be included in the proposed greater East Asia co-prosperity sphere.

In China, after the formation of the Wang Ching-wei Government, a unified national planning project was put into motion embracing North, Central and South China and Mengchiang (Inner Mongolia). At the present moment, this project is making commendable headway. The rural pacification campaign, which is going in the areas under the jurisdiction of the Wang administration, aims at establishing a realistic foundation for the reconstruction of the economic life of the continent. For the purpose of political enlightenment, the Japanese military authorities on the spot and the Nanking Government are explaining to farm villagers and townsmen the imperativeness of reciprocating Sino-Japanese co-operation in order to build a new greater East Asiatic political concord for the common good of all the participating countries, including China.

Though no figures have been released indicating the economic progress of North, Central and South China and Mengchiang, it has often been categorically stated that rehabilitation enterprises in all these areas are yielding satisfactory returns.

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In North China coal output now far exceeds the limit of the pre-China affair production. It is, indeed, a fact that the bulk of coal imported by Japan is coming from North China. In addition, Japan is depending on the coal supply of that region to manufacture iron. Also North China has expanded its salt production to such an extent that it is meeting the requirement of Japan in this product. If the present trend of economic reorientation continues in the pacified regions of China, the continent is bound to witness the same result that has been obtained in Manchoukuo.

The new people's movement, which was started a few years back in North China, is making slow, but steady progress under the sponsorship of the Hsin Min Hui (New People's Society). President Wang Ching-wei, attending the recent plenary session of its federal council, reminded the Chinese people the vital importance of the new people's movement for the regeneration of East Asia and of China in particular. On October 13 an Asia development convention was held in Tokyo at which the representatives of the Asia Development Association of Japan, the Concordia Association of Manchoukuo and the Hsin Min Hui of North China took active parts. It was also attended by the delegates of the East Asiatic Federation of Japan and the East Asia Development Society of Mengchiang. The convention unanimously adopted a resolution solemnly pledging the support and co-operation of these organizations in the construction of a co-prosperity sphere in greater East Asia. The unanimity displayed on the occasion conclusively proved that all the countries of East Asia have become animated with the desire of evolving a co-existence and co-prosperity order in this part of the globe.

Back of the current reawakening of regional consciousness in greater East Asia lies the accomplishment of Japan in Manchoukuo. More than ten years ago, Japan resented the *de trop* ambitions of the Anglo-American nations in East Asia and announced its determination to realize legitimate inter-State harmony with Manchoukuo as its first field of activity. The

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phenomenal progress of Manchoukuo within a surprisingly short time impelled other neighbouring countries to assess the merit of corporate living in its right perspective. The Nanking Government of President Wang Ching-wei came into being, because the far-sighted leaders of China, scrutinizing the state of things in Manchoukuo, became convinced that the salvation and future forwardness of their country lay not on Anglo-American reliance but on co-operation with Japan. Soon after the start of the Pacific war, the same feeling pervaded the southern countries, making it easier for Japan to achieve the objective of greater East Asia contiguity. Therefore, it must be admitted that it is Manchoukuo which has inspired other nations of greater East Asia to collaborate with Japan in the building of a co-prosperity sphere. In this sense, the position of Manchoukuo in the envisaged co-prosperity sphere is of great historic importance, for all that it has attained through co-operation with Japan will be gradually transplanted into the southern countries.

BUDDHIST FRESCOES OF THE HOH-RYUJI

By MOMO-O KITAGAWA

WITH the introduction of Indian Buddhism into Japan through Korea in the Asuka period, a new era of religious art activity dawned in the country. Not only the carving of Buddhist images of different shapes and designs became popular, but also a variety of æsthetic works were produced embodying various phases of the new faith. Perhaps the most representative art relics of the Buddhist art period of Japan can be seen in the mural paintings of the Hoh-ryuji Temple near Nara. This temple, which was built thirteen centuries ago, still stands in its original shape and structure, though repair work has been carried out from time to time.

The religious frescoes adorning the inside walls of the *kondoh*, or golden hall, which is also called the main edifice of the Hoh-ryuji, undoubtedly possess a lofty charm of their own amidst an intellectual and spiritual atmosphere of high order. The *kondoh* is divided into two sections—*naijin* (adytum) and *gbéjin* (outer part). While the altar is installed in the former, the latter serves as its surrounding part. The frescoes are on the inside walls of the *gbéjin*. Each of its four large walls is decorated with a scene of paradise having a Buddhist image in the centre. And each of its minor walls has a Bodhisattva. Moreover, the upper walls of the adytum have some soaring angles; whereas the upper walls of the *gbéjin* contain several paintings showing *rakans*. A *rakan* is a disciple who has mastered the truth of Buddhism.

It may be noted that the Hoh-ryuji frescoes do not indicate any wilful motif on the part of the painters. They are re-

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ligious pictures of an esoteric nature, and hence, they are intended to be revered as objects of worship. Being twelve in number, they represent four scenes of paradise and eight Bodhisattvas. It seems, however, that at the time when these paintings were executed, the technique of such an art had not yet been established in the country. Consequently, the designing of habiliments, forms and arrangements of the objects were left to the free choice of the artists. Nevertheless, some experts are of the opinion that the Hoh-ryuji frescoes were painted following the precedents of the Chinese Buddhist painting of that age.

Owing to their old age, the Hoh-ryuji frescoes have become defaced and worn out. There are some parts which have become cracked and also some pigments have become almost indistinct. For instance, there is a painting on a small wall in the northeastern corner of the *gbéjin* which presents such a murkiness that no image can be recognized. Its mildewed condition is due to the fact that the wall, being devoid of ventilation, is most exposed to the damp and stagnant air under the roof. Practically the same is the case with the group picture of Bodhisattvas on the large wall in the northeastern section. Fortunately enough, the painting representing Amittabha's paradise on the large wall on the western side is the only one which is still preserved in its best condition, and it indicates the sublimity of Japan's religious art.

These mural paintings resemble the *fresco secco* (dry fresco) which was prevalent in Europe in the middle ages. The outlines of them are drawn in vermilion and Chinese black ink on the surfaces of whitewashed walls, and mineral pigments have been used to administer colours. There are a few instances of this kind of painting in Japan. Among them the Hoh-ryuji frescoes stand as the best of the kind. For this reason, they are priceless art treasures. If one looks at the wall-painting on the western side, he cannot but admire its vivid and limpid colour effects. It denotes a scriptural scene in which the Amittabha Buddha seated in paradise is receiving his new disciples

who have come to serve him. In the lower half of the picture are represented a lotus pond and a number of small human beings seated on lotus flowers. All the paints in this section are in a state of decay; only faint outlines remain. On the other hand, its upper part is still in good condition. It shows the Buddha seated on a huge lotus flower, while Kannon and Seiji, his two disciples, stand on his right and left sides, besides pigmies sitting on lotus flowers around the Buddha on the black background and also on the canopy of the main image. All these figures seem as if they were in relief.

A noteworthy feature of the frescoes is that all of them are arranged symmetrically. Each figure appears to be well at ease and graceful, and has a beautiful archaic touch. The well-poised masculine appearance of the Sakya-muni, who is robed in dark scarlet and gently seated with his legs crossed, exposes æsthetic beauty in contrast, when it is compared with the grace of the white feminine faces of the two Bodhisattvas that wait on him with their waists a little bent. Because these paintings reveal the certainty of the *dessin* of grasping natural poses, the lure of lines and colours expressive of a refreshing sentiment and a moderate cubic sense, they co-relatively create a spiritual atmosphere surcharged with *par excellence* æsthetic elegance. In view of such exalted artistic qualities, they are still acknowledged as unexcelled works of art of this country.

The mural painting on the large wall on the northeastern side shows a group of human figures. Some of them have gentle and fleshy faces and others infuriated appearances. The large fresco on the eastern side, though inferior in quality to the former, tends to create a human atmosphere, and the facial get-up of its certain figures gives the impression of a foreign touch. Generally speaking, as all the wall-paintings have been done with clear colours and free lines, a rich and delightful sensibility is noticeable in most of them. They are unequalled in close composition and in exact arrangement.

Of the eight smaller wall-paintings representing Bodhisattvas, four are standing images and the rest are sedentary

ones. One of the latter is holding in hand a twig bearing scarlet flowers. This figure reminds one of a white-complexioned and beautiful virgin who is partially dressed in a dark scarlet robe decorated with gold trinkets, and so it displays an abundance of sensuous beauty of the Greek type. In another picture there is a Bodhisattva who appears to be slowly moving on the back of a comparatively small elephant. Here one can perceive the beauty of the lines in her flowing robe and the tassels of the canopy bending to the wind. Hence, it exposes a lighter and pleasanter mood than any other one.

There is no denying the fact that continental touches are perceptible in the wall-paintings of the Hoh-ryuji. Since Buddhism came to Japan by way of Korea and China, it is natural that the art relating to this religion should have been influenced by that of the continent. It is probable that the painters, before undertaking the task of executing the Hoh-ryuji frescoes, carefully studied all the artistic aspects of similar Chinese pictures. But what is often pointed out is that these mural paintings have something in common with the Buddhist art of ancient India. In that connection, it is stressed that the cubic effect of the Hoh-ryuji frescoes has been realized by applying the Indian technique of scumbling, perfect examples of which are to be seen in the wall-paintings of the Ajanta cave in western India. However, from the æsthetic viewpoint, there is a remarkable difference between the Hoh-ryuji frescoes and the Ajanta ones. Even in subject matters there exists a difference, for the former pictures deal with scenes of paradise, while the latter ones concern the stories of the *Jataka*.

The Ajanta mural works were influenced by the Buddhist art of the Gupta Dynasty which flourished in central India. It was usual with this Buddhist art to represent a figure as partially dressed, attire it in thin silk and show its limbs and body through the dress. This technique is also visible in the Hoh-ryuji paintings. For example, the posture of the Amitabha Buddha and the pose in which the two partially dressed attendant Bodhisattvas stand with their waists a little twisted. Besides

this Indian influence, some old Persian ornamental patterns are discernible in some of the Hoh-ryuji frescoes. Among the chief instances are numbered the patterns of the waistcoats of the Bodhisattvas and arabesque designs. Some scholars are inclined to hold the view that the faces of these Bodhisattvas bear a close resemblance to those of the women of Turkistan, and that the jewels with which they are adorned are not the products of China, but mostly of India. On the other hand, it has been definitely established that the style of representing scenes of paradise having a Buddhist image in the centre has a precedent in a Buddhist painting which has been discovered at Tun-huang in Kansu Province of China.

It is, therefore, obvious that the Hoh-ryuji pictures have certain elemental features which bear likeness to that of ancient India, China and central Asia. The Indian and central Asian influences are also noticeable in diverse branches of Chinese art. Historical records prove that in the seventh century, that is in the beginning of the Tang Dynasty, most of the Buddhist paintings of China were produced with a peculiar continental technique which was developed by assimilating the æsthetic qualities of ancient India and central Asia. The method of giving a cubic sense by the use of scumble is called "jagged painting," and it is regarded as the traditional painting technique of India. China absorbed this Indian technique, and as a result, it developed a new excellent and elegant style of painting in the beginning of the Tang Dynasty. But just as the temples of China differ in form and structure from those of India, so its Buddhist paintings differ in conception and subject matter from those of the latter.

In a way, it can be said that the Hoh-ryuji frescoes were painted by taking into consideration that style of Chinese Buddhist painting which developed in the beginning of the Tang Dynasty. It is most likely that these works were completed twelve hundred years ago, when the Empress Gémmyo reigned over Japan. This means that the paintings were executed after the erection of the temple itself which was done a

hundred years earlier. It is impossible to trace whether all the frescoes were painted by one artist. But judging from the different artistic touches it can be assumed that they are the works of twelve different painters.

It would be inappropriate to regard the Hoh-ryuji frescoes as Japanese specimens of the Buddhist paintings of India and China, simply because they resemble the patterns and techniques of these two countries in respect of composition, shape, face, limbs and decoration. If one dispassionately considers their æsthetic grandeur as a whole, he will at once find that the spirit exposed in them is altogether different from that of India and China, and that they possess a characteristic finish of their own. Hence, it would be proper to recognize them as sublime expressions of æstheticism indigenous to the soil.

The somewhat sensuous representation observable in the frescoes of India does not exist in the Hoh-ryuji paintings whose cubic delineations and the effects of lines and colours possess an artistic dignity which is spiritual in manifestation. Compared with the Buddhist paintings of China, they appear to be more compact in the depiction of the scenes of paradise. Consequently, they have a pure, refined spirit unique to them. It does not matter whether the painters of these works were Japanese or Chinese. What matters most is that they forcefully indicate that Japanese culture in those days was quite advanced to produce such excellent religious paintings.

As works almost contemporaneous with the Hoh-ryuji frescoes, Japan has such beautiful sculptures as the Yakushi Nyorai triad and the Kannon of the Yakushiji Temple of Yamato. All of them have some common features and are saturated with a lofty and sublime spirit. The Japanese art critics classify these works as belonging to the Haku-ho age. Before this age, Chinese culture of the so-called Six Dynasties was introduced into this country during the Asuka and Suiko periods. And this cultural influence stimulated the growth of a new form of ideological and abstract art in Japan. But when China developed a new artistic tendency in the beginning of

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the Tang period, Japan nationalized it to evolve its own fresh and refined art. This is the reason why the Haku-ho art is realistic, concrete and bright; whereas the art of the Asuka and Suiko periods is ideological, grave and abstract. The qualities of the former are well revealed in the Hoh-ryuji frescoes.

In the Hoh-ryuji Temple there is a *tamamushi-zushi* (miniature shrine ornamented with beetle patterns), which is one of the most famous works of art in the Asuka period. The stand on which the small shrine is installed is adorned with a Buddhist picture. If one compares this picture with the Hoh-ryuji frescoes he will distinctly appreciate the difference in æsthetic spirit in the art objects of the Haku-ho and Asuka periods. The former is more diagrammatic in nature, while the latter ones are definite and picturesque. This difference also bespeaks of the advancement of religious thoughts in the country during the Nara art epoch. It may be mentioned that it was in the Nara period that Japanese culture for the first time took a concrete national shape. With the steady Japanization of the imported Buddhist art and culture, this new and the first permanent capital became the emporium of Japanese æsthetic creativity, and very soon a bright and gay culture, like the cherry in full bloom, came to stay in the country.

It is true that the Buddhist mural paintings of the Hoh-ryuji have become dilapidated owing to their long age. For that reason, the question of preserving them in their original shape has been engaging the attention of the authorities concerned as early as the Meiji era. Not very long ago, it was decided to undertake a thorough repair work of the *kondoh*, and this necessitated the temporary dislodgment of the frescoes. Simultaneously, an inquiry board called the Hékiga Hozén Choh-sa Kai (Board of Inquiry for Preserving the Frescoes) was formed consisting of more than twenty experts. One of its functions is to facilitate the making of duplicates of the frescoes. Since September, 1940, seventeen able painters have been engaged in this work.

