CULTURAL NIPPON

and for all, and to enable the whole world, including the Asiatic countries also, to look upon a bright sky in the centre of which would shine brilliantly the sun of the true essence of the Japanese nation. Herein lies the immediate consummation of Japan’s cultural mission.

A successful termination to the present military campaigns in China, a satisfactory solution of the pending economic problems between that country and ourselves, or a political settlement of Sino-Japanese relations is not sufficient to bring about the realization of the true aim of our fighting. The true aim of Japan’s present activities in China is the establishment of pure cultural understanding between the two sister nations, the complete eradication of red sovietism from the soul of China and the whole of Asia, the restoration of the weak and dependent countries of Asia to their rightful political, economic and cultural glories, and thus the formation of an Asiatic village, willing to strive for the establishment of a new world culture permeated with “family sentiment.” The bringing of all the nations of the world in one family group untouched by selfish considerations, this is the real motive behind Japan’s activities in China, and with the fulfilment of this noble motive alone can the current Sino-Japanese conflict be said to have come to its final end.

Culture is war, indeed—until it is restored to its original citadel from its present low position as a mere instrument in the hands of self-aggrandizing imperialistic and communist forces. It means war until, from her rightful citadel, she is made to govern the means as well as the meanings of Life.

MODERN EXPRESSION OF BUSHIDO

By Matsukichi Koyama

I. The Japanese, A Peaceful But Courageous Race

By nature, the Japanese are a peaceful nation, as it is clearly observable from Japan’s national history since her foundation about 2,600 years ago, involving so many days of peace as never known to any other nations. Especially, it is remarkable that the Japanese nation had enjoyed perfect peace and order throughout the long period of two hundred and fifty years of the Tokugawa Shogunate regime. Consequently, cultural development of the nation had been greatly facilitated with the result that the Japanese are now in possession of various works of art, architecture, and literature produced by great masters of ancient days, which Japan is proud of with good reason. In old days, tea-ceremony and the art of arranging flowers were very popular, while most people had a keen interest in the art of composing an ode of thirty-one syllables, or a verse of seventeen syllables. The Japanese, as a whole, used to lead a very elegant life, and even at present they are among the most peaceful peoples in the world.

When, however, Japan is obliged to rise in arms against another nation, all her people are instantly turned into gallant and valiant warriors ready to lay down their lives for the sake of their fatherland. This is a striking feature of our countrymen due to Bushido or the way of samurai, which is spread throughout the country from ancient days.

There is no doubt that the heroic and gallant deeds of the Japanese soldiers, who are fighting in various fighting zones of China, are reported to every nook and corner of the world, where the foreign people are reading those news of war with a feeling of wonder and
surprise, and there must be some who admire our soldiers for their acts of valour which “move even the demons.”

Here we see some possibilities of an undesirable misunderstanding of the nature of the Japanese people. We fear that those foreign people are apt to overlook the peaceful side of our countrymen. Most probably, those readers of war stories understand that the Japanese are a brave and warlike people, but they fail to learn anything about the peaceful nature of the race. If there are many foreigners who entertain such a wrong conception about our countrymen, it is our duty to do our best to remove their misunderstanding.

The Japanese are a gentle and peaceful nation. This is easily observable in Japan’s cultural products since her national foundation. The mild climate of Japan, and her unrivalled scenic beauties, in which the country abounds, have made the Japanese a kind and tender hearted people.

Our ancestors, entertaining profound love of nature and man, enjoyed their peaceful life under the mild and beautiful sun’s rays, which they expressed in odes and verses. They recognized life even in a tree and grass, which they loved as their travelling companion of life. There was a strong love between lord and retainer, parents and children, men and women. They loved their native land, their own race, and the Empire of Japan.

The valour and bravery of the Japanese soldiers are nothing but their love of brethren and fatherland expressed in a different form. “Those who love are strong,” says an Occidental sage. “A benevolent person is courageous,” says a wise man of the Orient. The valour of Japanese soldiers is different from the courage of foolhardiness, nor may it be classed with the warlike instinct of savages. The wonderful bravery of Japanese soldiers is the fruit of the profound love they feel towards their country and their august ruler—Tenno. Theirs is the true courage fostered by genuine love of their country and well-governed by polished power of reasoning.

Gentle, but daring; valiant but meek;—these are perhaps the only words in which the national character of the Japanese race may be adequately expressed and the main feature of the Japanese troops properly described.

But, it is by no means an easy task for anybody to acquire successful control over two characters which are entirely different from each other, like meekness and valian ness, and it goes without saying that the Japanese nation, for all the adaptability she has for the difficult task in question, has had to go under centuries’ strict training before she has successfully overcome the great difficulty accompanying the hard task. The rules for such training are what we call Bushido, or the Way of Samurai.

Bushido is originated in the spirit of piety and ancestor-worship, which forms the foundation of the ethos of the Japanese race, and involves all moral obligations of a samurai towards the Imperial family and their own ancestors. Bushido comprises the virtues of loyalty, bravery, heroism, sincerity and incorruptibility. Therefore, a samurai was in his mode of living highly unselfish and free from all sorts of mean desires, and devoted himself to his lord. We have a proverb telling us of the fidelity of a samurai to his honour and principles even in extreme poverty.

