

Europe lies on a very sick bed, and her soul may be seeking a Transmigration. The soul of Europe is the Faith, as Mr Belloc has often told us in the past. The soul is immortal, but not the body: and this kind of soul is constantly migrating. The real Creed, then, the Catholic Faith remains the supreme factor for peace to come; not the sociological faith of debased Christianity, but the Faith of the Catholic Church. This does not remain an intangible cloud blown across the land by European storms. It lives in men; and so perhaps the important natural human element lies in the Americas, Latin and Barbarian, together with the Commonwealth.

Out of the mouths of bores . . .

THE EDITOR

A M E R I C A A N D T H E J A P A N E S E

THE Japanese Diet has made its first use of the power secured to it under the new constitution by selecting Mr Tetsu Katayama as Prime Minister. On Saturday, May 24th, he was formally invested in office by the Emperor and he had a 30-minute conference with General MacArthur. In a wireless address he appealed to the Japanese people for their help in the task of rebuilding the country. What most Japanese—rulers and ruled alike—desired, has more or less become a fact. They can now reconstruct their national life in their own way. MacArthur's administration has partly come to an end. Now that we have arrived at this milestone in Japanese history, we may survey the hundred years of American-Japanese relations.

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Twice in the course of history America has forcibly opened Japan to the world and has brought her into peaceful intercourse with other nations. Twice she has made the opportunity of exerting a tremendous influence on the history and development of the Japanese Empire and the Japanese people.

The first occasion was after her more than two centuries' long seclusion, and was brought about through the mission of Commodore Matthew Galbraith Perry.

On 24th November, 1852, he sailed from Norfolk, Virginia, in the steam frigate *Mississippi*. His squadron was assembled in Shanghai, and on 8th July, 1853, he entered the Bay of Yedo with four ships of war. The Japanese were not completely unprepared for his arrival, for in 1844 William II, King of Holland, had addressed a letter to the Shogun warning him of the impossibility of maintaining any longer the policy of seclusion.

One can get a vivid impression of what happened on that date, July

8th, 1853, by a study of the lively records of the time. The Japanese coast is wrapped in a haze. Before the frightened eyes of the Japanese fishermen, who in their small sampans have put out to sea, four mysterious ships loom up out of the mist. Never before had the Japanese seen a ship, belching fire and smoke, approaching the shore against the tide with sails lowered. Later, the sun pierces the clouds and the bright, clear morning shows crowds of panic-stricken people running along the shore. Beacon fires spread the alarm from hill to hill. Lying on the edge of a wide bay, the town of Uruga comes into view. Soldiers can be seen near the small fortifications. The Americans are ready to man the guns. Scores of boats come nearer, and form a circle round the flagship; lines are thrown to the latter and the men try to climb aboard. While everyone on the flagship prepares for action, a voice suddenly calls from one of the boats: 'I can speak Dutch'. This boat only is allowed to come alongside; negotiations are opened. After some days of waiting and constant conversations, the first impressive landing takes place: the seclusion of Japan belongs to the past. The race with the West for supremacy begins; Japan presses forward in haste.

The chief object of Perry's mission was protection for ship-wrecked American seamen and property, permission to secure supplies—especially coal—and the opening of one or more ports for commerce. The intention was for these objects to be obtained by argument and persuasion, but if unsuccessful he was to state 'in the most unequivocal terms' that American citizens wrecked on the coasts of Japan must be treated with humanity. He was further instructed to be 'courteous and conciliatory, but at the same time firm and decided'.

The history of the expedition shows how excellently the great American naval diplomat carried out these instructions. Everyone acquainted with Japanese history will agree with the message sent by the Japanese commissioners to the American Commodore immediately after the exchange of ratifications of the first treaty: 'Your name will live forever in the history of Japan'. He had, indeed, succeeded where others had failed, and he has left behind him a great reputation for courtesy as well as dignity. His name is known to every Japanese schoolboy, and the spot in Japan which he visited has become of great historic importance. One could only wish that all stories of contact between East and West formed such pleasant and highly interesting reading as the narrative of Perry's expedition!

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The second time that Japan was forcibly opened to the world occurred after her war-like seclusion during 1941-45, when that other great American, MacArthur, on board the *Missouri*—which flew the

same flag as that which was carried by Perry's ship ninety-two years before—solemnly declared:

'I announce it to be my firm purpose, in the tradition of the countries I represent, to proceed in the discharge of my responsibilities with justice and tolerance. . . . Issues involving divergent ideals and ideologies have been determined on the battle-fields of the world, and hence are not for discussion or debate. Nor is it for us here to meet, representing as we do the majority of the peoples of the earth, in a spirit of distrust, malice or hatred. Rather it is for us—both victors and vanquished—to rise to that higher dignity which alone benefits the sacred purposes we are about to serve. It is my earnest hope that from this solemn occasion a better world shall emerge out of the blood and carnage of the past, a world founded on faith and understanding, a world dedicated to the dignity of man and the fulfilment of his most cherished wish—for freedom, tolerance and justice'.

After the words the Japanese affixed their signatures to the document of surrender, and Japan for the first time in her history came under foreign domination. This happened on September 2nd, 1945.