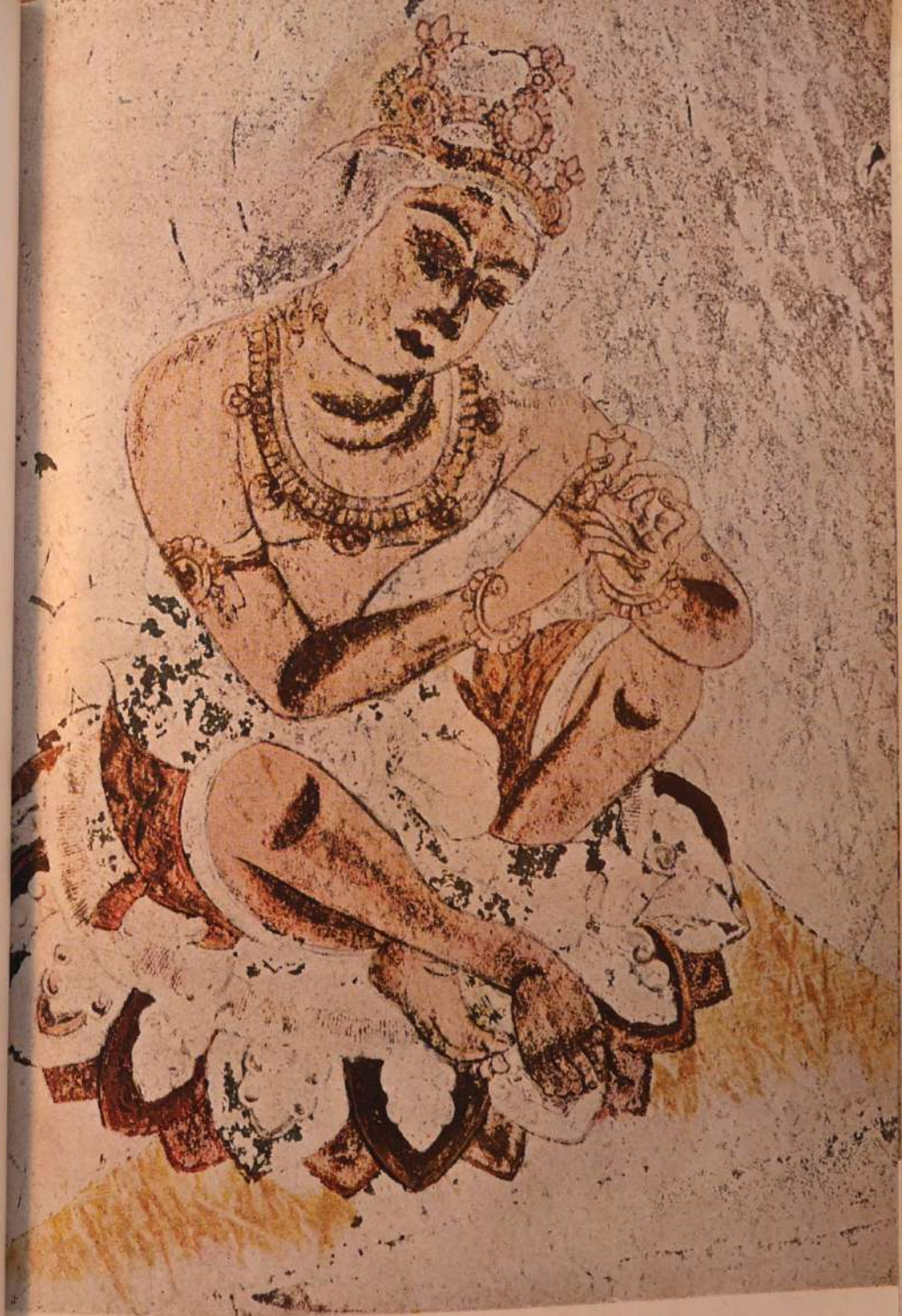
The task of making duplicates is by no means an easy



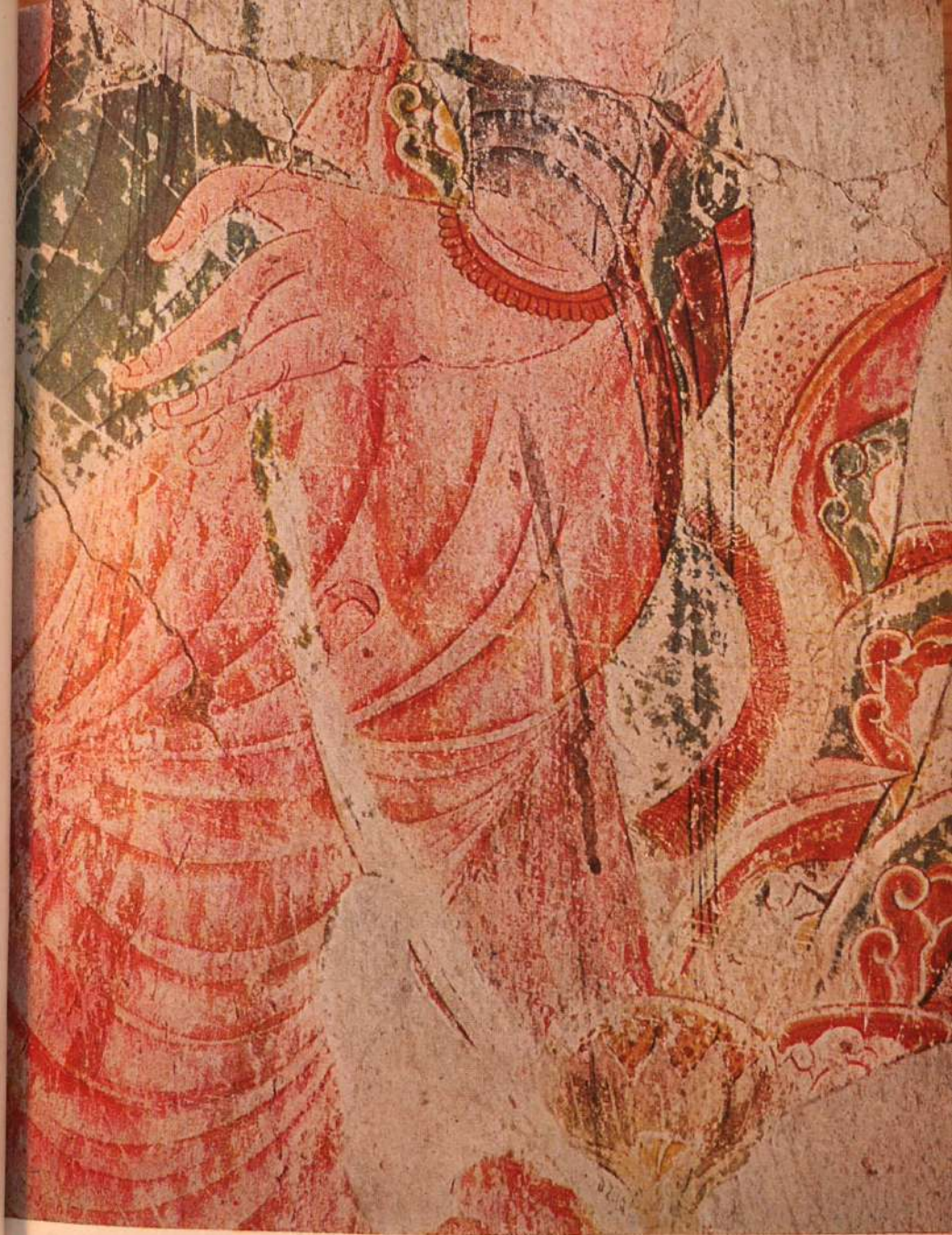
The Buddhist Paradise—Western big wall



One of the two attendant Bodhisattvas (right hand side of the Buddha)—Western big wall



One of the saints (above right the Buddha)—Western big wall



Part of a Bodhisattva holding a flower—Northeastern small wall



Part of Bodhisattva in the Buddhist Paradise (the left hand side
of the Buddha)—Western big wall



Hand of the Bodhisattva on the right hand side of the
Buddha—Western big wall



The Buddhist Paradise—Northeastern big wall



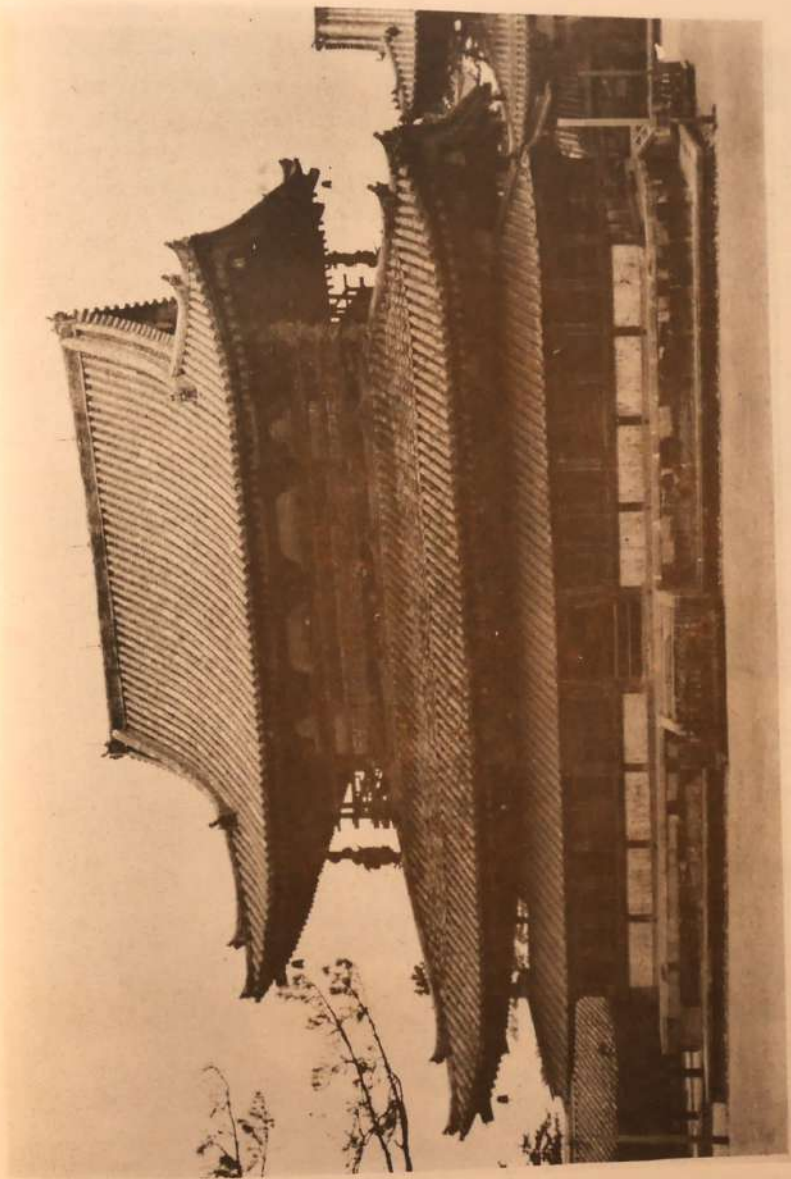
One of the saints in the Buddhist Paradise—Northeastern big wall



Part of a Bodhisattva holding a flower—Northeastern small wall



Bodhisattva holding a flower in hand—
Southeastern small wall



The *konjō* (main hall) of the Hoh-ryuji Temple

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Kampo Arai making a copy of the frescoes

undertaking. The painters for the purpose of copying have to sit with their canvas-holders on the narrow scaffolds which have been made in the *gbéjin*. As sufficient light does not enter the *kondob*, the mural painting are not distinctly visible. In order to tide over this disadvantage, powerful electric lights have been installed, but care has been taken to reduce the effect of their heat to the minimum. This precaution has removed the danger of spoiling the picture. The *gbéjin* is at present full of many equipment and outfittings, and so no ordinary visitor is allowed to enter it. As the work accomplished by the painters daily is very little, it is apparent that several years will be required to complete the making of duplicates.

The painters have adopted three methods to copy the paintings. By means of the first method a full-size photograph of a fresco is taken. If the photograph is of a large fresco, it is cut into twenty pieces, and if it is of a small one, it is cut into seven or eight pieces. The painter who takes charge of the photographed cut-pieces of such a fresco sits or stands before the original and administers the first coating to one of the pieces and then adds line-drawing and colouring. When the painting of all the pieces are finished, they are joined together to make a complete picture. In the second method, a piece of tracing paper is spread over the photograph and the painter then traces the outlines of the photograph on it comparing them with the positions of the original. After that he puts colours on the paper, and the pigments used are those which are suitable for Japanese painting. The third method differs from the first and second ones only in point of pigments and colouring. In this case oil-colours are used instead of Japanese pigments. The last method is being followed only by Yéisaku Wada, one of the noted Western-style painters of Japan.

Now that the foremost painters of this country are making duplicates of the Hoh-ryuji frescoes, there is every reason to believe that their works would prove valuable when they are finally completed. Yet it must be mentioned that they are

copying the frescoes as they are now and not as they were when they were originally painted. Therefore, in order to show how splendid they were in their original form, it is necessary to make restoration copies of them. This again indicates that the artists shall not only have to produce duplicates, but also facsimiles as exact and accurate as possible.

The Buddhist frescoes of the Hoh-ryuji, from the national viewpoint, stand unique as the best religious paintings of the Haku-ho age. Through these pictures one can mentally visualize to what extent Japan developed its culture at that time. As works of Buddhist art of Asia, they signify Japan's contributions to the advancement of Asiatic culture under the impacts of the civilizations of China and India. That is why, to Japan, they are national treasures, and to the past Buddhist culture of the Orient, they are undoubtedly precious artistic remains of the flourishing days of its fine art.

CHIANG'S NORTHWESTERN GUN ROAD

By GORO OGUCHI

THE establishment of Japanese control over Burma and the successful interception of the Lashio-Kunming highway which, prior to the outbreak of the current Pacific war, served as the most important gun road to Chungking, have compelled General Chiang Kai-shek to hasten the conversion of northwestern China as his military reservoir. The isolated southwestern China has practically ceased to be the backdoor of Chungking. Apprehensive of a Japanese push deep into the interior, Yunnan and Szechuan are busy consolidating their defence preparedness. On the other hand, energetic steps are being taken to make northwestern China the safest base of prosecuting hostilities against Japan.

The outlook of wartime northwestern China is, indeed, interesting. This far distant region of the continent comprises the six provinces of Shensi, Kansu, Tsinghai, Sinkiang, Ningsia and Suiyuan. Before the Kuomintang Party carried out its northern expedition several years ago, comparatively little attention was paid to map out its proper development. But as the result of the subsequent explorations and investigations, the Chinese people came to recognize its economic and strategic worth. Between 1929 and 1936 a series of inspection and exploration bodies visited it under the sponsorship of the National Government of China, the Kuomintang Party and private interests. The largest of them was the Shensi business mission organized by the Lunghai Railway administration in August, 1932. It was composed of fifty-eight members representing industrial, scientific, official and press circles

and was divided into two squads. It spent a month in exploring Shensi, one squad devoting its whole attention to the northern part of the province and the other to the southern section. It also inspected Kansu, Ningsia, Tsinghai, Suiyuan and Sinkiang Provinces.

With the commencement of the China affair, northwestern China jumped into prominence, and the Chinese authorities opened a northwestern supply route to facilitate the transportation of arms and ammunition from the Soviet Union. And soon after, when it attracted the searchlight of international attention, it came to be known as the red route or the Soviet supply route. As Britain, France and America dispatched war supplies to China through Hongkong, French Indo-China and other places, the Chinese Government regarded the red route as of secondary importance. Then with the opening of the Burma road, Chungking's attention became concentrated on it. Thereafter, the start of the German-Soviet war forced General Chiang Kai-shek to reduce his previous dependence on material assistance from the Stalin Government. In consequence, the Chungking régime tightened its wartime organization with emphasis laid on the improvement of transportation facilities between southwestern China, French Indo-China and Burma. Now that French Indo-China and Burma have aligned themselves with Japan resulting in the stoppage of traffic between these two countries and southwestern China, the Chiang administration has been obliged to switch its transportation network to northwestern China.

At the present moment, the Chungking régime is not only strengthening the transport arteries along the northwestern route, but also is implementing measures to increase the production of foodstuffs and minerals throughout that region. It is, however, meeting with great difficulties to come to a common understanding with the Moslem warlords and the Chinese Communists who between them still control the life of northwestern China. Unless Chungking can come to terms with these two powerful factions, it will find it almost impossible to obtain satisfactory

results. This means that the execution of its entire wartime planning in this locality is dependent on the solution of diverse local problems pertaining to long-standing political and economic issues.

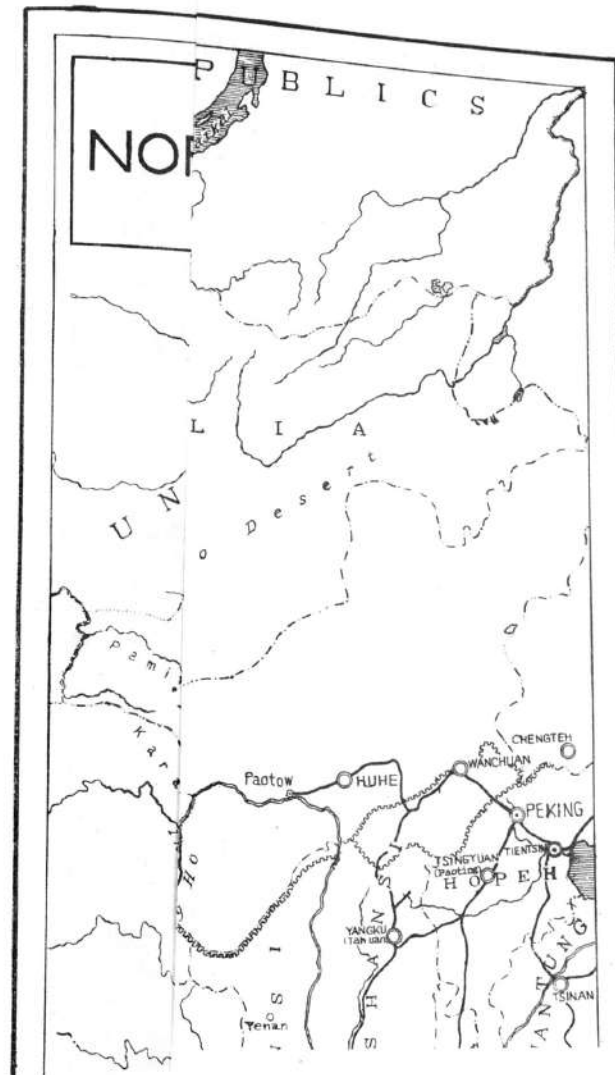
When the Burma road was in full operation, General Chiang Kai-shek attached utmost importance to southwestern China as the bastion of his "war of resistance" against Japan. With Chungking, Kunming, Kweilin and Hengyang as centres, he put into effect emergency measures for building military works, carrying out economic construction and improving transportation facilities. Moreover, he transferred a large number of commercial and industrial plants from the districts along the eastern and southern coasts to the southwestern region. In this way, he decided to wage a protracted war with Japan. As ill luck would have it, his preconceived plan became valueless with the entrenchment of Japanese control over greater East Asia within a few months after the opening of Pacific hostilities. It is reported that Chungking is now building a new route of transportation between India and China in replacement of the Burma road. The consensus of opinion is that the projected India-China overland link cannot be of great assistance to Chungking as a military channel, especially when it shall have to negotiate many impassable and difficult mountainous areas.