In days prior to the establishment of feudal system, all the samurai were under the direct command of the Imperial family. The warriors in those days were ready to lay down their lives for the sake of the Imperial family any moment, just as the Japanese soldiers of today are quite willing to be killed at the front for the sake of their beloved Emperor and fatherland. In an ode composed by a warrior named Otomono Yakamochi, who was in the service of the Emperor Shomu (701–736 A.D.), we have several lines expressing his fidelity to the Emperor, which may be rendered into English as follows:

“Oh, Sire! I, your humblest retainer,
Is eager to die beside my beloved Lord!
If I die fighting in the sea,
My corpse will sink to the bottom of the deep,
CULTURAL NIPPON

Where it will lay bleaching forever;
If I die fighting in the mountain,
My remains will lay forgotten to decay with grass withered;
Your humblest retainer, however, will regret it not."

In those days, Buddhism was at its zenith, and it was a thing too horrible even just to imagine to have one's corpses left forgotten in the mountains or in the deep. So, the ode of Otomo Yakamochi quoted above must be taken as an expression of his fidelity to his Lord in its highest form. We have every reason to believe that such fidelity to the Emperor as is expressed in the Japanese ode quoted above was entertained, not only by all the samurai of those days, but also by all the farmers, merchants, and others, who were enjoying their life under the protection of the benevolent Emperor. Many centuries have passed since the birth of Bushido in our country. But, even today, it serves as one of the fresh and most nutritious food for the cultivation of our national spirit. When literally interpreted, Bushido means the way for a samurai, or a soldier, to follow. Bushido, however, was not an exclusive possession of the samurai class. The moral rules were named Bushido, because in Japan of the middle ages, the Bushi, or warriors, formed a privileged class, which was responsible for the guidance of the Japanese nation along a healthy and sound course. Consequently, the samurai embodied in their daily life the national morals in their highest form. Strictly speaking, therefore, Bushido shows the moral ideal of the Japanese nation as a whole.

Now, in various lines of Japan's national development in the past, Bushido has always played an important part, leaving in its wake thousands of fine stories pertaining to the way for samurai to follow. There are a few scholars who define Bushido as a product peculiar to the society under the feudal system. According to the most authentic interpretation given so far, Bushido is the vigour, life and spirit, that, ever since the foundation of the country and throughout different circles of society, have been running in the veins of every Japanese. As stated already, Bushido is originated in our spirit of piety and ancestor-worship. It is founded on our national spirit of loyalty and filial piety, which served as rules for every samurai to follow in discharging his duties. A samurai, therefore, had to lead a right and honest life in peace time, this goes without saying. What I want to mention here are the conducts of samurai prior to their departure for the front, their attitudes and behaviors in the battlefields, and so forth; which are very different from those of western warriors in various points. For instance:

(1) A war-lord, who was leaving for the front, used to visit the shrine of highest order in his domain with all his retainers and pray for his victory. In the meantime, each samurai prayed for the victory of his lord at the shrine of his tutelary deity.

When a warrior wished to raise a loyalist army, he used to hoist a banner in front of a shrine. This was called “Hata-age,” or the ceremony of hoisting a banner.

(2) From the age of the Minamoto and Taira Clans down to the days of the Southern and Northern Dynasties (1136-1392 A.D.), single combat between a warrior and another was very popular, and the samurai in the combat used to announce who and what he was in order to tell his antagonist that he was fighting a worthy samurai. With the introduction of guns from Portugal, single combat between a samurai and another became less popular, it became more difficult to announce who and what he was in proportion to the increase in the distance between the two fighting parties. Therefore, instead of oral announcement, the warriors used to bear small flags or banners, indicating who and what they were. These were for the purpose of keeping themselves off any act of cowardice. These facts tell that samurai of those days attached paramount importance to the honour of their ancestors and their family names, while they regarded death in the battle-field as something desirable.

(3) The Japanese warriors in those old days used to lead a very simple life in peace time, being satisfied with poor meals and coarse
clothes. When they were ordered to the front, however, they put on gorgeous and costly armours, wore swords made by expert sword makers. A battle-field to those Japanese warriors was an altar of the war-god, before which they would not show themselves up in shabby clothes or poor armours.

The samurai in those days fought very bravely, because they thought that they were fighting in the face of the war-god. But, they were kind-hearted, as most Japanese were in those days and are today, and in most cases spared the lives of their enemies, who had lost their strength to fight. The Japanese history of those days abounds in stories of war-lords who treated the captives of war as kindly as they treated their own men.

It is also remarkable that Japanese warriors were prohibited from injuring innocent people or looting their property against heavy penalty. Meantime, commanders of those warriors took pains not to allow a shrine or temple in the fighting zone to be burnt or destroyed by their men.

Japanese warriors of those days deemed it a shame to move into the service of another war-lord or quit their present lord on account of pecuniary reasons. There were some warriors who changed their lords because of great difference of opinions, but in doing so, pecuniary interest was entirely out of consideration, unlike in the cases of most war-lords of China, with whom money is always of the first importance.

According to Bushido, the battle-field was the public stage where they were expected to show their attainments as honourable warriors. Their sense of honour as warriors did not allow them to play the coward. They were eager to enhance the honour of their lords, ancestors and their family names by strictly observing Bushido or the way of samurai.

Bushido had been strictly observed by every samurai up to the Restoration of 1868, with the result that the spirit of Bushido is inherited by all the Japanese people of today, to whom feudal system is a mere dream of old days. Bushido in its old form is no longer to be found, but its spirit, surviving the great change in the social system in and after the Restoration, has melted into the national spirit of the country. "It is dead as a system; but it is alive as a virtue; its energy and vitality are still felt through many channels of life;" in the era of Showa, the hearts of the Japanese people are astir with the patriotic feeling fed by the spirit of Bushido. Upon the outbreak of the Manchurian Incident in 1931, Bushido exhibited itself at its best and now since the outbreak of the China Affair, we see Bushido manifesting itself in the gallant deeds of our loyal soldiers, who are fighting in various parts of China for the great cause of justice and humanity.