I cannot help seeing a great similarity in the characters of these two great Americans, Perry and MacArthur. Each had a military career, yet both were great diplomats; and the characters of both were endowed with great prudence, firmness, wisdom, dignity, patience and determination.

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Twice in history the American flag has been unfurled in Japan, each time marking a completely new era in Japanese history. Twice has this been done by Americans with a keen sense of responsibility as to what they were doing, men of whom the United States can justly be proud. On the first occasion it was done by the first foreign consul whom Japan ever had. On Thursday, 4th September, 1856, Townsend Harris could write in his remarkable diary: 'Flag-staff erected. Men form a ring round it and at half-past two p.m. of this day I hoist the first consular flag ever seen in this empire. Grave reflections. Ominous of change. Will it be for the real good of Japan?'

The second time this happened was when the Americans made their formal entry into Tokyo on 8th September, 1945. At an impressive ceremony at the former American Embassy, the historic flag which flew above the Capitol in Washington on 7th December, 1941, and which has since flown over Casablanca, Rome and Berlin, was hoisted in the presence of General MacArthur, who issued the following Order to the Commander of the United States Eighth Army: 'General Eichelberger, have our country's flag unfurled, and in Tokyo's sun

let it wave in full glory, as a symbol of hope for the oppressed and as a harbinger of victory for the right'.

Everyone who is interested in world history, and who has at heart the well-being of mankind, will repeat the question of the first American consul in Japan: 'Will it be for the real good of Japan?' Everyone, too, who is interested in the missions will ask: 'Now that thousands of Americans have swarmed over the islands of Japan for the first time in history, and now that millions of Japanese have come into contact for the first time in their lives with the soldiers of an invading army, what immediate results will this have, and how will it work out in the future, especially with regard to the Christianisation of Japan?' Facts from Japan make it possible to answer the first question satisfactorily. The time is not yet ripe for a complete treatment of the second question; we have to await further developments.

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First came the intruders, after that the Fortresses with their incendiaries and explosives; finally came 'The Thing'.

In an article entitled 'The City of Shadows', Jack Potter in the *Sunday Express* described a school in Hiroshima, conducted by twenty-five-year-old Suzuki Fujiko. I visited the school-room a short time ago—it was the most gruesome place I ever entered. The children were studying the difficult Japanese characters which compose their written language. Some of them could not write very well because they had thumbs or fingers missing, burned away by the bomb. Others had one eye, and faces that looked as though they had been sliced by a white-hot knife. Most of them had grotesque tufts of wispy hair growing on their little bald heads. Their hair started to fall out a week or so after the bombing. It is growing again now, slowly and patchily, and they look like little gnomes from hell.

'The grey ghosts of Hiroshima are a long way from the Paris Conference, where the statesmen posture and snarl. I would like to fly a few 'plane-loads of our politicians to Hiroshima . . . where a great deal of the rubble is composed of the powdered bones of the townfolk, disintegrated in a moment by the bomb'.

The final Hiroshima casualty figures are: 75,150 killed, 13,983 missing, 9,428 seriously injured, 27,997 slightly injured: a total of 129,558. In addition, another 176,987 persons were rendered homeless or suffered sickness from after-effects of the bomb; a total of 306,545 thus being affected.

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After the Apocalyptic messengers from the air, the G.I.s came streaming over the Isles of Nippon. The Japanese were speechless; the Americans no less so. Each side expected the worst. Both sides

were puzzled at each other. From both sides all terror, murder and other slaughter had vanished overnight. There was an un-understandable politeness on both sides. The Americans formed the impression that the Japanese were abnormal: and vice versa. The Japanese had expected hand-grenades and the worst excesses of an invading army burning with revenge, but instead they received cigarettes, chewing-gum and candy. They saw themselves in the hands of men who went about the streets unarmed, who were kind to their children and who conducted themselves during the first months with respect for the feelings of others.

The Americans, on their part, had expected daggers or surreptitious jujitsu strangleholds to welcome them, but instead they got flowers, kimonos and other souvenirs. Many soldiers found it really embarrassing; many an American was completely puzzled and asked himself: 'Have the Japanese altered their emotions and outlook within a few days? Is this country so amazingly fickle?' Of course, for those who know Japan better, this behaviour is not so difficult to understand; they know that one of the most outstanding characteristics of the Japanese is their impersonality. They behave in a more or less impersonal way from the cradle to the grave. In Japan babies come into the world in a more or less impersonal manner. They do not even get a birthday of their own; that is for the most part covered by New Year's Day, which seems to be the impersonal birthday of the whole nation, the day on which everyone grows one year older: then everybody congratulates everybody else upon everything in general, and incidentally upon being alive!