For some time following the loss of the Burma road, it was the apparent intention of Chungking to depend on air-borne transportation for the immediate supply of arms and ammunition from America and Britain *via* India, northern extremity of Burma and Yunnan Province; but it had to abandon this plan when the vanguard of Japanese forces moved into western Yunnan. Now it has mapped out the project of connecting Sadiya in Assam Province of India with Sikang Province. Although this planned route is much shorter in distance in comparison with the northwestern route, its main defect lies in the fact that it shall have to traverse practically an unbroken chain of high mountains and deep gorges. Even if its construction is feasible, it will take a long time to complete it. In view

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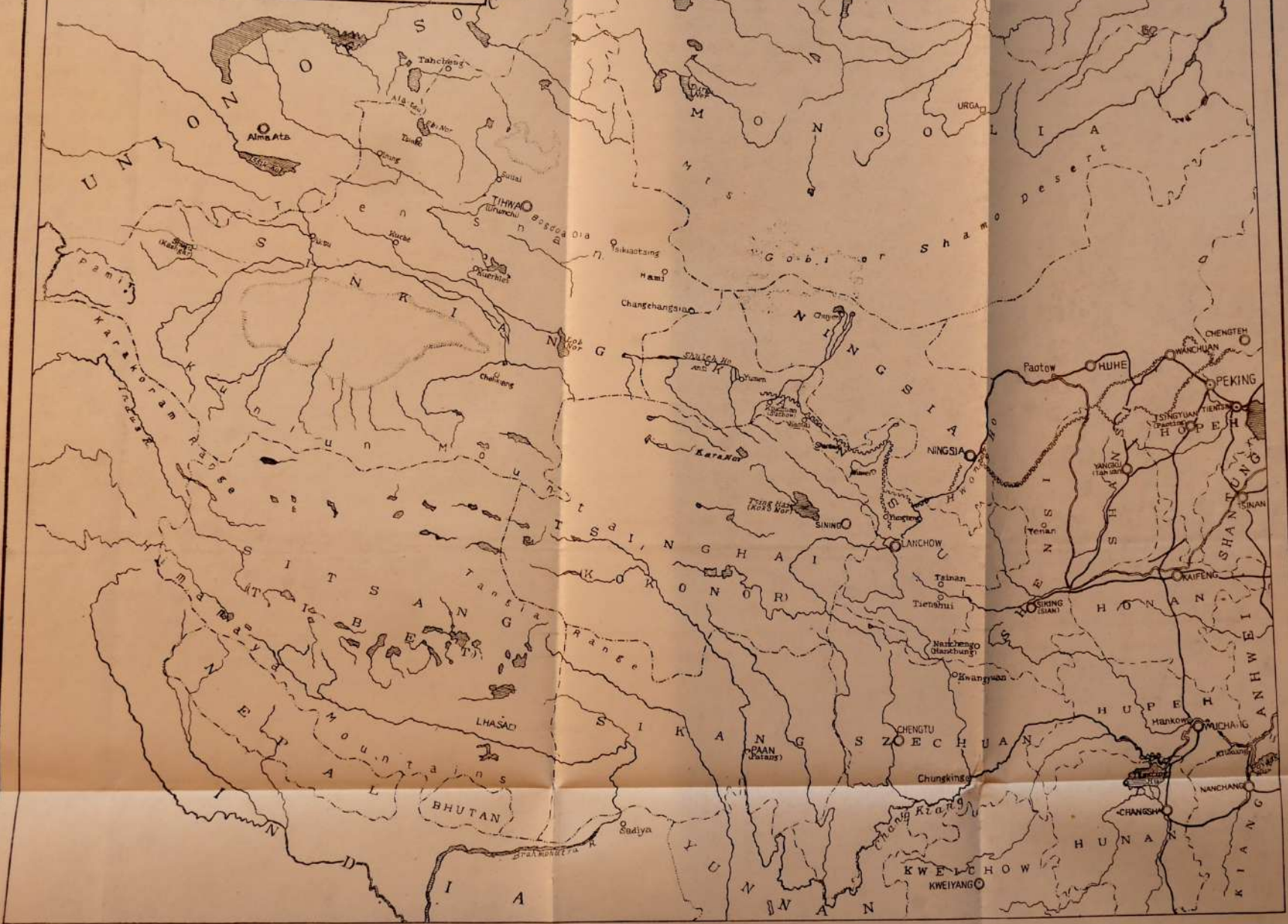
of this fact, Chungking has no other alternative but to turn to the northwestern route for obtaining war supplies. It is, therefore, no wonder that it is increasing its political and military influences in northwestern China by strengthening the function of the northwestern route, constructing railways and expanding productive capacity.

Owing to a lack of reliable information, no accurate picture can be drawn of the current situation in northwestern China. Still, judging from the newspaper reports that are appearing in unoccupied China, it is gathered that frequent exchange of visits between the leaders of Chungking and those of the northwestern region are taking place, with a view to working out schemes for its economic development and reinforcing its military and political structures. During the past few months various new steps have been adopted to adjust the life of northwestern China to wartime exigencies. It may be mentioned that Weng Wen-hao, Minister of Economics, left Chungking early in July for Kansu and Sinkiang to inspect the northwestern route and oil and other industries along the route. On his return to Chungking in the latter part of July, he stated that this route was the only channel available to Chungking for maintaining land contacts with the outside world. He added that a limited quantity of war materials were being transported in Soviet trucks and on camels and averred that the most urgent task was to expand the northwestern route. He, furthermore, explained that, for the purpose of attaining this objective and facilitating industrial development, he held discussions with the local authorities. Meanwhile, it has been reported that the enlargement of the route is already under way with more than 8,000 railwaymen working under the supervision of five American engineers. This large number of railwaymen previously belonged to the Chekiang-Kiangsi Railway which was recently occupied by the Japanese forces. It is further reported that these railway workers have been assigned the task of constructing a new railway between Paoki, Shensi Province, and Lanchow, capital of Kansu Province, extending over 400 kilometres.



MAP OF NORTHWESTERN CHINA

SOVIET REPUBLICS



MAP OF
NORTHWESTERN
CHINA

CHIANG'S NORTHWESTERN GUN ROAD

General Pai Chung-hsi wields a great influence over military circles in northwestern China as deputy leader of the Kwangsi faction. He is also popular among the Mohammedans in China as chairman of the Muslim League, which was organized after the outbreak of the China affair. Prior to Minister Weng Wen-hao's visit to Kansu and Sinkiang, General Pai Chung-hsi proceeded to these places reportedly with the object of improving the relations between Chungking and the Moslem factions. A three-day military conference was held at Lanchow starting from July 21. It was said to have been attended by General Fu Tso-i, chairman of the Suiyuan provincial government, General Yen Hsi-shan, commander-in-chief of the second war zone, General Chao Tai-wen, chairman of the Shansi provincial government, General Chu Shao-liang, commander-in-chief of the Pacification Army in Kansu Province, General Hisung Pin, chairman of the provincial government of Shensi, General Ma Pu-fang, chairman of the Tsinghai provincial government, General Ma Hung-kuei, chairman of the Ningsia provincial government, and General Chu Te, commander-in-chief of the Eighth Route Army. The nature of the conference was not divulged, but it is generally believed that the Chungking régime staged this political manœuvre to prepare the ground for developing the northwestern region in co-operation with the local leaders.

It is being hinted that General Chiang Kai-shek is contemplating to replace General Sheng Shih-tsai, chairman of the Sinkiang provincial government and Tupan of the outlying region, by appointing Ho Yao-tsu in his place. Similarly, it is being conjectured that General Ma Pu-fang, will be transferred to Sinkiang Province as chairman of its administration. It is also indicated that General Ma Pu-tsing's forces, now stationed at Wuwei, a key point in the corridor of Kansu Province, will be shifted to the Zaidam swamp in Tsinghai Province. Though these unconfirmed reports do not warrant careful attention, there is no gainsaying the fact that Chungking is making strenuous efforts to stabilize its influence over northwestern China possibly by carrying out a partial reshuffling of the *per-*

sonnel of the various local military and civil administrations.

In order to improve transportation facilities between northwestern and southwestern China, Chungking since 1930 has been encouraging the use of draft horses and camels. The revival of this old method of transportation points out its reliance on the supply capacity of the northwestern route. Moreover, in accordance with the recently decided new programme, it is paying close attention to the improvement of the traffic service between Kansu and Shensi, as well as between Shensi and Szechuan. This plan further calls for an improvement of transportation facilities between Szechuan Province and Shensi and Kansu Provinces by utilizing the waterway on the Kialing River in Szechuan. Thus it is not only contemplating to stimulate the import of daily necessities into Szechuan Province, but also to facilitate the transportation of products available in the southwstern provinces, such as tin, tungsten, antimony, tung oil, bristles and tea to the northwestern region. It may be noted that tea, wool, tungsten and other products of southwestern China have hitherto been exported to the Soviet Union *via* the northwestern route.

On July 18 the Central News Agency of the Chungking régime stated that, in view of the interception of the Burma road by Japan, Chungking had been obliged to obtain war materials by means of air transportation organized between India and China. About the same time Chang Chia-ao, Minister of Communications, remarked that if America was good enough to place a large number of transport planes at the disposal of Chungking, the situation would become as satisfactory as it was during the time when the Burma road was in full operation. Even then he declared that the northwestern route now formed the transport lifeline of unoccupied China. Significantly enough, Sun Fo, President of the Legislative Yuan, as early as June 12 maintained that air-borne transport was not so efficient as overland transport. Therefore, he urged that "we must import arms and ammunition *via* the northwestern route by utilizing the railways, which start from the head of the Persian Gulf and reach Alma Ata *via* Iran and Soviet Central Asia. When it is

remembered that the Soviet Union is being supplied by America and Britain with tanks, guns and aircraft *via* Iran, there is no reason why the same means of transportation cannot be invoked to aid Chungking." Though Sun Fo's appeal was doubtless addressed to America, Britain and the Soviet Union, it nevertheless exposed the difficult transport situation confronting Chungking as a sequel to the loss of the Burma road.

The northwestern route starts from Sian, capital of Shensi Province, and extends to Tahcheng (Tarbagatai) and Ining (Kulja) in Sinkiang Province. In Chinese territory it maintains a direct link with Chungking, while in Soviet territory it is connected with the Torgsib Railway by means of a motor road. It can be divided into the following five sections: (1) Sian to Lanchow, 748 kilometres; (2) Lanchow to Changchangsia, 1,417 kilometres; (3) Changchangsia-Tihwa (Urumchi) to Tahcheng, 680 kilometres; (4) Tihwa to Ining, 1,025.3 kilometres; and (5) Suiting (Ili) to Hoerhkowsze, 57.6 kilometres. In addition to these sections, a branch route is in operation from Chikuching, northwest of Hami (Khamil) at the eastern extremity of Sinkiang Province, to Tihwa *via* the southern base of the Tienshan mountain range. There is another road which leads from Wusu, west of Tihwa, in a westernly direction to Ining paralleling the road leading to Tahcheng in a northwesterly direction from Wusu.

A network of highways leading from Sian connect Chungking and other important centres in the southwestern provinces with the northwestern route. One is the Sian-Tungkwa road, 167 kilometres long, which goes eastward. Another is the Sian-Hanchung road which starting from Sian passes through Sienyang, Paoki, Fenghsien, Paocheng and Hanchung. It is 295 kilometres in length. From Paocheng near Hanchung, the Hanchung-Kiangning highway starts and it meanders its way to the border of Szechuan Province covering some 295 kilometres. This route then reaches Chungking *via* Kwangyuan and Chengtu, capital of Szechuan Province. The distance between Kiangning and Kwangyuan is some 130 kilometres;

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that between Chengtu and Chungking, 441 kilometres; and that between Chengtu and Kwangyuan, 534 kilometers. On the other hand, there exists a series of highways connecting Chungking with the various key points in the provinces of Hunan, Hupeh, Kweichow, Yunnan, Kwangtung and Kwangsi.

Besides the Sian-Lanchow road, which connects Shensi and Kansu Provinces, there is another highway called the Sian-Lunghsien road which, going west from Sian and taking a north-western direction from Fenghsien on the Sian-Hanchung road, reaches Lunghsien and Lumachen on the border between Shensi and Kansu Provinces. The distance between Sienyang and Lumacheng along this road is 327 kilometres, and it leads to Lanchow passing through Tsinan, Tungwei and Hwachialing on the Sian-Lanchow highway. The distance between Lumachen and Hwachialing is some 220 kilometres. In parallel with the Lanchow-Tsinan section and west of it, there runs another road from Tienshui to Lanchow. Still another highway runs south from Tienshui and reaches Kwangyuan in Szechuan Province passing through the southwestern extremity of Shensi Province. Further, another road goes south from Lanchow to Kwangyuan *via* Wenhsien at the southern extremity of Kansu Province. The distance between Lanchow and Wenhsien is some 1,100 kilometres, and that between Wenhsien and Kwangyuan 130 kilometres. The Tienshui-Kwangyuan road and the Lanchow-Wenhsien highway are not modern motorable thoroughfares. They are more or less mountain roads fit for camel and horse traffic.

The major branches of the northwestern trunk route can be classified as three. They are the Sian-Yulin section (820 kilometres), the Lanchow-Ningsia-Paotow section (1,287 kilometers) and the Lanchow-Tsinghai section (1,000 kilometres). The first one starts from Sian and leads to Yulin *via* Yen-an, capital of the Chinese Communist government. At present, only the section between Sian and Yen-an, some 450 kilometres in length, is open for heavy traffic. The second section is important in that it is connected with the railway service at Paotow, the terminus of the Peking-Suiyuan Railway. Follow-

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ing the Japanese occupation of Paotow, it seems that a motor service is being maintained between Lanchow and Ningsia. The third section traverses as far as Sining, capital of Tsinghia Province, and then reaches Tulan situated in the west of the Lake Koko Nor and Tahopa in the south of the same lake.

The northwestern route was practically completed before the outbreak of the China affair in July, 1937. Following the start of the affair, the Chiang government effected various improvements and surfaced some parts of it, building at the same time a network of roads for connection with Chungking. In order to make it more travelworthy, further expansion and improvement are being carried out. Still it needs no argument to assert that it cannot become an efficient gun road, especially when it is spread over a distance of more than 5,000 kilometres between Chungking and the Torgsib Railway. As this great distance has to be covered by motor trucks, it can be easily imagined what enormous quantity of gasoline will be required for that purpose. A motor truck after taking a full load of fuel will not have much space left to carry war materials. This difficulty cannot be offset by pressing into service a large fleet of trucks which would operate under a relay system, because it would not solve the problems connected with time, distance and loading space. Of course, it is true that Chungking will be able to receive war materials through this supply channel, but volumes thus received will not sufficiently bolster its fighting strength to stage an offensive against the Japanese-occupied areas. However, note should be taken of the fact that Sinkiang Province is connected with the Torgsib Railway by means of motor roads, which run from Tahcheng to Sargiopol and from Ili to Alma Ata. An air service used to be in operation between these places, but it is not certain whether it is still being maintained.

Aside from the transport problem, the Chungking régime is experiencing set-backs to improve its relations with the local Mohammedans and the Chinese Communists. There are some 10,000,000 Mohammedans in the six provinces of northwestern

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China. Especially predominant is the Mohammedan population in Sinkiang Province where eighty per cent. of the people are Moslems. The majority of them are of Turkish extraction, while the rest are so-called Chinese Mohammedans, who have migrated from Kansu and Shensi Provinces, or Mongols. The Moslem influence is also overwhelmingly prominent in the three provinces of Kansu, Ningsia and Tsinghai, where military and civil governors are mostly Mohammedans. Should a false step be made by the Chungking administration in dealing with the Mohammedans of northwestern China, a general uprising against it is likely to ensue. This accounts for the scrupulous care now being paid by the Chungking faction and the local governments to win the full confidence of the Moslem masses. How far they will succeed in their attempts cannot be at present foreseen, and yet it must be remembered that the Moslems of northwestern China are by nature extremely conservative in their outlook toward the Han people of the continent.

Thirty years have elapsed since the National Revolution of China was successfully carried out, advocating concordia among the five races that inhabit the continent. Soon after the organization of General Chiang Kai-shek's National Republican Government, the leaders of the country stressed the necessity of eliminating the differences existing between the Han race and the Mohammedans, and to that end, a joint conference was held among the representatives of the Han race and the Mohammedans in Nanking in 1931. It was attended by Pai Chung-hsi, Ma Fu-hsiang, Ma Liang and other influential Moslem leaders. The need of realizing racial harmony was strongly voiced by General Ma Pu-fang, chairman of the Tsinghai provincial government, in an article in the *Ta Kung Pao* of Tientsin on April 8, 1931. Again, General Ma Hung-kuei, chairman of the Ningsia provincial government, in the September, 1934, issue of the magazine *Northwestern Problem* emphasized the imperativeness of liquidating racial discords. Further, General Ma Hung-kuei in his lecture in connection with the observance of the Sun Yat-sen memorial week by the Ningsia provincial

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government in May, 1936, analyzed Islamism in China and urged the non-Mohammedans to protect the rights and interests of the Moslems. Since then many attempts have been made to effect a common unity of purpose between the Han people and the Chinese Mohammedans. But so far no concrete result has been attained, and in consequence, the current appeasement policy of General Chiang Kai-shek has not yet yielded any remarkable advantage.