Bushido is not intended for the furtherance of the fighting strength only. It also provides for the pity and human feeling towards the enemy troops. Nothing in this connection, however, is reported to the world ever since the outbreak of the present clash between Japan and China, and all other nations are still as ignorant as ever about the sweet and peaceful side of Bushido. Hence our duty to enlighten them on the unknown side of Bushido. It is far from our intention to thrust a forgery of fine story upon them. We are only desirous to tell them some of the pleasant and worthy deeds by our officers and men, so that they can gain a little knowledge relative to the unknown side of Bushido.

II. Tender-hearted Japanese Soldiers

(1) Tears Shed Over the Corpses of Juvenile Enemy Soldiers

The unit under Commander Kawanami which took part in many a desperate battle in the fighting zone of Shanghai, has given rise to numerous fine stories pertaining to the pleasant deeds of our officers and men, the following being one of these stories.

A party of our men belonging to the Kawanami Unit was one day engaged in the disposal of the corpses of the Chinese soldiers left in front of our first line in Kiangwan, when they found among
CULTURAL NIPPON

other corpses the dead bodies of several Chinese boys only about fifteen years old. Our officers and men forming the small party stated above were moved by the innocent appearance of the juvenile enemy soldiers. Many of them shed tears over the untimely death of the unfortunate Chinese boys, and said to themselves, “How cruel it is to force innocent boys like these to operate machineguns and throw hand-grenades in a battle-field far away from their native places...” They cast many sorrowful looks upon the enemy position, and offered silent prayers for their souls. Commander Kawanami was deeply moved by the death of those Chinese boys, and composed a dirge, which may be rendered into English as follows:

“Great was our joy last night
As we repulsed enemy’s night attack;
Our hearts now ache with sorrow profound,
As we mourn over the Chinese boys innocent,
With whose corpses the battle-field was strewn
As we revisited the scene after dawn.
Tell me, O, Cruelty!
Was it you that nipped those flowers in buds?
For, the hollow cheeks of our men
Are stained with tears shed.”

The dirge composed by Commander Kawanami was published in various papers at home and the readers of those papers were deeply moved by the tender feeling expressed by the officer. Many girls and boys shed tears over the untimely death of those unfortunate enemy boys, while they were proud of the tender-hearted unit commander who could shed tears even over the enemy boys. Among the others, Mrs. Matsushima, instructor in music at the Peeresses’ School set the dirge to music, so that it might be sung by Japanese boys and girls at home.

“Love thine enemy,” is one of the well-known teachings by Jesus. It was not Jesus, however, who taught our ancestors to love their enemy. The Japanese had learned to love their enemy from Bushido, which has rendered such love almost an inherent nature of the race.

(2) Equal Respect For the Dead

The Japanese troops pay equal respect for the dead, whether friend or enemy, whether high or low in rank, for Bushido requires them to do so. From ancient days, there has been no change in this connection. The enemy troops wounded or killed in battle, when discovered by our men, are taken care of in the same way as our own men. Since the outbreak of the present clash with China, our medical corps are extending medical and surgical treatments to the Chinese soldiers who were wounded and caught by our men. Some of the Chinese soldiers, out of their heartfelt thanks for the kind treatment they received at our field hospitals in North China, offered their labour in making sandbags for our troops.

Even when they are in hot pursuit of the retreating enemy, the Japanese troops seldom fail to pay due respect for the corpses of the Chinese soldiers lying along their path. In most cases, our officers and men will cover those corpses of the hostile troops with the grass growing close by, and then offer them whatever flowers they may find on the roadside, and then go on their pursuit of the enemy men in retreat.

When they have occupied a position, the Japanese troops will bury the corpses of the enemy soldiers with due ceremony, and erect a grave-post inscribed with letters reading “The Tomb of Unknown Soldiers of China,” in most cases by the brush of the unit commander concerned. It is not unusual that we find cake, flower and other offerings before such grave posts. These offerings are made by Japanese soldiers, who make no discrimination between the dead of the enemy and those of their own unit.

In the hand of the unit under Commander Matsuo a number of Chinese prisoners of war were receiving a kind medical treatment for some days. But, one of them, who had been mortally wounded...
succumbed to his wounds at last. Commander Matsuo and his men expressed heartfelt sorrow over his death, and observed his burial with due ceremony, at which all other Chinese prisoners in his hand were privileged to be present. They saw that Commander Matsuo and his men observed the burial ceremony in the same courteous attitudes as if the dead Chinese soldier had been their own brother. They were deeply moved by the profound sympathy shown by those Japanese soldiers for the dead, who had been fighting them up to the time he was made captive in a battle which took place only a few weeks before. They thought that they understood something of Bushido. One of them stepped out from the rank of the captives, and said to the unit commander as follows on behalf of all his friends:

"More than two weeks have passed since we fell into the hands of your men, who ever since have treated us with such kindness as we had never experienced even while we were with our own friends, and most of us are already restored to normal health thanks to the excellent medical treatment extended to us. The kindness shown us by your men has completely shattered our hostile feeling. Moreover, we have seen with our own eyes that you make no discrimination between your own men and your captives of war, and we feel that we are under great obligation to do something for our benefactors. Being poor captives of war, we are not in a position to reciprocate your kindness in adequate way, so we heartily wish to offer you our labour for any purpose which may suit you best, such as, for instance, in carrying your luggage, in making sandbags, and so forth."