The latest relations between the Chungking Kuomintang and the Chinese Communist Party savour of a makeshift alliance to present a joint front against Japan, and hence they are far from satisfactory. The latter has not forsaken its policy of extending its influence to other parts of China. This is naturally hampering the stabilization of Chungking's authority in northwestern China. It is an admitted fact that the military might of the Chungking régime is far stronger than that of the Chinese Communist Party. Yet the former is facing an unpleasant situation to exert its authority over the Communist-controlled area, because of the entrenched position of Yen-an. On the other hand, the Moslem leaders of northwestern China are not favourably inclined toward the Chinese Communists, with the result that strained relations are prevailing among them. While the Communists are trying to strike a conciliatory bargain with the prominent Moslem generals, the latter are endeavouring to curtail the influence of the former. However, it is said that the Communist Party has succeeded in appeasing the Mohammedans living within its sphere of influence by granting them the freedom of faith and protecting their mosques. In the midst of these two opposite factions, Chungking has created a new political factor by initiating its scheme of developing northwestern China under its central authority. This latest move of it has been motivated by the necessity of making the northwestern route its main supply channel and speeding up the productive capacity of the entire region for the benefit of its war structure. Consequently, a three-cornered contest aimed at securing supremacy is now going on in northwestern China.

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Sinkiang Province constitutes the most important area of northwestern China. For a long time a rivalry existed between the Chinese Government, Britain and the Soviet Union in connection with extending their respective influences to this outlying province of the continent. The Executive Yuan of the Chinese Government in February, 1933, appointed a commission of its own to develop Sinkiang. It held its first plenary session on March 13, the same year, when a commissioner submitted a memorial setting forth a scheme for the thorough reformation of Sinkiang. The memorial, *inter alia*, pointed out the miserable lack of transportation facilities between Sinkiang and China proper, and asserted that, in case of an invasion, the invading forces could overrun Urumchi, Hami, Ansi and Lanchow in no time, thereby compelling the Chinese forces to take up defensive positions along the Wei and Han Rivers in China proper. Therefore, it contended that the time had come to reorganize it in an adequate manner so as to make it secure against an outside attack. This shows that the Chinese Government has always been aware of the value of Sinkiang from the viewpoint of national defence and security. But the interference of Britain and the Soviet Union in the affairs of Sinkiang handicapped its constructive efforts.

It may be recalled that Britain extended support to the movement for the formation of a separate government in southern Sinkiang in 1933. At present, the general public in China seems to think that Sinkiang is under the direct influence of Soviet Russia. Whatever may be the nature of Soviet penetration into Sinkiang, it has to be admitted that Moscow's influence has waned to a certain extent because of the critical situation confronting the Stalin Government in view of the German successes in the current Nazi-Communist hostilities. For that reason, Chungking has gained an additional opportunity to assert its control over Sinkiang. Being placed in this advantageous position, it is reorganizing the entire northwestern region as its base of military operations against Japan, and so it is attaching utmost importance to improve the supply efficiency

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of the northwestern route, which has become the main blood-transfusion line of General Chiang Kai-shek. It is reported that the United States is extending substantial aids to Chungking to undertake the wartime development of this region. As the nature of American assistance is not known, it may be assumed that it is confined to technical aids only. Furthermore, it is not possible for the United States to send sufficient volumes of war supplies to General Chiang Kai-shek through the northwestern route, particularly when its own position as a wartime nation is not at all bright. It is, therefore, obvious that the utilization of the northwestern route as Chungking's gun road means that General Chiang Kai-shek has reached the last round of his so-called "war of resistance" against Japan.

NEW SOUTHERN PAINTINGS OF JAPAN

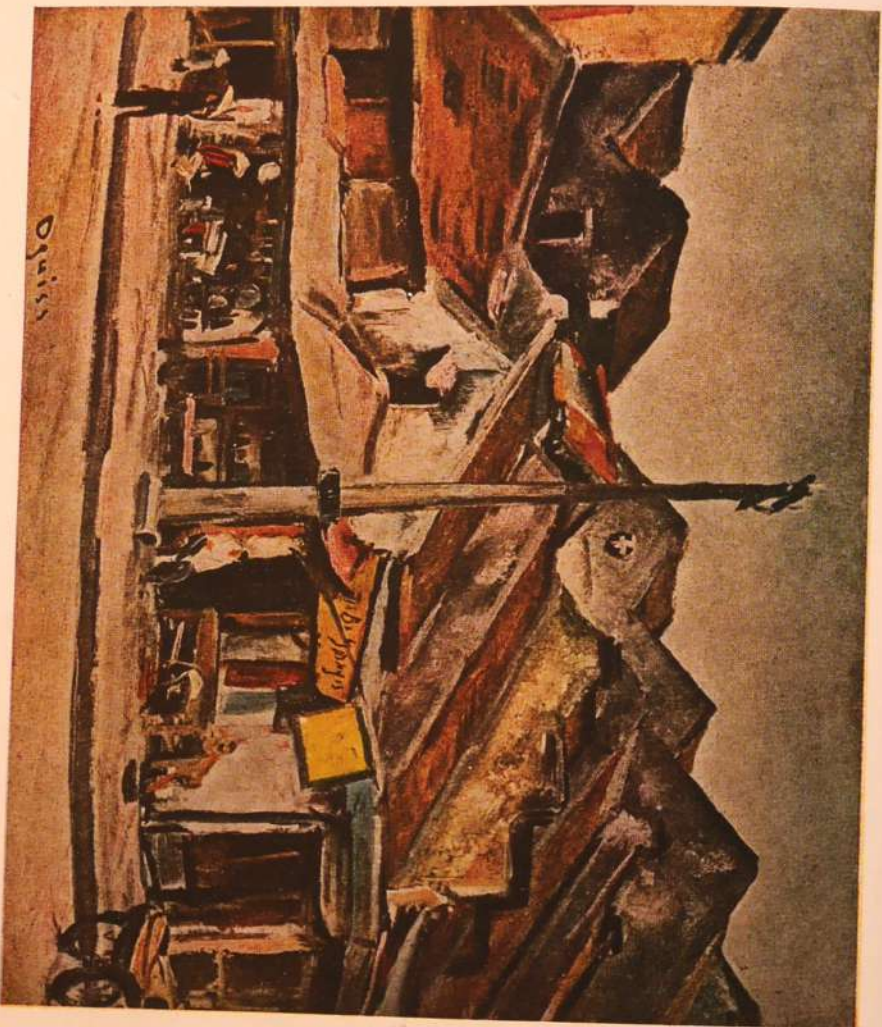
By *TAKACHIYO UYÉMURA*

SINCE the outbreak of the Pacific war, the art world of Japan has been steadily adjusting itself to new conditions. Not only paintings depicting war scenes are being produced, but also pictures typifying national virility and the will of the people to realize the objective of constructing a common prosperity sphere in greater East Asia are being turned out. A number of prominent painters have been dispatched to various countries of the south to undertake the task of portraying battle successes and the distinguished traits of life in the occupied areas. Already numerous action episodes and pictures exposing the characteristic phases of life in the southern countries have been painted. And these works have greatly enabled the Japanese public to appreciate the diverse southern customs and manners. They have, furthermore, assisted our art circles to discover a new style of painting.

So far, two painting exhibitions dealing with the southern region have been held in the country, besides the Greater East Asia Art Exhibition opened in September last. These exhibitions were very favourably received by the artists, as well as the general populace. It may be mentioned that with the start of the China affair, war and military campaign pictures began to be produced by many artists. But as the people evinced no special interest in them, they failed to become popular. This time, however, southern paintings showing Japanese military successes and the attractive traits of the southern life are being warmly received by the masses, primarily because they are much better in finish and artistic effects than the previous ones,



A girl of Malaya—Saburo Miyamoto



Annamese quarters in Hanoi—Takanori Oghisu



A view of Hué—Tsuguji Fujita



Javanese dance—Ryohhei Koiso



Field festival at Bali Island—Shohnosuké Mikumo



Girls of East Indies (Dutch)—Shighéaki Yamao



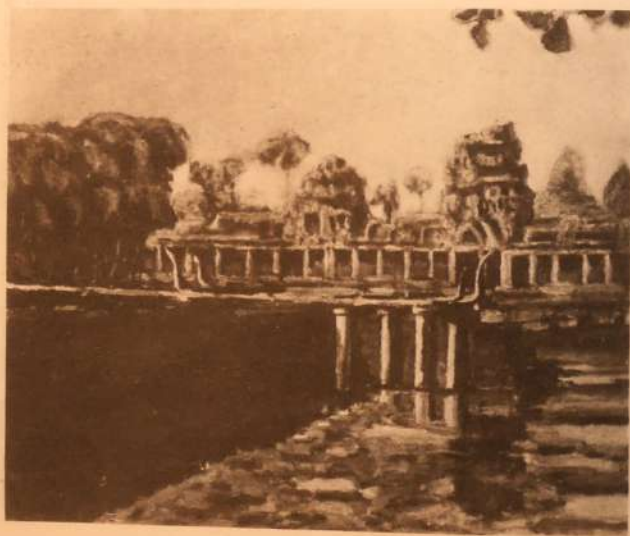
A boy of Malaya—Saburo Miyamoto



A view of Mandalay—Koh-nosuké Tamura



Corregidor after battle—Shén-ichiro Ikuma



Outer moat of Ankor Vat—Jun-ichi Dobashi



An Annamese shop at Hanoi—Takanori Oghisu

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and secondarily because they conform to the current regional sentiment of the nation.

It is, therefore, evident that the success of new southern paintings is due to a substantial development in the artistic sense of our painters themselves. Of course, it is true that the employment of first-rate painters for this purpose has contributed considerably to the popularity of them. Hitherto, those who painted southern scenes and the life in South China mostly took delight in sketching some strange features and quaint customs; but this time almost all the first-rate painters, who represent the present world of painting in Japan, are devoting their artistic talent to draw typical pictures as aesthetically as possible. In view of this, the entire southern region has become a new field of artistic activity for them, and they are turning out works in order to enrich the fold of national painting. Among them there are some who have already made themselves well-known to the world, such as Tsuguji Fujita, Takanori Oghisu, Saburo Miyamoto, Ghén-ichiro Inokuma, Takashi Sato and Koh-nosuké Tamura.

The primary requirements of the success, from the viewpoint of painting, are the serenity and vividness of colours used and the proper efficaciousness of the lines drawn. Accordingly, most of the successful southern works are pictures in light colours having clear lines, in addition to a few oil paintings. The excellent ones are invariably water-colour paintings and light-coloured line-drawings. The very few successful oil paintings, such as Tsuguji Fujita's works and Shoh-nosuké Mikumo's pictures depicting scenes of Bali Island have some water-colour element consciously blended by the painters themselves. The other typical instances of this style are Saburo Miyamoto's "A Girl of Malaya" and Koh-nosuké Tamura's "A Hindu Girl."

The brightness and lucidity of most of the works are not always owing to the bright and clear atmosphere of the south. As a matter of fact, the pictures brought back earlier from the south are as gloomy-looking as our old-style oil paintings. Compared with the light and fresh touches of the new water-



What remains of a naval battle
—Takashi Sato



A country totters to a fall—
Ryushi Kawabata

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colour paintings, the oil paintings are heavy and dark in colour. This tradition of oil painting is equally recognizable in Paul Gauguin's famous "Femme de Tahiti." If, therefore, a picture is painted in accordance with the rule of the Western-style oil painting, the work produced can never get rid of this characteristic heavy gloominess, whatever the atmosphere may be. It is for this reason that all earlier delineations of the south are attended with gloominess. It is gratifying, however, to note that the most recent oil works have fairly done away with the old forms of the Western-style oil painting. From the artistic angle, this is very important. Originally speaking, the perfectness of lines and the distinct brilliancy of colours are the characteristic and traditional factors of Japanese painting. They reveal the sensibility of the Japanese people and the essential quality of their taste. It is no doubt an epochal sign that the painters are now drawing southern customs and scenes with these specific forms represented in them.

When some painters happen to come across some authors on the front, the latter usually ask them: "Why do you not paint by adhering to the old technique of oil painting?" In reply they say: "We look at the southern customs and sceneries with a free and natural frame of mind; and we intend to draw pictures only when we are inspired with the desire of painting. But if we try to paint with the old technique of oil painting, we shall have to put some unnatural touches. We, therefore, naturally avoid such incongruities by falling back on the technique of water-colour painting." Indeed, most of the works they have brought back with them have been painted in a free mood without being restrained by the law of painting. Their new technique at once points out to us where lies the essential qualities of the sensibility of the Japanese people and what is most suitable for the form of expressing them.

Japanese painters, who have learned the art of Western painting, have secured a fame for their works in the Occident. Moreover, they have been caught between the traditions of Japanese and Western paintings for the past four or five years, with the

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consequence that they have been struggling to evolve a new style of painting. The recent pictures of the southern life and customs are the logical outcomes of such an artistic urge, and in view of that, they should be regarded as specimens of the latest style of Japanese painting. If these works, produced by the first-rate artists of Japan, are exhibited in foreign cities, they would surely meet with favourable receptions.

Until recently, war photographs were, as a rule, more enthusiastically welcomed by the people than war paintings. This is due to the reason that the past paintings were no better than coloured photographs. Moreover, they were painted in oil with heavy and gaudy colours and compulsorily produced without any impressive touches. As against this, the present southern pictures with bright and sensitive touches have not only paved the way for their national popularity, but also have ushered in a new era of painting in the country. In the recent art exhibitions, where southern works were shown to the public—for instance, in the Nika Ténrankai, the Shin Seisaku Ténrankai and the Seiryusha Ténrankai—there were many Japanese pictures similar in form. Also there were figures and landscape paintings. By comparing them with southern exhibits, it is found that the latter are more vivid and lively, because the artists painted them inspired by a sense of vividness and creative urge.

In Japan the Western-style painting was introduced in the nineteenth century, and it was strongly influenced by the impressionist school of France. Then in the twentieth century it developed an abstract form of painting subordinating realism. But after the commencement of the China affair, the national thought of Japan began to proceed along the line of crystallized nationalism. As soon as the Pacific war broke out, it became the *vernumftsideo* of establishing a greater East Asia co-prosperity sphere. On account of this change of thought, literary circles at once showed an attitude of obeisance, but such an abrupt transformation was not found possible in the artistic life of the nation. It must be remembered that the form of

visual presentation is not automatically derived from thought. First of all, it is necessary to have a visual experience of the thought and then create an objective impression appealing to the sense of sight. Consequently, the art world after due deliberations came to the conclusion that the abstract form of painting suppressing realism should be discarded, and that a new literalism should be promoted. Although it reached this decision, it found many difficulties to translate it into action. Various trials and attempts were made, but still many of the painters merely repeated some forms or other of old literalism. In order to sketch war scenes, De la Croix's way of painting was revived in many cases. But even this failed to gain any popularity.

Fortunately for the artists, the establishment of Japanese influence over greater East Asia has provided them with the most needed opportunity to select new objects of painting. The vast sphere of the south has actually become a new ground for further developing creative æsthetic faculty. And so the problem of fine arts in the south has advanced from the mere scope of theoretical compositions to the dominion of practical compositions, with a view to making art exist as art itself. It is, therefore, natural that the Japanese artists should utilize the south as a new medium to evolve a neo-literalism, which would ably assist the emergence of a new style of painting representing the new spirit of mutual existence. The latest southern works of Japanese painters not only reflect this tendency, but also a new feature of literalism in Japanese painting.

If one makes a general survey of the recent pictures, he will not hesitate to acknowledge that the Japanese painters have the capacity and talent enough to lead and guide the future art in the south. Of late, a number of works of art have been brought over to Japan from French Indo-China. It is true that in the cities and towns of the southern region there is a considerable art activity on a modern scale, and that there are a number of talented indigenous artists. It is unquestionably a happy

sign that the taste and sense of the southern peoples are still as Oriental as before, irrespective of the past foreign influence. The hereditaments of their Oriental culture are brightly visible in their home art. Though the lacquer painting of French Indo-China and the home art of Java have been influenced by Chinese and Indian cultures, they resemble Japanese designs of painting in effect and impression. In spite of this indigenous richness, young southern painters prefer to learn Western painting after the French fashion. Many of the Japanese painters, who are endeavouring to perfect a new modern painting by blending the old Japanese painting with that of the West, are certainly in a better position to guide the modern painting of the south, so that it can display its own æsthetic creativeness for its own benefit and the benefit of the new cultural harmony in greater East Asia.