Commander Matsuo read in his face an unfeigned sincerity, and accepted his offer with thanks.

(3) How They Treated Captives

After eight months' sanguinary struggles the 3rd Army under the late General Nogi reduced the fortress of Port Arthur in January, 1905. By that time, the Japanese and the Russians had learned that they had been fighting with the strongest troops in the world, which notion had implanted in the bosoms of the men on both sides a profound respect for the valour of their mutual enemies.

At that time, the officers of both sides, including the late General Nogi, Commander of the Japanese troops, and the late Lieutenant General Stössel, Commander of the Russian army at Port Arthur, had themselves photographed together in commemoration of the sanguinary battles which were then brought to an end.

This picture has been reproduced in various books and periodicals since that time, and readers of the history of the Russo-Japanese war of 1904-5 will probably come across this picture when they come to the chapter for the siege of Port Arthur. Now, one thing remarkable with this picture is that no one can tell the victors from the defeated unless they know how the picture was produced, for in the picture the defeated Russian officers have their swords with them in the same manner as the Japanese officers.

When the Russians had surrendered at last, they were prepared for every sort of maltreatment, because they knew what it was to become captives. To their pleasant surprise, however, General Nogi and his men treated them as if they had been their own comrades, and in accordance with the august wishes of the late Emperor Meiji, General Nogi permitted the Russian officers to retain their swords, so that they might retain the honour as soldiers.

The soul of Bushido requires that the victors do not trample down the honour of their captives, who according to it deserve a kind treatment. The Japanese history abounds in fine stories of the war-lords in old days who treated their prisoners of war with utmost courtesy and kindness, which very often doubled and trebled the fruit of the battle, for prisoners treated so kindly and honourably would sometimes remain in the service of the victors.

However, we need not date back so far for stories like this. We have learned with pleasure that our soldiers of today are embodying the spirit of Bushido in their honourable actions ever since the outbreak of
CULTURAL NIPPON

A non-commissioned officer of our military police was placed in charge of a Chinese brigade commander, who had been taken captive in the hinterland of North China and was to be escorted to a base of our military operations, which at that time was situated at a considerable distance. As usual in the fighting zone, there was no passenger train available, and the Chinese brigade commander was to be transported by freight train. The military police sergeant, who was in charge of the important prisoner of war, took pains not to hurt the sense of honour of the high Chinese officer in his custody. He hid his cord and hand-cuffs under his coat, so that his captive might forget the unpleasant situation in which he was placed. In the freight wagon, in which they were to make the trip, there was nothing to sit on, except the wooden floor of the car. The sergeant managed to purchase a few pieces of clean straw matting at a station, and offered them to his prisoner to sit on. He found a few cigarettes in his pocket and offered them all to the Chinese officer, who accepted them with heartfelt thanks, for he was a great smoker and had been longing for a whiff of tobacco. At meal time, the military police sergeant served his prisoner with hot tea and hot rice, which he had prepared with difficulty under the inconvenient situation. In the evening, he retired to the door of the car, so that the high Chinese officer in his custody might enjoy a sound sleep, and throughout the cold night, the faithful sergeant stood awake at the door. A war correspondent from a Tokyo paper, who was in the same train, was struck by the admirable attitude of the military police sergeant, and asked his name. The sergeant, however, refused to tell who he was, probably because he did not like to have his name mentioned in a paper.

The soul of Bushido requires that one keeps one’s own fine conduct from publicity.

(4) Elegant Taste of Japanese Warriors

In old days, Japanese warriors of respectable status used to burn a costly incense in his helmet when he was to go out for battle, because they did not like to have his corpse to be treated dishonourably. It was usual with every warrior in those day to put on a new suit of underwear for the same reason just stated. Moreover, they believed that the battle-field was a sacred stage on which they were to fight for the cause of justice and humanity, and that it was an insult to the god of war to step into the holy field of battle in stained and shabby clothes.

Such idea concerning the battle-field is inherited by most Japanese soldiers of today. When the military operations were extended to Central and South China, the naval air corps of our country were requested to play a prominent rôle,—the air-raiding of the Chinese military bases. Now, in order to carry out the important duty, they must have hours’ flight over the vast expanse of the China Sea, and then fly a considerable distance over the enemy land. Under such situation, they were always exposed to instant death either due to the engine trouble or on account of the enemy fire. But, the brave and daring men of our naval air corps put every possible danger at naught. They flew over the China Sea, and proceeded far into the interior of Central and South China, and raided all the bases of China’s military operations, to say nothing of the Chinese defence positions along the coast, and in a few weeks, they secured the control of the air over China.

Recently, the commander of one of our naval air corps noticed the fact that all the officers and men under his command looked quite handsome, having a daily shave and putting on new underwear every few days. On enquiry, he was told that those officers and men were too busy to mind their appearance at first, but as days passed, they began to realize the dangerous situation in which they stood every day expecting to be killed by enemy fire any time. This was the reason why those brave “eagles of the sea” were careful of their appearance; they did not like to expose their shabby corpses to their enemy. The eyes of the commander in question glistened with tears as he listened to one of his officers who told him the above story.
We mentioned that most Japanese are born poets. In old days, warriors of our country, even at the front, enjoyed the beauty of nature, and composed many poems, some of them being of high literary value.

General Matsui, Commander of the Japanese Expeditionary Force to Shanghai is a master of Chinese poems, like the late General Nogi, who composed some excellent poems during the Russo-Japanese war. The following is one of the Chinese poems composed by General Matsui, which is suggestive of his lofty ideal and high aspiration. It runs as follows:

"Where arises the Yangtze River I fail to see,
   But, all the mountains of China in dream I see;
   How noisy is the League of Nations?
   We have fine road for kings to follow."

Needless to say, soldier poets are often found even among younger officers and men.

Many Japanese are also born musicians. It is not seldom that we come across Japanese privates play on their bamboo flutes of a moonlit night, forgetting for the moment all about the battle to come. It is a well known story that the late Admiral Hachiro Yashiro played on his favorite flute aboard the Cruiser Asama on the previous night of the battle of Chemulpo (or Jinsen), Chosen, which was fought on February 7, 1904.

(5) God-like Love towards Mute Animals

We have already mentioned a little about the kind deeds shown by Japanese soldiers towards the enemy troops in the present clash with China. The god-like love of the Japanese soldiers is sometimes extended even to animals.

The battle of Lotienchen was very severe. Many of our brave and loyal soldiers fell in the thick rain of bullets from the hostile machine-guns, and a greater number of them were wounded more or less severely. Among the others, a small unit, which was fighting in the most advanced position, suffered a heavy loss. At last they found it difficult to maintain their position unless reinforced immediately. The rain of hostile bullets, however, was so thick that there was no sending of a man on liaison duty. They thought of the only military dog attached to the unit, which they decided to send on the important errand. The private who was in charge of the dog knew how dangerous it was to send it back to the position of the main force in the thick rain of bullets. He would have taken the place of his beloved dog, if permitted. He took out from his pocket a holy charm, which his mother had given him when he left for the war-zone, and fastened it to the dog’s neck, and bade it go. The dog reached its destination in safety. But, when it returned to the salient post, his keeper was no longer awaiting him. He had been killed already!

Several Japanese soldiers, who were lodging in the dwelling house of a Chinese farmer in a certain place of North China, received an unexpected visitor after dark. The visitor was a stray sheep, deserted by its keeper. The soldiers were surprised at the unexpected visit. One of them took the uninvited visitor outdoors, for they were just going to bed. The stray sheep, however, came back in a few minutes, entreating for admittance. Another soldier took it to the street. But, when he reached the door of his billet, he found out that the sheep was following him. The soldiers eventually took pity on it. They let it in, and prepared a bed for the strange visitor. From that time, the sheep became one of their inmates. The soldiers were afraid that the poor animal might be wounded by Chinese bullets. At last, they decided to chain it, for they thought that it would be much better for it to be safe than to be killed by bullet, even at a little sacrifice of freedom. “We are now ready to fight, for our sheep is no longer in danger,” they said as they left for the first line of fire.

Japanese soldiers are always so mindful about the life of even a mute animal.
CULTURAL NIPPON

(6) Kind and Well-Disciplined Japanese Soldiers

Recently, the Chinese natives of Tientsin and the surrounding districts celebrated the restoration of peace and order, under the auspices of the Peace Maintenance Association of Tientsin. On the occasion, about four thousand pupils of the primary schools in Tientsin paraded along the main street of the city, singing a song as follows:

"Brave, gallant Japanese soldiers,  
Well-disciplined Japanese soldiers,  
Japanese soldiers we like you,  
Happy home-life we owe you,  
Pleasant school life we owe you;  
Great rejoicings all this day,  
When history this event records  
As mental union of you and us,  
Hundred millions of Japan and China."

The wording is very childish, but the song eloquently tells how they like the tender-hearted and well-disciplined Japanese soldiers.

Since the outbreak of the present clash with China, the Japanese army has occupied the Chinese defense positions in various fighting zones, frustrating the stubborn resistance by the enemy troops like strong gusts of wind dispersing fallen leaves of late autumn before them. At first, the Chinese people in those zones were in a panic, expecting all sorts of atrocities, and with ample reason. For, for many years in the past, they have been maltreated by their own soldiers, who killed the innocent citizens and looted their property every time they occupied or evacuated a place. Soon, however, they have found out the remarkable fact that the Japanese soldiers are entirely different from those of China. None of the Japanese soldiers would treat them unkindly, and none of them would take anything from their shops without paying the right price, often paying a much more sum than asked for. They would treat the Chinese like their own friends; they would caress their children as if they were playing with their own children at home. This was a great pleasant surprise.

They are no longer afraid of the Japanese soldiers. Every time the Japanese troops occupy a village or a town, all the natives would warmly receive the well-disciplined and kind-hearted Japanese soldiers, quite forgetful of the fact that they and those soldiers belong to two different countries. They would receive our soldiers with Japanese flags, made by themselves in haste, offering them water and warm tea. The native women would offer their services in cooking meals, and washing clothes. On the part of our soldiers, they would caress the native children, patting them on their heads and giving them bread, caramels, etc., and play with them as if they were good friends of those little folks. Japanese soldiers are as innocent as children, and are the best friends of the Chinese boys and girls in the fighting zones. The pictures appearing in various dailies and war pictorials are full of Japanese soldiers playing with the native children of China.

It is quite impossible that the tender-hearted and innocent Japanese soldiers maltreat the Chinese citizens, or rob them of their property. In fact, the Japanese soldiers in the war-zone are paying higher prices than asked for. When the troops commandeer necessities, they always pay much more than the usual market prices in return. It sometimes happens that our soldiers receive false money in change, but they never resort to any act of violence on that account, because they are too liberal minded to get angry with the poor natives of China.