Japan's recent success in painting in the south forms only a part of the future development of Japanese art.. Now that the painters have just left the starting-point, it can be assumed that a new movement by combining Japanese painting with that of the West will be sponsored shortly. Those who play the leading rôle of our Western-style painting are earnestly contemplating to introduce the method of Japanese painting into their technique, while the painting world of Japan as a whole is engaged in devising ways and means to rebuild the structure of old Japanese painting on a new model to suit the cultural sentiment of mutual prosperity living. The leaders of this new movement are Ryushi Kawabata, the head of the Seiryusha (Blue Dragon Society), Kénji Yoshioka and Toyoshiro Fukuda.

It is interesting to note that the new line-drawings as seen in the southern pictures bear a remarkable proximity to the sketches of the Western-style painters both in technique and impression. It is also a matter of great significance that the Japanese-style painters could create such new impressions with their *sumi* (black ink) and paint-brushes. From the standpoint of Japanese-style painting, this is a bold move to har-

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monize its technique with that of Western painting. This tendency is abundantly visible in the southern pictures painted by Ryushi Kawabata, Hoh-shun Yamaguchi, Toyoshiro Fukuda and Kénji Yoshioka. On the other hand, the Western school of Japanese artists are trying to incorporate in their art the line effect of Japanese painting and the innate qualities of its colour harmony. These two creative aspirations are most likely to evolve in the near future an additional attractive style of painting in the country.

Aside from the artistic merits, the southern pictures drawn by Japanese painters have served to endear to us the peoples of the south. The representation of typical sceneries and customs have provided our people not only with a practical opportunity to catch a glimpse of the southern life, but also with a valuable means to promote a real sympathetic understanding. It may be recalled that prior to the start of the Pacific war, paintings relating to the China affair mostly dealt with war episodes, and there were very few pictures which represented a free sense of beauty. The majority of the latest southern pictures, however, are genuine works of art, and so they naturally appeal to all appreciators of æstheticism.

JAPAN'S PERIODICALS—EXTRACTS

ECONOMIC ASPECT OF THE GREATER EAST ASIA MINISTRY

The decision of the Toho Cabinet to set up a Ministry for Greater East Asia Affairs is of especial significance in that it has been vested with the authority to deal with such matters as would facilitate the uniform construction of a greater East Asia co-prosperity sphere. As a result of this step, it is believed that Japan's intercourse with China, Manchoukuo, Thailand and French Indo-China will gradually become closer, while the areas now under military administration, which comprise the Philippines, the East Indies, Malaya, Borneo and Burma, will acquire regional benefits. On the other hand, the administrative tie existing between Japan proper and the Japanese overseas possessions will become more intimate.

Obviously, the organization of the new ministry has been motivated by the necessity of solving diverse political and economic problems affecting greater East Asia. Aside from its political functions, importance should be attached to its economic aspect. It is undeniable that the materialization of a mutual prosperity *bloc* in this part of the world is dependent on the smooth propagation of the principle of greater sphere economy. As such a principle cannot be translated into action without the co-operation of the countries which form the units of greater economic sphere, it is essential that the nation among them possessing a highly developed economic power should be permitted to assume the leadership of the whole region. In this sense, Japan, which has developed a great economic potentiality, should be allowed to take the lead of other countries of greater East Asia.

In the past, the majority countries of greater East Asia were colonies of certain European Powers, which controlled their economic life and intercourse in the manner they thought best. Consequently, their economic status in terms of world economy remained colonial in character. As against this, Japan's present policy of evolving a greater sphere economy aims at establishing a co-operative economic structure, which would maintain its legitimate contacts with international economy

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benefiting either side. Of course, it is a fact that regional economy in its make-up cannot but be control economy. Nevertheless, it should be borne in mind that such a control does not mean economic isolation, for it is designed to promote co-existence and co-prosperity as well as international dealings without any super-imposed interference. This shows that Japan's objective of evolving a greater East Asiatic economy has neither any colonial semblance nor any monopolistic motive.

For the purpose of stabilizing regional economy in greater East Asia, it is imperative that industrial planning and cultural readjustment suitable to that end shall have to be worked out. In regard to the former, steps should be taken to facilitate industrial rationalization by executing such measures as would insure material mobilization, production expansion and the smooth flow of adequate capital and labour. Simultaneously, communications and transportation and electric power shall have to be further developed. As regards the latter, the diverse peoples of greater East Asia must be encouraged to conclude durable cultural understanding with Japan, so that such an accord would naturally influence the emergence of a healthy interdependence aspiration.

Although a greater East Asia development plan along these lines has been mapped out, it is understood that various relative questions yet remain to be solved. Among other things, it is gathered that attention is being paid to formulate a price policy, an organizational system to insure adequate exploitation of resources and a scheme to make currency circulation as smooth as possible. Since each country of greater East Asia has a peculiar characteristic of its own, it is apparent that the application of all these new projects shall have to be on a variable basis to suit the local conditions. No one should think that a complexity of that nature would impede the realization of economic reciprocity. As a matter of fact, certain variations are required to organize a uniform economic structure hinged on the main principle of greater sphere economy, which sanctions each unit the right to secure its proper economic status.

Economic collaboration is of utmost importance. Without it a mutual prosperity sphere cannot become a concrete reality. There has been no co-ordination between the administrations of Manchoukuo, China and Kwantung Province. Now that a Ministry for Greater East Asia Affairs has been set up, it is transparently clear that it will strive to realize economic unity among all the countries of greater East Asia. Moreover, as the functions of the Manchuria Affairs Board, the Chin Affairs Board and the Overseas Ministry have been transferred to the

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new office, it is certain that the project of promoting regional economy has been placed on a firmer foundation. Not only China, Manchoukuo and the overseas possessions of Japan have been placed under a single economic control, but also the southern countries.

Of late, economic interdependence between North China and Manchoukuo has increased remarkably. The former is supplying the latter with coal and mining and farm labour, while the latter is receiving cereals from the former. Still economic liaison has not yet been brought to perfection. It is necessary that in executing the current five-year industrial plan of Manchoukuo and that of North China more stress should be laid on effecting harmonious economic unity. The rise in prices in both areas, which is hindering the progress of the material mobilization plan, must be remedied. This task, which shall have to be accomplished by the new ministry, requires the formulation of a suitable price policy and the re-examination of the currency policy.

Through the creation of the Ministry for Greater East Asia Affairs, Japan has taken an important constructive step to bring about economic unity among all the countries in this part of the globe. While on the one hand its relations with China, Manchoukuo, Thailand and French Indo-China are expected to become more intimate, on the other its overseas possessions including Kwantung Province are destined to cement binding contacts with the southern nations. Owing to the recent growth of heavy and chemical industries in Manchoukuo, North China and in Shantung, Kwantung Province has acquired an additional importance as a connecting link, and as such, it is apparent that it will play its due rôle in the maintenance of economic intercourse with the southern region.

French Indo-China and Thailand, being economically related to greater East Asia, will no doubt find it useful to readjust their economic and financial dealings in a manner compatible with the *bloc* economy principle. Already these two countries are co-operating with Japan in the building of regional economy, and their co-operation conclusively indicates the benefit to be derived from stabilizing greater sphere economy. They have concluded economic and financial agreements with Japan to insure mutual prosperity. Now that economic matters concerning them have been placed under the charge of the Ministry for Greater East Asia Affairs, it will be observed that they would gradually come into closer touch with China, Manchoukuo and Kwantung Province, as well as with their neighbouring southern countries.

It is understood that the new ministry will indirectly tackle the

question of smooth exchange of commodities between the various countries of greater East Asia and Japan. It is most likely that it will institute measures to unify currency exchanges and organize an exchange corporation. Likewise, it will assist the Agriculture and Forestry Ministry to facilitate the distribution of foodstuffs through the Foodstuffs Corporation. Moreover, it will remain in constant touch with other ministries and the military administrations in the occupied areas with a view to realizing the objective of economic unity among all the nations of greater East Asia. For that purpose, it is said, a liaison committee will be established in order to preclude the possibility of any friction arising between the military administrations and general civil administrations in the enforcement of economic control.

As the administration of each occupied area is in charge of the supreme military commander stationed there, Japan's administrative policy in regard to the southern region has not yet been clearly defined. But the organization of the Ministry for Greater East Asia Affairs frankly clarifies what administrative structure it proposes to establish in each southern country in the near future. Furthermore, such a clarification tends to point out that the existing military character of each administration will gradually disappear with the return of corresponding settled conditions. Once the new ministry has put into motion a new economic order, there is every reason to believe that appropriate changes would occur in the present administrative arrangements in the southern countries.

It is interesting to note that with the creation of the Ministry for Greater East Asia Affairs, Japan's overseas possessions have been elevated as units of the proposed co-prosperity sphere in greater East Asia. This discloses to what extent Japan is anxious to harmonize regional understanding for the benefit of greater East Asia as a whole. From the economic viewpoint, the new ministry will concentrate its efforts to co-ordinate the economic life of the region on a collaborative footing, so that each unit of it will play its legitimate part to stabilize mutual economic reliance on the one hand and promote intercourse with international economy on the other. Consequently, the economic aspect of the new office is of far-reaching significance, for it not only forms the main artery of co-prosperous life, but also of the existence of greater East Asia as a contributive *bloc* of the world order.

—Kiyoshi Tsuchiya (The *Kaizo*, October, 1942)¹

¹ Kiyoshi Tsuchiya is a staff member of the political and economic section of the *Tokyo Asahi Shimbun*.

OCCIDENT AND JAPANESE FINE ART

What I mean by *bi*, or beauty, is not the beauty of flowers, dresses or the grace of actresses, but that artistic charm which is defined as *æsthetics*. It comprises every kind of beauty, both material and spiritual. However, it is in art that beauty is perceivable most clearly. When Oriental beauty is compared with that of the Occident, it is at once seen that the former has particular characteristics of its own which are absent in the latter.

Although Japanese fine art and Western fine art have some common features, the intrinsic qualities of the former have certain typical peculiarities which are in accord with the spirit of the nation. In respect of resemblance, it is observed that both are expressions of human faculty arising out of the manifestation of intelligence, and that they equally recognize the importance of human existence and life. Greek philosophy of fine art acknowledges beauty as life and so it says: "life is beauty." Japanese fine art, too, attaches significant value to life and so it not only exposes beauty in material objects, but also makes suggestions to human beings as to how they should behave in life.

Greek *æsthetics* in its fundamental conception lays down that beauty should be combined with virtuousness. According to Kantish philosophy, virtue is the symbol of beauty. In Japanese art objects virtuousness is prominent. Buddhist images and sculptures have been made not merely for the people to look at and admire their *æsthetic grandeur*, but also for the purpose of inspiring the masses with a fervent religious sentiment. Christian art appears to have the same fundamental conception.

There still prevails a likeness between modern landscapes and European pictures of the sixteenth and seventeenth centuries. Many present-day Japanese paintings have the traits of the Fujiwara art. Even old *byōbu*, or folding screens, bearing landscape pictures, are much sought after. The classical style of decorating the *tokonoma* (alcove) with hanging scroll pictures has undergone no sweeping change. It may be mentioned that alcove decoration was first developed in the Muromachi period, and the fact that it is still being continued shows the intimate relation that exists between art and life in this country.

Every shrine in Japan has a structure called *yēma-do* (picture hall) where votive hanging scroll pictures are kept. Some shrines have pictures drawn by distinguished artists. Consequently, the shrine picture halls serve the same purpose of picture galleries in Europe, because they provide the general public with opportunities to view

diverse kinds of pictures. In the *yéma-do* of the Kitano Shrine, Kyoto, paintings by Toh-haku Haségawa, Sukénobu Nishikawa and Shiko Watanabé are kept and in that of the Yasaka Shrine, Kyoto, a coloured landscape by Taiga is preserved. The picture hall of the Otokoyama Hachiman, Kyoto, contains a famous painting representing a pine tree and pigeons by Oh-kyo Maruyama, while that of the Itsukushima Shrine, Hiroshima Prefecture, possesses art works of Motonobu Kano and Tanyu Kano.

As regards architecture, whereas Western one has symmetry as its main characteristic, Japanese architecture is unsymmetrical. The *bob-ob-do* (phoenix hall) is a typical unsymmetrical building of high artistic value. Unsymmetrical architecture has been the special feature of Japan since ancient times. Except a part of the Izumo Shrine, which is proportionate in construction, all other ancient shrine buildings are unsymmetrical. On the other hand, the *shindén-zukuri*, or sleeping-hall style buildings, which became popular in the Fujiwara period were quite proportionate in all respects. Therefore, it is obvious that in Japan the symmetrical quality in architecture is negligible, which is fully prominent in European architecture. However, certain Italian structures, particularly their rows of windows and the thirteenth century Gothic architectures have some irregular features. Moreover, architectural irregularity is also noticeable to a minor extent in a number of buildings of Germany and other European countries. Nonetheless, it is true that the *leitmotif* of European architecture is constructional symmetry.

Irregularity is also a fundamental trait of Japanese painting. It does not always attempt to abide by the natural shapes of objects, and more frequently it does not faithfully conform to the law of perspective. In European painting the law of perspective is strictly followed. In some Japanese pictures background objects are made larger than those on the foregrounds. Only a few specimens of this type can be seen in Europe. In Japanese painting there is a mode of representation called *fukinuki yatai* by means of which the interior of a room is shown obliquely as though it had no ceiling or wall. It is often in evidence in the rolled pictures depicting the stories appearing in the *Ghénji Monogatari* (Tale of Ghénji). There is another style called *fugan-bo*, or overlooking mode, which, however, is common in Western painting. It enables the viewer to see two different scenes at the same time which cannot be usually observed simultaneously from the same position.

It was in the thirteenth century that European skilled artists began

to make a strenuous study of the law of perspective. Though Europe at an early time laid stress on portraying objects in just proportions, it cannot be said that the law of perspective is the creation of the West. It has also been practised in the Orient from ancient times. For example, there are some old Japanese pictures which represent foreground objects heavily and background ones vaguely. In a temple in Mount Koh-ya, Wakayama Prefecture, there is a picture entitled "Seishu Raighei no Zu," which shows the masses welcoming a saint. In its depiction of the scene, it fully conforms to the law of perspective, which is mostly ignored in monochrome pictures done with Indian black ink. In many of these monochrome pictures distant objects are painted heavily and the near ones lightly. This style of painting is seldom seen in the post-Renaissance period of Europe. The inequalities in monochrome pictures are due to the fact that the artists enjoy the faculty of perceiving things which cannot be discerned by those who adhere to the law of perspective. It is not always necessary that art should depict the objects of Nature accurately and in their true form. Art has the right to make the objects of Nature as artistic as possible. For that reason, some time it has to depart from the conventional method of drawing pictures. Japanese artists endeavour their best to make their pictures as artistic as possible, without depending on the hard and fast law of perspective.

To a Japanese painter, the exposition of æsthetic beauty is more important than the conventional rules of painting. Consequently, he ignores the minor portions of an object and concentrates his whole attention on beautifying its major parts, and thus he paints a picture which may not be strictly uniform, but is invariably artistic. This characteristic of finding the beauty spots of an object is no doubt a general speciality of the paintings of different countries, but in Japan it has an unique angle which, in simple elegance, shows beauty in contrasts, in shades and in irregularities.

Elegant simplicity is prominent in all branches of Japanese fine art. Flower arrangement, gardening and architecture each has an æsthetic technical simplicity of its own, which, instead of arranging the objects of Nature in their usual form, tries to represent them in peculiarly fascinating patterns. The art of flower arrangement does not abide by the natural positions of flowers. It tries to arrange them in an artistic manner in order to harmonize the effect produced therefrom with the atmosphere of the surroundings. Similarly, the lay-out of a Japanese garden is not strictly natural and yet it is undoubtedly artistic. The

same is the case with architecture. Therefore, it is clear that Japanese fine art lays stress on increasing the effects of æsthetic beauty, and in consequence, Japanese artists try to beautify their works in whatever manner possible, even ignoring at times the conventional technique of proportion and the method of arrangement.

Generally speaking, Japanese fine art is perfectly capable of representing Nature and its objects faithfully, as well as artistically. Only in the latter case, it brings out the beautiful factors and traits invisible to the eyes of ordinary men. Some of the Buddhist sculptures accurately and minutely represent the natural state of human body, while others ignore some of its details with a view to reproducing certain typical sentiments and feelings. The technique of carving images is not at all based on the whims and fancies of the sculptors, but on a number of prescribed rules indigenous to this country. Therefore, it can be said that Japanese fine art has been formed through the combination of national faculty and aptitude to assess beauty, traditions and cultural environments. In other words, every fine art production is a combination of objective sensibility, æsthetic faculty and materials indigenous to Japan.

The creative power of Japanese fine art must be recognized in its proper aspect. Although exotic influences are detectable, it has to be admitted that Japanese fine art, because of its own peculiarity, is not only attracting international attention, but also is offering something artistic to other countries of the world. Just as Occidental fine art has its own traits and peculiarities which are appreciated by the Orient, so Japanese fine arts has its own characteristics which are admired by the Occident. Today, Japanese fine art is enjoying a worthy position, because it has been able to prove that its æsthetic elegance possesses a magnetic charm.