(7) An Intendance Second-Lieutenant and A Chinese Little Girl

Since the outbreak of the present China Affair, episodes of the fine and pleasant deeds of the Japanese soldiers at the front are reported almost every day. Among other stories, the following most strongly appealed to the tender sentiment of all the Japanese people when published. The hero of the fine story is an intendance second lieutenant,
who was taking along with him a poor little girl of China, while
advancing through the fighting zone of Shanghai after the unit to
which he was attached.

It was on September 28, that the Chinese troops at Lotienchen
finally yielded to the relentless attacks of the Japanese army after a
couple of weeks' sanguinary struggle. By that time the fine town of
Lotienchen had been reduced to several heaps of debris, except a few
blocks, which stood in the dead angle. Towards the evening that
day, the second-lieutenant entered the town, or where once stood the
town of Lotienchen, at the heels of the fighting unit to which he was
attached. As he approached one of the streets half demolished
by gun-fire, his attention was caught by the pitiable plight of a Chinese
little girl, who had just crawled out from under the debris of a shop
destroyed by gun-fire. She was crying bitterly.

Through an interpreter, the young Japanese officer learned that
she was a ten-year old girl named Chenchin. Since that morning she
had been wandering about the streets in search of her parents and
brothers, whom she had lost sight of in the great confusion caused by
the native people deserting the town. The second-lieutenant was
horrified at her story, for he saw that the poor girl was now loitering
about the very jaws of death, having been left alone amidst the heaps
of debris of a deserted town. "Undoubtedly, Providence ordains
that I should protect her," said the young Japanese officer to himself.
"I cannot disobey Providence. I will take care of this poor
Chinese girl until she is delivered to the warm hands of her parents."
Ever since that day, the lovely figure of Chenchin, in a neat dress
bought her by her benefactor, was always found close at the heels of
Second-Lieutenant Akashi, as the young officer was so called by name.
The girl was fed with the rice from the pot of the second-lieutenant.
In a few days after the event stated above, the Chinese girl learned a
few Japanese words, including, of course, the name of her benefactor.
The tender heart of the little girl was deeply moved by the kindness
of Lieutenant Akashi, whom she regarded as her own father or elder
brother. She would never part with the lieutenant even for a short
while, but would accompany him even to the first line of fire.
Lieutenant Akashi had been married for three years, but was still with-
out a child. "May be," thought he, "this Chenchin is given me from
Heaven. Anyway, I feel I must take care of her forever." At last, the
lieutenant wrote to his wife at home all about the poor Chinese
girl.

It is said that an uncle of Lieutenant Akashi is visiting Shanghai
shortly to receive the poor little girl from his nephew, so that the
girl may be brought up under the motherly love of Mr. Akashi's
family.

III. Manly-Hearted People of Japan

We have, in the preceding chapters, mentioned a little about some
instances wherein the spirit of Bushido has been expressed by our
soldiers in various fighting zones of China. Now, we have to mention
a little about the manifestation of Bushido by our countrymen at
home.

(1) "My Son Lives Eternally"

Mother in Declining Age

"Shall I cry over my lost son,
Looking up at the serene and beautiful moon?
Shall I mourn over my lost son,
Gazing at the lovely flowers in my garden?
No! these are things too effeminate for
the mother of a Japanese warrior to do.
Let me look up at the plane flying
in the azure sky.
O! There I find my Tatsuo,
my beloved son, living forever."

This is a poem written in the letter sent to the personnel bureau
of the Naval Office by the "Old Mother" of the late Sub-Lieutenant
Yamanouchi, who became missing with his plane, on his way from a certain place of strategic importance in China, having finished a vehement air-raid there. The letter reads as follows:

"I have just been notified by the headman of Ishida-mura, Iki-gun, Nagasaki prefecture, of the fact that my son Sub-Lieutenant Tatsuo Yamanouchi of the Naval Air Corps at... (deleted) was killed in the air-raid on... (deleted). I am very glad that my humble son was given a chance to lay down his life for the sake of our beloved country.

"I wish you will please accept my profound thanks for all your kindnesses extended to my humble son during these years of his service.

"Tatsuo was born with an honest and upright character, and had a liking for manly things. His father, therefore, believed that Tatsuo was born with a great duty towards the country, and we raised him up as a son of the Japanese empire, but not as of our humble selves."

"When, my son entered into the service of the Japanese Navy in 1934, we were already prepared for his death on a great occasion like the present one.

"Banzai for the beloved Emperor! Banzai for the Japanese Empire! and Banzai for the Japanese Navy!

These are the cheers I give on behalf of my lost son.

"I have three more sons, whom I am raising with the earnest wishes that they may some day lay their lives for the sake of our beloved country like their deceased brother Tatsuo.

"I believe that my lost son Tatsuo died a death quite becoming the honourable post he occupied up to his death. In this respect, I wish you will please set your mind at rest.

Respectfully yours,

(signed) Yasu Yamanouchi, mother of the late Sub-Lieutenant Tatsuo."