—Toshizo Uyéda (The *Chuo Koron*, October, 1942)¹

THE DECLINE OF ENGLISH LITERATURE

At this time when everybody is carefully observing the rapid decline in the power of Britain, it will be worthwhile to note that ups and downs in British life are well reflected in its literary products. In the tone of the current English literature a despondent tendency can be discerned, which has arisen as a reaction to the unfavourable war results.

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Although works are being produced to spur the national morale, yet, just as Britain is unable to maintain its position in the military field, so in the literary field it is suffering from a decay. In fact, Britain has evidently started on its downward journey.

The most interesting aspect of English literature is that its every literary epoch represents the sentiment of that particular time. Elizabethan literature with Shakespeare as its luminary reflects the luxurious tendency of that age. This was followed by puritan literature nurtured by Milton and Bunyan, which, in turn, gave birth to romanticism at the hands of Wordsworth, Byron, Shelley and de Quincy inspiring a spirit of rigid self-observation. After that came the era of Victorian literature, during which period such high-spirited critics of human life as Carlyle, Ruskin, Tennyson, Browning and Meredith contributed excellently to its popularity.

The nineteenth century literature of Britain clearly exposes its expansionist spirit. It was in 1875 that Britain began to build the present British Empire. The then Prime Minister Disraeli, who was of Jewish blood, disregarding Parliament's strong opposition, secured a loan from the famous Jewish financial magnate Rothschild and purchased a large number of shares of the Suez Canal Company, thereby establishing British control over the Orient's gateway to the West. In the following year, he paved the way for the complete annexation of India by Britain, and Queen Victoria proclaimed that country as part of the Empire of Britain, simultaneously assuming herself the title of "Empress of India."

In the meantime, British literateurs were busy publishing works typifying their country's "Rule Britannia" might. Tennyson, who was then sixty-seven years of age, produced many masterpieces beginning with "Queen Mary," which was a great work. Carlyle, then fifty years old, made a great contribution to the Victorian literature. Ruskin did the same through his numerous publications including the "Stone of Venice." But with the completion of the construction of the British Empire, English literature began to decline, and as a result, the sentiment and spirit of the nation came to be demoralized. The cause of literary degeneration in Britain at that time was due to the tendency to revert to romanticism and revive tragedies. The Rossetti faction and Swinburne endeavoured to restore the former character of English literature, but without success. The revival of tragedy was undertaken by Hardy and his associates, and yet they failed to attract the popular attention. Thus all attempts to reinstate romanticism and stimulate popularity

for tragedies became more or less futile.

English literature, which became disappointing in tone at the collapse of the writers of tragedies and the brittleness of neo-romanticism, began to produce satirical and morbid works. Then came Bernard Shaw who through his satirical writings gave a new turn to the literary art of Britain. Though Shaw and his followers are trying to secure an enviable position for British intellectualism, the fact is that the general literary intellect of Britain is fast deteriorating. The British admiration for everything British is eloquently prominent in Galsworthy's "Forsythe Saga," which also vividly describes the British nation's sentiments for half a century after the Victorian age, pointing out at the same time the various defects existing in its social, political and economic systems. On the other hand, the rise of the sensualist school headed by D.H.Lawrence, James Joyce and Aldous Huxley indicated the course of national degradation.

After the first World War, when Anglo-Saxon hegemony was firmly established in the world, the British nation as a whole became more and more addicted to the acquisition of gold, and so it began to suffer from the baneful effects of material opulence. In the literary field, with the exception of a few notable writers such as Bernard Shaw and H.G. Wells, a general tendency toward eulogizing British imperialism and economic power was noticeable. In the recent years, with the growth of Axis solidarity, the British literary world began to criticize it as a clique to disturb the peace of the world. The British Government, too, expressed similar sentiments. But unfortunately, owing to national demoralization arising out of material opulence, Britain found it well-nigh impossible to recapture its previous dour spirit. On account of such a national drawback, which is also prominent in contemporary literary works, it is now experiencing an unprecedented set-back in its history as a modern Power. This again discloses that the present decline of English literature has been caused by national degradation.

—Masao Dodo (The *Gaiko Jibo*, October 15, 1942)¹

BOOK REVIEWS

SHIN SÉKAI CHITSUJO KÉNSÉTSU NO SHO (THE CONSTRUCTION OF A NEW WORLD ORDER). By *Kohjiro Sughimori*. *The Gbénghén Shebo, Tokyo*. pp. 323. 3.30 yen.

As the title shows, the author, a noted commentator, in this volume discusses the question of constructing a new order in the world in the light of the changed international conditions. In this connection, he lays stress on Japan's objective of establishing a co-prosperity sphere in greater East Asia and expresses the opinion that a new world order must be such as would fit in well with the new harmony in this part of the globe. In other words, he attempts to foresee a new world order from the standpoint of Japan.

In the preface of the book he says that it is important for Japan to view the world from its own angle, because by that way it can contribute to the future peace and stability of the universe. By organizing the envisaged greater East Asia co-prosperity sphere on a solid foundation, it can exhibit to other Powers the intrinsic utility of recasting the international fabric in order to develop a new system of inter-State harmony. Therefore, he adds that Japan's present activity in greater East Asia is of world importance.

The volume contains fifty-four essays which delineate the various aspects of a new international order. In dealing with the prospects and ideals of a new order, Professor Sughimori recognizes the fact that it would be unwise to ignore completely the ideals of Britain and America, because he thinks that an Axis order would not truly become a world order unless the Anglo-American nations and their allies are accepted as its component units. Hence, he suggests that Japan, Germany and Italy, after winning a victory, should invite the Anglo-American nations to enter and play their proper parts in the new world harmony. He also emphasizes that international morality must form the backbone of a renovated world order.

Envisioning that a territorial readjustment would come to prevail after the termination of the current hostilities, he points out the absolute necessity of having a new definition in respect of territory, and

¹ Masao Dodo, formerly of the *Tokyo Nichi Nichi Shimbun*, is chief of the broadcasting section of the Domei News Agency.

thus he hints the need of adopting a revised territorial order based on the principles of international justice, morality and progress. As for a new order in greater East Asia, he explains that Japan does not entertain any territorial ambition, but is desirous of controlling certain areas which are indispensable to the defence of the whole region. Japan has been obliged to apply the principle of co-existence and co-prosperity to greater East Asia mainly for the purpose of realizing mutual co-operation in matters of common interest without being hindered by outside elements.

In alluding to the racial and cultural phases of greater East Asia, he reproduces many historical facts to show that Japan, China and other countries situated in this part of the world have many identical features. Not only there is a racial consanguinity, but also a cultural affinity. For that reason, it is natural that Japan should strive to come into far closer touches with its neighbouring countries. Similarly, it is just on the part of greater East Asiatic nations to conclude durable understanding with Japan for common safety and progress. Significantly enough, he adds that it is quite certain that Britain and the United States would endeavour their best to recapture their lost possessions in greater East Asia. In order to frustrate such an attempt on their part, the writer thinks that, besides strengthening the defence preparedness of the southern nations, it would be advisable to construct centralized population districts in important areas by encouraging the settlement of Japanese emigrants. If these areas are populated by Japanese nationals on a centralized basis, it is obvious that such a centralization will accelerate the growth of mutual collaboration and reliance on the one hand and facilitate territorial defence on the other.

Taking an objective and subjective view of the current Axis-“Democracy” war, Professor Sughimori concludes that the Anglo-American nations, because of their material strength and determination to hold on to their conception of international intercourse, will continue to prosecute hostilities until they are thoroughly defeated. This stand of theirs has compelled the Axis Powers to wage a total war for the purpose of securing a total victory. Consequently, it is clear that Britain and America will not reconsider their attitude unless they have become thoroughly powerless to present an opposing front. With the complete reduction of their power, the construction of a new order in the world will forge ahead in full swing, and in that regard not only the Axis *bloc*, but also the neutral countries, will have to contribute their respective shares.

The writer maintains that the diffusion of the Japanese language in the southern countries is an important item in the building of a greater East Asia co-prosperity sphere. He declares that the policy of freedom of religion must be widely applied to win the sympathy and voluntary co-operation of the masses. Incidentally, he mentions that Napoleon Bonaparte while in Egypt recited the Koran, and that he recognized the Catholic Church in France. Moreover, at a pastors' convention Napoleon declared that he was prepared to become a protestant believer. Napoleon practised this policy, because he was fully aware of the benefit to be derived from non-interference in religion. Since the peoples of greater East Asia belong to different religious faiths, it is incumbent on Japan to respect and protect their sentiments.

The author advocates that Japan should seek the realization of the world centrifugal principle through the medium of its racial centripetal ideal. In the past, by virtue of its centripetal ideal, it absorbed Oriental culture and mastered Chinese classics and ideographs, with the result that it became flourishing culturally. In modern times, it has assimilated the scientific culture of the Occident and has digested the English language to become fully acquainted with the ideals and aspirations of Britain and the United States. In view of this comprehensive assimilation, it has reorganized itself into a world Power. Having been firmly convinced that the Anglo-American intentions in East Asia are imperialistic in character, it has now shouldered the responsibility of organizing a co-prosperity sphere in greater East Asia as one potential unit of the projected new order in the world.

The chief feature of the book is that it dwells on the Axis objective of establishing a new international order through Japan's policy of creating a greater East Asia co-prosperity sphere. It has thoughtful arguments, interesting philosophical observations and constructive interpretations of different political ideals. It undoubtedly exposes the author's keen insight and subtlety of expressions.

HOH-TAIKO NO SHITÉKI SEIKATSU (PRIVATE LIFE OF HIDÉYOSHI TOYOTOMI). BY SEISUKÉ WATANABÉ. The Sobhén-sha, Tokyo. pp. 350. 1.40 yen.

The feudal period of Japan is replete with the rise of a number of powerful generalissimos. After the downfall of Nobunaga Oda, there appeared in the horizon of Japan a brilliant administrator and a military leader in the person of Hidéyoshi Toyotomi. He was of humble birth, and yet in his youth he proved his merit as a shrewd

organizer. His lack of social status and military standing were soon compensated by his statesman-like genius. Not only he subjugated all the feudal lords of the country, but placed it under his control, finally being appointed *kampaku* which corresponds to the office of prime minister of today. Though he failed to realize his long-cherished desire of overpowering the Ming Dynasty of China in consequence of his untimely end, the task he accomplished during his lifetime has perhaps no parallel in the annals of military leaders in this country.

Despite his able statesmanship, Hidéyoshi was not a happy man in his private life. It is quite possible that because he was too busy with the execution of his ambitious schemes, he had very little time at his disposal to enjoy a congenial family life. In his late years he tried to pay attention to his family affairs, but it was too late then. The author of this book says that world history shows that many successful leaders have lived an unhappy family life. He refers to the private life of Napoleon Bonaparte and explains that, though he succeeded in building up a great empire for France, his relations with Josephine embittered his life to no extent. Likewise, he adds that Hidéyoshi, who succeeded in unifying Japan, had to put up with an encumbered family life.

In tracing the private life of this great man, the writer reproduces the version of Hidéyoshi's sister, Nisshu, which was copied from a family chart kept in the Zuiryu Temple of Kyoto. On the basis of it, he asserts that Hidéyoshi soon became blood-related with certain noted personages of his time, and proceeds to disclose the misfortunes suffered by his family. From the political point of view, it was a common practice among the feudal warriors to contract matrimonial alliances with other forceful families. Hidéyoshi's family was not an exception to this usual practice. Hidéyoshi himself was extremely anxious to tide over the disadvantages of his low birth by entering into matrimonial relations with the aristocratic families. However, as he had no male issue for a considerable time except a few blood-relatives, he adopted the children of other feudal lords. First of all, he adopted the fourth son of Nobunaga Oda named Otsughi-maru for the main object of making his relations with Nobunaga, who was his master, as close as possible. About the same time, he adopted a son of Hidéiyé Ukita and his elder sister's children Hidétsugu and Hidékatsu. Then he caused one of his sisters to divorce her husband and married her to Iyéyasu Tokugawa.

Apart from these manœuvres to solidify his social standing, Hidéyoshi stabilized his affinity with other feudal lords by means of

matrimonial relationship. He managed his adopted son Hidétsugu to be taken into the family of a local magnate of Awa Province named Miyoshi. Also he married the eldest daughter of his younger brother Hidénaga to Hidémoto Mohri whose family was of noble birth since the Kamakura period, as well as the eldest sister of Hidéiyé Ukita to Hiroiyé Yoshikawa of a renowned family in the Kansai district. Moreover, in selecting his second and third concubines, Hidéyoshi was quite particular about the birth of the ladies recommended to him for that purpose. His first concubine Yodoghimi was from the Asai family and his other concubines, namely, Sanjo-no-Tsuboné, Kaga-no-Tsuboné and Matsu-no-maru were all of good birth.

In surveying the lineage of Hidéyoshi, the writer gives several interpretations. He says that either Hidéyoshi was an illegitimate child of some obscure parentage or the offspring of Chikumi or of Yayémon Kinoshita. After arguing at length he decides that Hidéyoshi was the son of Yayémon Kinoshita, who was a *samurai* of the lowest order in the service of Nobunaga Oda, and expresses the opinion that his mother afterwards married one Chikumi, who was a colleague of his father. He then mentions that Hidéyoshi in his fifteenth year left his native village, Nakamura in Owari Province, and entered the service of an indifferent manor lord called Mototsuna Matsushita. After serving him for three years, he took employment with Nobunaga Oda as his *sobri-tori* (saddle-bearer). From this insignificant position he rose speedily to become an important personality. In his twenty-sixth year, he married the eldest daughter of Matayémon Nagakatsu Asano, one of the bowmen of Nobunaga, and took the name of Toh-kichiro after the family name of Kinoshita. Subsequently, he called himself Hidéyoshi.

In the sixth year of Eiroku, Hidéyoshi was appointed a general and he rendered distinguished services in many battles. When the construction of a new castle at Nagahama-machi was completed, he was made its lord. The untimely death of Nobunaga in the tenth year of Ténsho, gave Hidéyoshi the needed opportunity to consolidate his position. After compelling the various manor lords in the country to submit to him, he constructed a castle at Osaka which he made his headquarters. His court rank was correspondingly raised until in the march of the thirteen year of Ténsho he was appointed *udaijin*. In July of the same year he became *kampaku* and was granted the family name of Toyotomi by the Imperial Court.

In contrast to his successful public career, Hidéyoshi's private

life was marked by unhappiness, more particularly in his declining years. He was not blessed with any issue during his active life, his son by Yodoghimi having died young. His second son was born when he was fifty-seven years of age. At that time his adopted son Hidétsugu engineered a plot against him, with the result that Hidéyoshi drove him to the mountain fastness of Kohya, where he atoned his misdeed by disembowelling himself. As his son Hidéyori was still in his infancy, Hidéyoshi practically had no powerful vassal to whom he could entrust the administration of his régime. Consequently, he had to leave the future of his family in the hands of Iyéyasu Tokugawa, Toshiiyé Mayéda, Térumoto Mohri and Kaghékatu Uyésughi, without realizing the ambitious character of his first-named confidant. He made them sign a written assurance to look after his family and then died in peace at the age of sixty-three in the Fushimi castle.

The author reviews Hidéyoshi's relations with Hidékatsu Hashiba and Hidékatsu Toyotomi. The former was the fourth child of Nobunaga and was adopted into the Toyotomi family. He was a promising youth, but unfortunately he passed away when he was only eighteen years old. The latter, too, was an adopted son of Hidéyoshi. He was given charge of the Kaméyama castle in Tamba Province. When Hidéyoshi led his expedition to Korea, he participated in it and died there of illness. These calamities left no other alternative for Hidéyoshi but to entrust the safety of his family to his four confidants. But with the demise of Hidéyoshi, ambitious Iyéyasu began an energetic campaign to establish a Shogunate of his own, and very soon he succeeded in installing the Tokugawa Shogunal rule which lasted in the country until the Meiji Restoration.

In conclusion, the author narrates Hidéyoshi's taste for literature and art, and points out how he encouraged the growth of tea ceremony and *nob* play. Hence, he expresses the opinion that Hidéyoshi, in spite of his disappointed family life, was not only an able military-statesman, but also a great admirer of things of art, of beauty and of æsthetic life.

INDO TO GOHSHU (INDIA AND AUSTRALIA). BY GORO MATSUMOTO. The Seiki Shobo, Tokyo. pp. 347. 2.00 yen.

Wartime Britain is at present relying to a considerable extent on the material supply capacity of India and Australia and on their strategical bases in its prosecution of hostilities against the Axis Powers. There is no doubt that the future attitude of these two vast countries

will have an important bearing on the next stage of the war. The geographical position of India and Australia impels Japan to pursue a policy of careful observation, particularly when they border greater East Asia where it is determined to establish a mutual prosperity harmony.

By taking this view, the author of this volume urges India and Australia to align themselves with Japan in order to obtain lasting peace and prosperity for them and also for greater East Asia. He goes on to say that the collapse of the British Empire is inevitable, that Burma, Malaya, the Philippines and the East Indies have already been brought under the influence of Japan, and that the construction of a co-prosperity sphere in this part of the globe is well under way. It would be of advantage to India and Australia to sever their connections with Britain and co-operate with Japan for the purpose of building a new order of things in a large part of Asia for the equal benefit of all the component nations inhabiting that area. Supporting India's demand for independence, he sympathizes with the nationalist movement which is going on there and deplors that Australia, having been isolated from Britain, is permitting itself to be dictated by the United States.

The author explains that, though India and Australia are British possessions, there exists a vast difference in the administrative system of either country. While Australia is at liberty to exercise a certain amount of free control over its external relations and defence, India does not possess such a privilege. For the former it would not be difficult to announce its separation from Britain. But for the latter it is not at all possible to gain independence, unless the entire nation united as one refuses to submit to British domination. However, he recognizes that the activities of the Indian nationalists are being directed toward the right path and hopes that Indian nationalism will triumph over British imperialism.

The book has two sections. One deals with India and the other with Australia. The first part discusses such subjects as the geographical and historical features of India, the present condition of the Indian society, the British administrative system in India, the growth of nationalist movement there, its position in the current international hostilities and whether India can achieve independence. The second part surveys the history, politics, geographical position and economic potentialities of Australia. Also it comments on the organization of different political parties and national defence.

The writer has arranged the contents in a synthetic manner. In

respect of the nationalist movement in India and the rise of the Indian National Congress, he says that there is no doubt that Mahatma Gandhi and Pandit Jawaharlal Nehru are the most revered nationalist leaders in the country. He chastizes Britain for aggravating communal feeling with the object of keeping the Indian people divided among themselves for its own safety. Touching on the activities of the All India Muslim League, he expresses the opinion that it is endeavouring to clarify its view with regard to the issue of independence, so that it can obtain favourable concessions for the Moslem masses. He avers that India is well qualified for attaining self-rule and asserts that the present backwardness of the Indian masses is due to the British policy of domination. At the same time, he emphatically declares that the difference existing between the Hindu and Moslem communities is superficial, for it has not endangered the natural progress of Indian national life.

Dwelling on the practical side of the political emancipation of India, the author assumes that such an objective cannot be realized without the aid of a third Power. So he urges India to secure assistance from Japan, which the latter is willing to extend. Then he quotes the observations of a number of British and foreign statesmen and writers to show that once India gains its political freedom it will become speedily united. He points out that as early as October, 1928, the then British Prime Minister Ramsay MacDonald stated that "there is no need for us to guide India any longer; it is fully qualified for autonomy."

Speaking about culture, he recapitulates the contributions of India and says that even Western philosophy has received benefits from Indian thoughts. He is of the opinion that many European philosophers and thinkers, including Chopenhauer, Tolstoy, Bergson and Keyserling have been influenced by Indian philosophical conceptions either directly or indirectly. As India possesses such a lofty cultural background, it is sheer waywardness on the part of Britain to deny that country its right of self-determination.

With regard to Australia, the author alludes to the fact that it belongs to the Pacific group of nations, and as such, it is rational that it must collaborate with Japan to maintain peace and stability in the Pacific. He not only criticizes the present attitude of the Commonwealth toward Japan, but also its tendency to make a common cause with the United States. He adds that the present embarrassment of Australia is the outcome of its failure to recognize its geographical propinquity with the South Seas and Japan. He regrets that the Commonwealth Government is deliberately leading the Australian

people in the wrong direction, thereby inviting war into the country. Japan, he stresses, has no desire to dominate Australia; it sincerely wishes that the latter would co-operate with it as its partner in the Pacific. Aside from political questions, the book narrates the culture of Australia, especially referring to its fine art and theatrical activities.

Throughout the volume the author represents India and Australia in the light of the current political intention of Japan with a view to explaining that it entertains no territorial or imperialistic ambition. In view of this treatment of the subject, it deserves scrutiny.

CHRONICLE OF CURRENT EVENTS

September 21 A Domei report received from a certain Japanese air base states that in a combat between a Japanese naval patrol bomber and an American "flying fortress," the first encounter of its kind so far reported in the current war, the American plane was shot down in flames after a long running fight. The engagement took place on September 9, when a Japanese aircraft ran into a Boeing B-17 somewhere over the tropical sea.

September 23 Japanese submarines operating in the Aleutians effected a surprise raid on August 31 on Nazan Bay in Atka Island and seriously damaged one American A-class cruiser of the *Northampton* class, it is announced by the Imperial Headquarters. In addition, Japanese destroyers sank two enemy submarines in the same area around the middle of September, the announcement adds.

Completing a lengthy journey from Hsinking the official Manchoukuoan goodwill air mission, composed of Manchoukuoan Army aircraft, arrives at Tachikawa near Tokyo. The goodwill flight is made in connection with the celebrations of the tenth anniversary of the founding of Manchoukuo.

September 24 Japanese forces which advanced from the east in the recent Chekiang-Kiangsi operations during the period from May 15 to August 18 engaged approxi-

mately thirty Chungking divisions over an area extending 200,000 square kilometres, annihilating five enemy divisions and inflicting severe losses to seven divisions besides routing eighteen other divisions, it is announced by the Japanese expeditionary forces in Central China.

September 25 An announcement of the Imperial Headquarters reveals that Japanese submarines have already extended their sphere of activities to the Atlantic Ocean. Part of the Japanese Navy forces is now engaged in joint operations with the Axis navies. One of the Japanese submarines recently entered a certain German base.

The Moscow mission of Wendell Willkie, President Roosevelt's special envoy, proves a complete failure. As to the question when the British-Soviet understanding concerning the formation of a second front will be reached, British and Soviet views do not agree.

September 26 A definite and important step in the direction of making the national defence structure impregnable has been taken by the Army's enactment of regulations providing for the recruiting of men for home defence. The new measure is being carried out to bring into full play the total strength of the nation.

With the satisfactory progress of the Japanese mopping-up campaign in eastern Hopeh Province, the number of Chungking troops be-

longing to the Eighth Route Army surrendering to the Japanese forces is fast increasing. The latest to lay down arms is Liu Fong-wu, commander of the second company of the same army, and a large number of his men.

The Pacific war has developed into an endurance contest and the secret of winning this struggle lies in uniting the nation in an indissoluble manner, Premier Hidéki Toho remarks in an address on the third day of the four-day session of the Central Co-operative Council of the National Service Association. Foreign Minister Masayuki Tani, Navy Minister Shighétaro Shimada, Home Minister Michio Yuzawa and other Cabinet Ministers also deliver addresses.

September 27 Leaders of Japan, representatives of Germany and Italy in Japan and foreign friends of these three countries observe in Tokyo the second anniversary of the conclusion of the Tripartite Alliance Treaty. A large meeting is held at the Hibiya Public Hall. Premier Hidéki Toho and Foreign Minister Masayuki Tani speak on the occasion.

Lieutenant-General Naotsugu Sakai, who had been commanding a front line Army corps in the Chekiang-Kiangsi operations, was killed on May 28 in the course of a battle near Lanchi, it is announced by the War Ministry. The lieutenant-general struck a mine and received fatal wounds.

The untold hardships experienced by Japanese internees in India at the hands of the British officials are dramatically described by the repatriates. Some aspects of the British ill-treatment of civilian Japanese

internees are not made public as revelation may make it harder for those still confined.

By radiocasts in eighteen languages directed toward America, proper and effective steps are being taken to urge the American Government to reconsider its ill-treatment of Japanese internees. This announcement is made by Vice-President Kiwao Okumura of the Board of Information.

Fulfilling in a most prompt manner the ¥300,000,000 Loan Agreement concluded with the Nanking Government, Japan starts supplying war supplies, including rifles, mortars, machine-guns, grenade-throwers, motor-trucks and telephones to the Wang administration. The first delivery was effected on September 10 and the second on September 28 at the Nanking Field Warehouse.

A large-scale change is announced of the portfolios of the Manchoukuo State Council. Ambassador Li Shaokeng to Tokyo is appointed Foreign Minister and several other Ministers are newly appointed. Wang Yun-ching is appointed Ambassador to Tokyo.

September 29 Commenting on the "unjust and inhuman acts of physical violence, persecution and looting" committed by the Brazilian people and authorities against innocent Japanese residents in that country, Tomokazu Hori, spokesman of the Board of Information, declares in a statement that Japan expects the Brazilian Government "to waste no time in rectifying their attitude and treatment of the Japanese people who live in their country." He adds that the maltreatment of the Japanese residents by the Brazilian

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authorities "cannot, by any means, be tolerated by the conscience of any man."

By the simplification of administration the 1942-43 fiscal year's working budget will have its expenditures reduced by more than ¥514,000,000, it is decided at a Cabinet meeting.

A definite contribution to the enhancement of marine transport capacity was assured when an ocean-going raft with a load of 6,000 *koku* (60,000 cubic feet) of timber in tow arrived off Tokyo on September 28 from Hokkaido, it is revealed.

September 30 Indicating that the defenders of Stalingrad are on their last legs, the Moscow Central Broadcasting Station announces that the fate of Stalingrad has come to a final stage. German reinforcements, particularly tank units, meanwhile, have arrived at the Stalingrad front and are now ready for a final attack.

October 1 Two prominent metropolitan vernaculars, the *Miyako* and the *Kokumin*, are amalgamated to form the *Tokyo Shimbun*. Both dailies have been playing important rôles in Japanese journalism for approximately fifty years.

October 2 Today marked the seventy-third birthday of Mahatma Gandhi. A general round-up of Indian nationalists is carried out by the British authorities in India.

October 5 Lin Pai-sheng, Publicity Minister of Nanking, is received in audience by His Majesty the Emperor. The Publicity Minister issues a statement in which he stresses the firm determination of his Government and people to stand back to back with Japan in the prosecution of the present war.

His Imperial Highness Prince Iyê-

hiko Kuni, second son of the late His Imperial Highness Prince Taka Kuni, descends to the status of a count and adopts the family name of Uji with Imperial sanction.

October 6 Strongly protesting against the cruel treatment meted out to Japanese civilians by Mexico, Peru, Panama and other Central American countries, including Nicaragua, Salvador and Costa Rica, Tomokazu Hori, Director of the Third Division of the Board of Information, points out to these countries the invaluable contributions Japanese residents have made toward their progress and asks them to reconsider the actions in the light of international humanity and justice.

October 8 Wendell Willkie, President Roosevelt's special envoy, while visiting Chungking, narrowly escapes death when the Japanese airmen bomb Chungking forces along a railway line in the vicinity of Loyang. Willkie who had been inspecting the front lines of the Yellow River sector was touring along the railway accompanied by Captain Chiang We-kuo, eldest son of General Chiang Kai-shek, when the Japanese planes released their missiles.

October 9 Carrying an undisclosed number of British war prisoners who narrowly escaped death thanks to the gallantry of Japanese rescuers when the Army transport *Lisbon Maru* with 1,800 British war prisoners on board was sunk in the eastern China Sea by an American submarine, an undisclosed ship arrives in Moji.

The United States and British Governments announce that their extraterritorial rights in China will be abolished. The moves come on

CHRONICLE OF CURRENT EVENTS

the eve of the Double Tenth Festival of China. Masaomi Yoshitomi, chief of the press section of the Japanese Embassy in Nanking, issues a statement in which he exposes the hollowness of the actions of America and Britain.

October 10 His Majesty the Emperor is pleased to grant the Third Class Order of the Sacred Treasure to Hans Albert Wilhelm Treu, former director of the German National Bank (*Reichsbank*), who is now the Director of the Dresden Bank.

The *Kamakura Maru*, Japanese repatriation ship, docks at Yokohama with ashes of four of the members of the second special attack submarine flotilla who died glorious deaths in the daring attack on Sydney Harbour on May 31. The ashes had been carried to Lourenço Marquez from Australia aboard the *City of Canberra* and then transferred to the *Kamakura Maru*. Mr. Tatsuo Kawai, former Minister to Australia, escorted the ashes to Japan. The Australian Government in appreciation of the heroism of the four deceased members of the flotilla held a naval funeral service in their honour on June 9. These four heroes were Lieutenant Kénshi Chuman, Lieutenant Keiu Matsuo, First Class Petty Officer Takéshi Ohmori and Second Class Petty Officer Masao Tsuzuku.

October 11 The conclusion of a new Japanese-Thai postal agreement is announced by the Japanese-Thai defence command. It enables Japanese residents in Thailand to receive mail from those connected with the military in China, Manchoukuo, French Indo-China, Malaya, Burma and other areas in the south,

where military postal services are in operation.

A German announcement says that the strategic objective in the Stalingrad sector has been realized even without full occupation. Meanwhile furious fighting continues.

October 12 The general opinion of America on the future of the present war has assumed a definite turn for the serious, according to newspaper dispatches. The American people have emerged from their optimistic viewpoint and have realized that this is war will be a protracted affair.

A terse statement is issued by Tomokazu Hori, Director of the Third Division of the Board of Information, taking advantage of the 450th anniversary of the discovery of the New World by Columbus. In it he calls attention of the Latin American races to arise once more to their splendour and grandeur of olden times, forsaking reliance on Anglo-Saxon culture which professes by force and underhand ways to implant itself into the lives of the Latin people.

October 13 The first convention of the Asia development associations of Japan, Manchoukuo and China is held at the Dai Toh-a Kaikan in Tokyo with the attendance of ninety-five representatives from the three countries. Leading members of the Manchoukuo Concordia Association and the Chinese Hsin Min Society also attend. Mr. Lin Pai-sheng, Publicity Minister of the National Government at Nanking, is among them. General Sénjuro Hayaishi, president of the Japan Asia Development Association, presides over the conference.

A large German bombing unit composed of dive-bombers and super-heavy bombers bomb Malta once more and after inflicting serious damage to military establishments return to the base safely. In the raid, the German air unit shoots down thirteen British planes.

The military administration in the southern region appointing all its officials and completing its organization enters the stage of real construction. The first conference of leading officers of the administration is held in Tokyo. Five advisers to the administration and those directly interested in it participate in the deliberations.

October 14 The Extraordinary Grand Autumnal Festival of the Yasukuni Shrine begins today lasting six days. The spirits of the 15,021 war dead in the China affair have been deified in the Shrine. On October 16 His Majesty the Emperor and Her Majesty the Empress are scheduled to pay Their Majesties' personal homages to the enshrined spirits.

October 16 One Army officer and sixteen Navy officers and men who died glorious deaths in the current war in greater East Asia are recipients of special honours granted as an act of grace from the Throne, it is revealed in the first conferment of posthumous honours in connection with the war. The Army officer thus honoured was the late Major-General Tatéo Kato, hero of the air. He was decorated with the Second Class Order of the Golden Kite. The nine heroes of the Pearl Harbour attack were similarly honoured with various grades of the Order of the

Golden Kite.

October 17 The French Government announced on October 16 that "warlike tension began in the Dakar area," according to reports reaching Lisbon from Vichy. It also announced that Colonel Deriere, commander of the French air base at Dakar, was killed in action on October 11 in a combat over West Africa.

The United States Army forces advanced into Liberia in West Africa, says a Reuter's dispatch from Monrovia.

October 18 In a surprise attack from the rear against the United States forces which landed on an undisclosed port of North Ireland on October 17, some fifty Irishmen armed with machine-guns and trench-mortars inflict severe damage to the American forces, states the Domei. The attack was reported to have been carried out soon after the landing of fresh troops by the United States.

Admitting the grave crisis with which Stalingrad is confronted as a result of the renewed German general offensive, a broadcast from Berlin announced on October 17 that the battle in the Stalingrad area has now entered the last stage.

October 20 Newspapers in Japanese and in the languages of the occupied regions and in European languages have been decided to be published in the Japanese-occupied southern countries at the hands of the Domei News Agency and the leading newspapers of this country under the supervision and guidance of the Army.

DOCUMENTARY MATERIAL

CREWS OF AMERICAN AIRPLANES PUNISHED: STATEMENT BY THE DIRECTOR OF THE ARMY PRESS BUREAU OF THE IMPERIAL HEADQUARTERS, OCTOBER 19, 1942.

As a result of investigation of the captured members of the crews of the American airplanes who raided the mainland of Japan on April 18 this year, those who ignored the principles of humanity have been severely punished in accordance with military law.

PROCLAMATION IN REGARD TO INHUMAN CREWS OF ENEMY AIRCRAFT BY THE COMMANDER OF THE GENERAL HEADQUARTERS FOR HOME DEFENCE, OCTOBER 19, 1942.

If members of the crew of enemy aircraft who raid the territory of Japan and come within the reaches of our authority are found to have committed a cruel and inhuman act, the same shall be tried before the military court and punished with death or severe penalty.

The same shall apply to those who make an air raid on Manchoukuo or areas of our military operations and come within the reaches of our authority.

CULTURAL AGREEMENT BETWEEN JAPAN AND THAILAND: ANNOUNCEMENT BY THE FOREIGN OFFICE, OCTOBER 28, 1942.

For the purpose of strengthening further their bond of friendship by deepening mutual knowledge and understanding, and promoting still more their cultural relations, the Governments of Japan and Thailand have been negotiating for the conclusion of a cultural agreement.