The late Sub-Lieutenant Tatsuo Yamanouchi, who was killed on September 15, 1937, when our naval air corps at... carried out a resolute air-raid on a certain place of strategic importance in China, was a son of Mrs. Yasu Yamanouchi, who now lives at No. 61, Nakagawa-machi, Nagasaki City. When the heroic death of his beloved son was notified to her, she said to herself "Thank heaven! My son has laid down his life for the sake of our beloved Emperor and country. I must manifest my heartfelt thanks to the naval authorities, who have taken care of my humble son for a long time." And she wrote the letter and poem which are quoted in the foregoing lines. Mrs. Yasu is now fifty-eight years old, and as she says in her letter, is in her declining age. She must have been shocked at the sad news—news of the death of her son. But, she has overcome her emotion, and has resolved to raise her remaining sons for the same purpose as her lost son. Her poem, when published in the leading papers of Tokyo and other cities, struck the minds of all her countrymen like a thunderbolt, inspiring them with a divine and heroic resolution to die for the sake of their Emperor and country, like the late Sub-lieutenant Yamanouchi.

Japan owes her millions of brave and gallant soldiers to such heroines as Mrs. Yasu Yamanouchi! It is such a profound maternal love and wisdom of Japanese women, that give birth to such tender-hearted, though daring, soldiers of Japan, who are now objects of respect, love, and admiration of not only the Japanese residents in China but also of the very natives of Chinese towns and villages which are enjoying peace and prosperity since their occupation by the Japanese army.

(2) The Letter From A Manly-Hearted Maiden

The Japanese troops who are fighting in various fighting zones since the outbreak of the China Affair are receiving tens of thousands of letters expressing heartfelt thanks of the people at home for the brilliant services rendered to their fatherland by the loyal soldiers, while heaps of comfort kits are pouring into the headquarters of each
CULTURAL NIPPON

unit almost incessantly. These letters and comfort kits are the very thing that feeds the fighting spirit of Japanese soldiers. The following is an episode of a letter from a manly-hearted little girl which deeply moved a unit commander who received it.

One day a letter was delivered to a unit commander of our troops in one of the fighting zones in North China. The writing told him that it was from a little girl, and he smiled as he unfolded the letter, for the innocent words of thanks from a little girl or boy are most encouraging to Japanese soldiers. The letter read:

"... I cannot find out proper words in which I can express the profound gratitude I feel for your men; I am simply overwhelmed by indescribable emotions. We are little girls only, but we are also Japanese subjects. I think we can do something for our country as girls, though we cannot fight the enemy at the front like you ...

The smile disappeared from the face of the unit commander, and tears stood in his eyes, as he kept on reading the letter, with an expression of extreme tension all over his face.

"I fancy, sir," continues the letter, "that the mountains and fields of North China are, like those of our country, are now beautiful to look at with lovely flowering plants of autumn. I wish you will give to every one of these plants the tender feelings, of which Japanese soldiers are proud, for those plants are also among the beloved creatures of God.

"At first, I thought that I might send you a 'sen-nin bari' like my friends. But, I have dropped the idea, for I thought that a Japanese warrior must be quite willing to fall in the battle-field for the sake of his beloved country. I have no doubt that you are of the same mind as I in this respect ...

"Heroic maiden!" cried out the unit commander, "She has taught me the soul of Bushido," and he wiped his tears with his closed fist.

MODERN EXPRESSION OF BUSHIDO

(3) Sympathy Shown to Enemy People

Mr. Wang Ming-ching, a student of the special course of the Agricultural Department of the Imperial University of Tokyo, was at a loss what to do, for he had been ordered by his government at home to return to China at once, and he had no money to pay for his passage home. He had visited all the Chinese students he knew, asking for the loan of his travelling expenses. But, none of them would give ear to him, because they were also in trouble, the best they could do being to pay for their own passage. As days passed, the friends of Mr. Wang left for home one after another. Mr. Wang worried himself to no purpose. He was almost despaired, when help was extended to him, not by any of his own countrymen here, but by a Japanese, a citizen of his enemy country. This kind-hearted person was Mr. Nagata, an assistant serving in the same laboratory as Mr. Wang. Mr. Nagata was by no means well off, but the spirit of Bushido within him did not allow him to remain inactive when he found Mr. Wang under such adverse circumstances. He visited Wang at his lodging, and gave him one hundred yen for his travelling expenses. We can easily imagine how deeply Mr. Wang was moved by the kindness of Mr. Nagata. A few days later, Mr. Wang left for his country.

There lived in an apartment-house in a suburb of Tokyo a young couple of China. The husband was a son of a medical officer belonging to the Central Army under the direct command of Chiang Kai-shek. They had been studying medicine in a certain medical college of Tokyo by the order of the Nanking Government. The outbreak of the present clash between our country and China immediately threw them into financial difficulty, for the monthly remittance from the Nanking Government discontinued. To make the matter worse, the young wife was nearing her time, and they were without money to

Note: A "sen-nin bari" is a belly-band of cloth with a stitch each by one thousand women. In Japan it is believed that such a belly-band has a magical power to protect the wearer from the enemy bullets. The words "sen-nin bari" mean "one thousand persons' stitches."
pay the midwife. They heaved many a sigh of despair, but no good idea would flash on their minds. As good luck would have it, a midwife living in the vicinity of the apartment-house came to know their distress. She visited them on her own accord, and offered service free of charge, saying—“Please, don’t worry. I request no fee. Japanese people are not so tight-fisted as to demand payment from persons in distress as you.” The midwife took care of the pregnant wife until she was relieved of a boy. But, it was not the midwife only that extended a helping hand to the Chinese couple. All the Japanese who lived in the apartment-house took care of them as if they had been their own relatives, offering them everything a mother requires for her new born baby, including such service as washing the clothes of the Chinese couple and their baby. When, a few weeks later, the Chinese couple were leaving for their native country with the new born baby, the Japanese people in the apartment-house made them a present of various necessities, while the liberal-minded midwife gave them several clothes and a fine blanket for the baby. Moreover, their travelling expenses were raised by several Japanese people of the town where the apartment-house was situated, through the good offices of a police sergeant in charge of the district. The rent of their apartment had been standing unpaid for a few months, which was written off by the owner of the apartment-house. The Chinese couple were surprised at, as well as overwhelmed, by the unexpected kindness shown them by the people of the enemy country.

“I am quite puzzled, though deeply moved, at the kindness of the Japanese people, because Japan and China are at war at present. Be that as it may, we are infinitely indebted to all of you. We shall never forget your kindness, and shall return here as soon as the conflict is over, and repay you for the kindness you have shown us. Thank you, our benefactors and friends, we thank you from the bottom of our hearts,” said the young couple to their Japanese friends, when they saw them off at Tokyo Station.

MODERN EXPRESSION OF BUSHIDO

It is well known that the Japanese people are treating the Chinese people residing in Japan with a surprising leniency. In fact, no change is observable in their attitude towards the Chinese people here due to the outbreak of the China Affair. It is the Chinese residents themselves who are aware of the remarkable fact better than anybody else. They are engaged in their respective business here with a feeling of perfect safety. They are right, for the Japanese people entertain no ill feeling towards innocent natives of China. As stated in the foregoing paragraphs, our countrymen are extending every sort of help to the Chinese residents who are in distress here. But, the kindness of our countrymen is also extended to the poor Chinese people in their very native country.

The members of Tokiwa-Kai, a friendly club of the graduates from the Peerseses’ School, are collecting comfort funds for our soldiers at the front since the outbreak of the China Affair. They are sending comfort kits and other things to the fighting zones from time to time by means of the funds thus collected. Recently, those peeresses sent various necessities to women and children of China, who are suffering from hunger and disease in the fighting zone of Shanghai, for in the eyes of Japanese women there is no barrier between nations. There were included in the international presents prepared by those ladies, one hundred dozens of powder milk, fifteen hundred envelopes of children’s pills, one hundred boxes of “Chujoto” (a popular medicine for women). Those things have been sent to Shanghai through the good offices of the Foreign Office.

IV. Conclusion

All foreigners, who have even beer in Japan, must know, at least, something about the exquisite scenic beauty of the country, as well as about the far-reaching influence Japan’s natural beauty is exercising upon the character of the Japanese race.

Japan abounds in places noted for scenic beauty, and those places of natural beauty have something peculiar to Japan.
They are neither grand nor magnificent, but lovely and picturesque. In the meantime, the climate of the country is mild and pleasant in spring and autumn, but very severe and intense in winter and summer. In other words, the Japanese people are subjected to mild and severe seasons with alternate intervals of a few months. It is also remarkable that Japan is blessed with an azure sky, though she has much rain in the rainy season.

The natural condition of Japan, with many characteristics peculiar to its own, goes a long distance in deciding the national character of the Japanese people. For, the history and the natural condition of a country are the two prominent factors responsible for the characteristics of any race. It goes without saying that the racial characteristics of the Japanese nation are the natural outcome of such climate as stated above. That the Japanese are peaceful and gentle, but daring and brave at the same time is accounted for by the fact that the country is alternately visited by mild and severe seasons. The spirit of Bushido, in which the mild and quiet elements of human nature are splendidly blended with the manly and daring elements, which represent the other side of the human nature.

The Japanese people often compare themselves to Mt. Fuji and the cherry-blossoms. Because, in the sublime figure of the snow-clad Mt. Fuji, towering high up above the belt of clouds, almost scraping the azure sky with its summit, they find something indicating calmness and severity, as well as peacefulness. In the same way, they find in the exquisite beauty of the cherry blossoms something calm and gentle. In the manner in which those cherry blossoms are scattered in the air, after remaining at their best for a couple of days only, the Japanese people find something resembling the manly and daring character of a warrior. The Japanese thus impart their sentiment and feeling to those natural objects, and learn in return something sublime and admirable from them, and Bushido recommends us those sublime and beautiful objects of nature for our copybooks of noble and high character.

The Japanese people have cultivated the unique national character and the racial spirit, which they are now proud of, thanks to the accumulative effect of the tens of centuries of the benevolent Imperial government they have enjoyed since the foundation of the country, as well as the pervading effect of the exquisite natural condition, which is peculiar to Japan. We live in a world like this; but much against our will, we are now fighting with China.

But, we are by no means a nation capable of anything cruel and sanguinary. We, the people of Japan, are lovers of the pretty flowers and beautiful moon. We are born poets. We are so tender-hearted that we can hardly hold our tears over the heroic death of our enemy soldiers. For the sake of those they love, the Japanese people are ready to lay down their lives.

Gentle but daring; brave but peaceful—these are the right words in which we can express the character of the Japanese people, for Bushido always aims at the acquisition of a noble character, in which the manly and daring elements of human nature are successfully blended with its elegant and gentle qualities.

The Japanese nation is now carrying on military operations in various parts of China, namely in the north, center, and south of that country. All the available reports say that the Japanese troops are frustrating the resistance of the Chinese troops as if they were fighting an army of invalids or pigmies. Meantime, the world is surprised by the brave and daring deeds of our troops. It is right, for their actions at the front certainly deserve the attention of all the world. It is, however, regrettable that very little is reported abroad about their gentle and innocent conducts, which are making themselves objects of love and respect even among the natives of China.

This is the reason why we have undertaken the humble task of writing a bit about the unknown side of the Japanese nation.