The two Governments having recently agreed upon the draft of the text of the agreement, a cultural agreement between Japan and Thailand was signed by Foreign Minister Masayuki Tani and Thai Ambassador Nai Direck Jaiyanama at the official residence of the Foreign Minister at 5:30 o'clock this afternoon, October 28.

PROTESTS TO THE UNITED STATES AND CANADA CONCERNING TREATMENT OF PRISONERS OF WAR; STATEMENT OF THE FOREIGN OFFICE, NOVEMBER 6, 1942

The fact that the Japanese Government have been extending a very fair and humane treatment to prisoners of war, civilian internees and other enemy nationals in general since the outbreak of the war of greater East

Asia is clear in the light of the various reports of the representatives of the International Red Cross Committee, as well as in the radio broadcasts and communications of the enemy nationals themselves. Moreover, this fact is recognized by the Governments of the enemy countries.

Notwithstanding this fact, the treatment of Japanese nationals by the authorities of the enemy countries and the countries of inimical character has frequently been unreasonable and unwarranted, in consideration of which the Japanese Government have on various occasions in the past taken the necessary steps to remedy the situation. The compulsory removal of the Japanese residing in the Pacific coast to the interior is an act which the Japanese Government regard particularly with the most serious concern, with respect wherewith the Japanese Government in the latter part of July lodged a most vigorous protest with the Government of the United States and the developments concerning which they have since watched closely and carefully.

According to the detailed and comprehensive study made by the Japanese Government of the reports submitted by the Japanese nationals who recently returned from the United States and Canada on the first exchange vessels, it is clear that the American and Canadian authorities applied severe and inhuman measures in the treatment of our nationals, and even now are continuing them as has been clearly established.

The Japanese Government, therefore, made in the latter part of October further protests to the Governments of these two countries through their protecting Power vigorously demanding that they reconsider their treatment and take necessary steps to remedy it.

In view of the fact that the treatment of our nationals in British India has been extremely inhuman, and therefore cannot be left unrectified, the Japanese Government also lodged a vigorous protest in the middle of September last.

(1) *Protest to the United States*

The text of the Japanese Government's protest to the United States Government follows:

The Japanese Government having received reports from Japanese subjects repatriated from the United States by the exchange vessels, are astonished at the most inhuman cruelty and insult inflicted upon them by the United States authorities in the course of their arrest, examination, internment and transport. The United States Government have thereby violated their solemn declaration to apply, as far as possible, to interned non-combatants the provisions of the Convention relating to the Treatment of Prisoners of War signed at Geneva in July, 1929. The Japanese Government, therefore, do hereby lodge a most emphatic protest and demand the United States Government's serious consideration of the matter.

Arrest and Internment

1. (a) Many Japanese subjects aged over sixty have been interned, and not a few of them being over eighty, the average age of the Japanese

subjects interned is fifty-four or fifty-five at many an internment camp. These aged internees are treated equally with those who are in the prime of life in respect of housing, food and discipline, and no special consideration for their age is accorded them.

(b) The three Japanese subjects who died at Fort Missoula, Montana, viz., Messrs. Sei-ichiro Itoh, Kaméki Kinoshita and Shighékazu Hazama, had been invalids from before their arrest but no allowance was given them on account of ill-health. Hazama, especially was operated upon at Los Angeles to remove a cancer of the rectum, and had been progressing very unfavorably when he was arrested. He was carried away from his sick-bed, and in his railway journey to Missoula he was for three days and three nights forced to sit in a compartment the windows of which were shut and blinds lowered. Consequently, his illness was rapidly aggravated and he succumbed on the 1st of March.

(c) Mr. Sasaichi Katoh, a resident of Los Angeles, who was wounded in the right eye by a motor-car accident, was not allowed to see a doctor before he was arrested and carried to the internment camp at Tajanga. He was later allowed to go out to consult an oculist, but the Los Angeles authorities, instead of allowing him to receive medical treatment, imprisoned him and took him to Santa Fe. Thus it became too late for any treatment to be efficacious, and Mr. Katoh lost the sight of his injured eye.

2. From these facts it cannot but be concluded that in the internment of Japanese civilians the United States Government are paying not the slightest regard to their age or condition of health. In the internment of United States citizens, the Japanese Government are giving generous consideration to their age and health, and only a very few who are aged over sixty have been interned and that only for special reasons. The Japanese Government call the serious attention of the United States Government to the fact that they have committed an act of inhumanity by interning a large number of Japanese civilians of advanced age or suffering from serious illness on no justifiable ground and by placing them in such a condition as to cause them unbearable pain and expose their life to danger. The Japanese Government demand that the United States Government immediately release those aged and invalid internees.

Treatment Accorded in the Course of Arrest and Transport

1. The Japanese civilians interned in the United States have in the course of their arrest and transport been treated by the United States authorities in the following manner:

(i) The greater number of those who were arrested in the region along the Pacific coast were sent to the place of detention in handcuffs, and some of them, despite their old age over sixty, were even chained to the motor-car. They were put in narrow and filthy detention rooms of the Immigration Office or local police stations. They were subjected unnecessarily to insulting maltreatment. In the course of their arrest, transport, and examination

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they were frequently beaten and kicked. The following are only a few out of the many instances of such brutal treatments.

(a) Those who were arrested in San Francisco and detained at the Immigration Office on the 7th of December, 1941, were allowed to have a walk outdoors for an hour only once in ten days.

(b) Thirteen Japanese subjects who were arrested at Los Angeles on the same day were jammed into a narrow stifling prison cell with a capacity for two persons, consequently experiencing great difficulty even in performing their natural functions. The next day they were sent to the Federal Penitentiary at Terminal Island, without breakfast or lunch till six o'clock in the afternoon. On their arrival at the prison, they were kept standing in the open air for nearly three hours, and their persons were rigorously searched in an insulting manner for several hours in a cold, fireless room, and they were forced to undergo a humiliating disinfecting process. Then they were clothed in convict uniforms and were forbidden to wear their own overcoats even when they were outside in the rain. When some of them carried food to their ailing friends through the prison yard, they were not allowed to cover the food-trays to protect them from the rain.

(c) The Japanese subjects who were interned at the Lincoln Heights Jail, Los Angeles, were put in dark cells together with convicts, and for two weeks were not allowed either to see the sunlight or to go into the open air. Food was given only twice a day, and it consisted mostly of boiled beans. Consequently, those who were of old age or delicate constitution became ill on account of the lack of nourishment and the contaminated air of the cells.

(d) Special mention must be made of Mr. Rikita Honda, a physician, who was arrested at Los Angeles at the outbreak of the war and committed suicide in a solitary cell of the Immigration Office on the 14th December. It appears that he was under special suspicion owing to the fact that he was the President of the Los Angeles Naval Association (Kaigunkyokai). But this association is a mere social club. He had nothing to conceal from the examining official. He advised his compatriots detained at the Immigration Office to answer honestly and uprightly the questions put to them by the examining official. These facts admit of a most grave suspicion as to the circumstances leading to his suicide.

(ii) (a) A member of the staff of the Japanese Consulate in Los Angeles, who was in a very feeble condition convalescing from illness, was, when sent from Fort Missoula to White Sulphur Springs, handcuffed and chained to bed as if he were a hard criminal. As he witnessed that the immigration officer received the handcuffs from his superior when departing from Fort Missoula, there is no doubt that this maltreatment was ordered by the internment camp authorities.

(b) When interned civilians were transferred from one internment camp to another, they were treated as if they were convicts. Soldiers loaded their guns with ball-cartridges in their presence, and they were forced to walk to the station while the soldiers levelled the guns at them and crowds of people looked on.

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2. In interning United States civilians, the Japanese Government have been careful not to take any other measures than are necessary for restraining their personal liberty; they have never been handcuffed, nor have they ever been examined or treated like criminals. The Japanese Government are unable to see on what ground the United States Government felt justified in treating Japanese civilians in such a cruel, inhuman manner as hereinabove stated.

The Japanese Government lodge a most emphatic protest against the insulting and inhuman treatment accorded to Japanese civilians by the United States authorities, and demand the United States Government to furnish a detailed report concerning the circumstances which led to the death of Mr. Rikita Honda.

Torture at Internment Camps

1. In examining interned Japanese civilians, the United States authorities took such illegal actions as follows:

(a) At Fort Missoula, some Japanese civilians, who entered the United States prior to 1924 without passports, were beaten, kicked, forced to keep standing for hours running, and given no food, in order to extort from them a false confession that they entered the country after 1924. Owing to this brutal maltreatment, they fell unconscious, and they were forced to sign documents, which were described as their depositions but the contents of which they knew nothing about. There are also reported numerous cases of insulting treatment at the same camp.

(b) At Fort Lincoln the examining official knocked down and kicked a Japanese civilian and broke his two upper front teeth.

2. The Japanese Government desire to notify the United States Government that they are most gravely concerned about the above-mentioned inhuman acts of violence on the part of the United States authorities, and demand the United States Government's reply in explanation of these outrages. The Japanese Government further demand the United States Government to take adequate and effective measures in order to prevent the recurrence of such events.

Compulsory Labour at Internment Camps

1. (a) The authorities of the internment camp at Fort Missoula, Montana, alleged that the application of the Geneva Prisoners of War Convention to the internees entails obligation on the part of those interned to offer gratuitous labor for the "upkeep and maintenance" of the internment camp, and that the internment camp does not only mean the enclosed compound, but include all the constructions and equipment belonging to the camp. Thus they ordered the Japanese internees to clean the stable in which horses owned by the camp officials were kept, and to help build a Japanese garden and a swimming pool which were under construction outside the camp ground. They threatened the Japanese internees that unless they voluntarily went to work there would ensue unpleasant consequences.

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Nothing was said about the compensation for their work.

(b) At the internment camp at Santa Fe, New Mexico, where labour was wanting owing to a strike of the local trade union, the authorities tried to compel the Japanese to build barracks for internees in spite of their opposition.

(c) There are also instances of the internees having been put to such labour not directly related to their maintenance as the cleaning of the offices of the camp officials or the cooking and table service for these officials.

2. The above-mentioned stable in which horses of the camp officials are kept are not an integral part of an internment camp for civilians. The above-mentioned garden and swimming pool, being situated in a place to which the internees have no access, can in no respect form part of the camp. The Geneva Convention contains provisions stipulating labour for the purpose of the administration, management, and maintenance of internment camps, but there are no provisions concerning the supply of labour for building new camps. Moreover, it is needless to say that labour supplied by the internees should be such as is directly related to their subsistence and comfort. Therefore, the above-said reasons given by the internment camp authorities have no foundation. In putting Japanese civilian internees to unjustifiable labour, the United States Government have contradicted their statement made in the note addressed to the Japanese Minister for Foreign Affairs by the Swiss Minister in Tokyo under the date of the 24th March, 1942, to the effect that the United States Government have never imposed compulsory labour on interned civilians and that they have no intention to do so in the future.

The Japanese Government, therefore, enter a protest against the above-mentioned measures taken by the United States Government, and demand that the United States Government immediately cease the enforcement of the above-mentioned labour imposed on the Japanese civilian internees and pay adequate compensations to those who have hitherto been put to such labour. The Japanese Government further demand the guarantee of the United States Government that they will not resort to such measures again.

Treatment at the Departure of the Exchange Ship

1. In the Agreement concluded between Japan and the United States regarding the exchange of diplomatic and consular officials, etc., it is stipulated that the examination of the luggage of non-official evacuees shall be "lenient," and that their persons shall not be searched (vide paragraph 20 of the United States Government's reply received by the Japanese Government on the 11th February). There are instances in which the United States Government have clearly violated their pledge on these two points:

(a) At the Pennsylvania Hotel, New York City, on the 10th June, and at the internment camp at Ellis Island from the 7th till 9th June, Customs officials and members of the F.B.I. relentlessly and recklessly examined the possessions of the Japanese evacuees, and they made no scruple to break or damage them in the course of examination. They went to such extremes as breaking open watches, cutting open the lapels of coats, and ripping up

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belts. They spent four or five hours in the examination of two or three packages of articles. They seized a large quantity of articles of various descriptions including watches, cameras, fountain pens, cigarette lighters, clothing, etc. They seized not only every written or printed scrap of paper including note-books, address-books, etc., but also blank sheets of paper, not excepting even wrappers of soap. They also seized all chemicals including aspirin tablets. No receipts were given for these seized articles.

(b) On the 11th June at the above-said hotel and internment camp the luggage was thoroughly examined when the persons of all the evacuees were also searched in an insulting manner. They were made stark naked, and even a plaster applied to a wound was stripped off. Some of the evacuees had their hair searched. Woman were also made naked by women examiners and many of them were subjected to the most humiliating search.

2. The Japanese Government most emphatically protest against such deliberate and flagrant violations of the stipulations of the Exchange Agreement, especially against the unlawful seizure of the evacuees' belongings without giving them receipts therefor and the most insulting and inhuman search of the persons of the evacuees. The Japanese Government demand the United States Government to offer an explanation for these outrages and to return the unlawfully seized articles to their owners.

(2) Protest to Canada

The text of the Japanese Government's protest to the Canadian Government dated November 6, 1942, follows:

The Japanese Government have received the following report concerning the compulsory removal of the Japanese residents from the Pacific coast region ordered by the Canadian Government following upon the establishment of protected areas in the same region:

The Canadian Government, by the order of the Governor-General dated the 14th January, 1942, declared certain areas on the Pacific coast of the depth of 100 miles to be protected areas, and early in February ordered all the enemy aliens of conscription age (males aged from 18 to 45) residing in the same areas to evacuate by the 1st April. It was decided that the male Japanese subjects among those evacuees should be employed in road construction in the Rocky Mountains around Jasper, Alberta. The Canadian Government pretended to invite volunteers for work, but the fact was that each evacuee was forced to sign a contract purporting to be made that he was offering labour of his free will, and from some evacuees, who refused for reasons of health, etc., consent was extorted at the point of revolver. Those who were engaged in the road building were provided with no housing accommodation, but were put in shabby railway vans and given insufficient food. In short, they were forced to live like a herd of cattle. Later on the scope of evacuation was enlarged, and all the Japanese residents were ordered to evacuate, and even aged people as well as women and children were compulsorily removed to barren, waste lands in the interior.

The Japanese Government cannot, but infer from the above report that

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the intention of the Canadian Government is to deprive all the Japanese residents in Canada of their means of subsistence on the pretext of the establishment of protected areas, and send them to the interior, severing men from their wives and children, and put them to hard compulsory labour, and force aged people and women and children to live in wild, desolate places apart from the heads of their families. This is an unprecedented outrage.

It is an established international usage generally observed among civilized nations that enemy civilians should not be put to any compulsory labour of any kind in any circumstances. Moreover, the Canadian Government declared at the outbreak of the war that they would apply, as far as possible, to the interned civilians the provisions of the Geneva Convention relating to the Treatment of Prisoners of War. The above-mentioned measures taken by the Canadian Government are contrary to both the general principles of international usage and the declaration of the Canadian Government. The Japanese Government made a similar declaration to that of the Canadian Government, that they will, on condition of reciprocity, adhere to the provisions of the Geneva Convention. It is to be mentioned that the Japanese Government have not imposed on any Canadians, whether interned or not, any compulsory labour of any kind.

The Japanese Government, therefore, lodge a most emphatic protest against the inhuman measures taken by the Canadian Government in regard to the Japanese residents in Canada, and demand the Canadian Government immediately to cease the enforcement of compulsory labour imposed on the Japanese evacuees. The Japanese Government also demand from the Canadian Government a report on the measures of protection accorded by the Canadian Government to the Japanese evacuees, such as to protect the property left behind by them, allow them to make use of it, supply them with adequate housing accommodations and proper means of subsistence at the places where they have been conveyed, relieve the aged and the poor who have been separated from the heads of their families and furnish them with the means of medical treatment and education.

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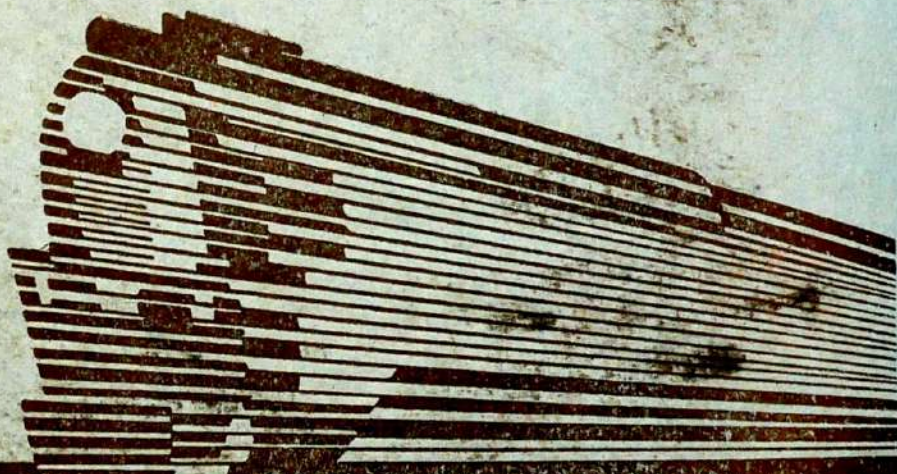
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