While the education of the children proceeds, care is taken that they grow up deeply conscious of the community ideal and are taught to be always ready and willing to put themselves into the background in order to serve the interests of the family, the district or the village. In family matters especially people must not go their own way, but they must do as family tradition prescribes. Children are always taught that they will be laughed at if they act in such and such a way; there is no more awful thing that can be thought of. *Okashii* is certainly one of the most feared epithets for the Japanese.¹ This

¹ This adjective *okashii* and all the substantives and verbs related to it, like *okashisa*, *okashigaru*, are usually translated in dictionaries as 'laughable', 'something comical' and 'to get fun out of', respectively. These, indeed, are the true literal meanings, as the character for *warau*, to laugh, is in them. Yet, if I were to translate this often-used *okashii* merely as 'laughable or ridiculous', my translation would by no means convey the full strength of the word for the simple reason that being ridiculous in Japan is something awful, a tremendously humiliating thing. If somebody, after you have made a suggestion, asks you: '*Sore wa okashii de la arimasen ka?*'—'Is that not laughable?', you can be absolutely sure that such a thing will never be done. Therefore the English equivalent would probably be nearer to: 'Is that not completely absurd?'

great fear of ridicule has led to the most minute observance of details of clothing and modes of expression and it makes it very difficult for the individual to act in any way different from his surroundings. A Japanese has been taught to live according to etiquette. He behaves not as he wishes, but as convention demands. The way he says 'Good-bye', what he eats for dinner, how he keeps his rice-bowl and his chopsticks, how he goes to bed and how he squats on the *tatami* (the mat floor), how he opens and shuts a sliding door, how a conversation starts or ends, all these and hundreds of other things are not actions to be done as he likes, but are dictated according to fixed rules. Usually a Japanese will not express personal pleasure or displeasure. To everything that happens and from which there is no possible escape, he simply says: *Shikata ga nai*—'it can't be helped'. Viewed in this light their behaviour becomes more understandable. *Shikata ga nai*—'it can't be helped'. At the present time this sentence is heard more frequently than any other in Japan. On 2nd September, 1945, the Emperor solemnly declared: 'I command my people to lay down their arms and carry out exactly the conditions of the armistice'. *Shikata ga nai* answered the millions of Japanese, and an army of three and a half million soldiers, quite intact, surrendered without striking a blow. Not the least opposition was to be found. 'We must receive the Americans in a friendly fashion', said Tokyo radio. '*Shikata ga nai*—it can't be helped', and therefore this extraordinary friendliness of the people. This however does not mean that they have completely altered their inner feelings.

During the first months of the occupation good reports could be entered on the conduct sheets of the soldiers. They were simply fascinated by this strange and exotic country. Besides, Americans like to play with children. Whenever a *jiipu* (the Japanese word for a jeep) stopped on the road, children came swarming around: *Haru Joe*, *chocoretto*, *cigaretto*. The cases of looting, rape and other crimes were, during the first months, very few indeed. General MacArthur had therefore reason enough to say: 'I admired the American soldier as we came up from the South through the Philippines and toward Japan—his ferocity, his courage, his unflinching steadfastness in the midst of greatest hardship and suffering and danger. I thought I had reached the acme of my admiration as I looked upon him as a fighting man, but I have never been prouder of the American soldier in all my life than I am now in the occupying army. You couldn't restrain by laws or rules hundreds of thousands of men. These men, however, have inner controls, controls that they have learned in the American home, the American school and the Church. They are our best ambassadors'. And during the first months they really were. One of the greatest Christian women leaders of Japan, Miss Kawai, went even

so far as to say to the members of the American Christian deputation to Japan: 'Your men are often very funny, but they are wonderful. They are gentlemen. We are so glad to have them here. I tell the Japanese women we must bring our boys up that way'.

Later, however, other troops came who were less disciplined and whose conduct may become disastrous, both for Japan and America. Loose morals are a gnawing cancer for every country, but far greater still are the deadly effects, when they are the result of the behaviour of a white nation, at least in name Christian, towards coloured people who have a completely different etiquette and code of manners. But let me first give the floor to the Japanese. *Newsweek* assigned its Tokyo bureau head the job of persuading representative Japanese to put down frankly in their own words their opinion of the two chief symbols of America, General MacArthur and the United States Army. The two opinions which follow were written collectively by a group of students and are reproduced in their own English:

'General MacArthur: Almost all the people have no interest with him, for they have no direct intercourse with him. But he seems to get popularity among us. Public opinions are always provoked by the action and the words of the leader and the editorials of the paper. And the leaders and the papermen cannot write or speak ill of him, but have always to express their sense of gratitude to him. Moreover the Japanese are not accustomed to think by themselves, especially the opinion of the uneducated people are influenced by their leaders, so it may be true that so far as their leaders show thankfulness to the Americans his reputation will not be fail.

'But it is true that the feeling of gratitude which we express to him come from the bottom of my heart. For we thought that we should have more severe treatment than we are now accepting. We expected the arrival of more miserable condition. Some Japanese believed that the Americans would kill us when we had accepted the Potsdam Declaration. So they fully appreciate the kind treatment of the Americans and generally the commander of the Occupied Army is welcomed by Japanese. He is now very popular. He seems to be a clever, moderate and serious man. He seems to have no bad feelings to us. Even those who have a bad opinion of the Americans still have good feeling to him.

'He respect our Emperor. It is a good thing that he showed a respect to the Emperor. When we saw the photographs of the Emperor and MacArthur which was taken at the time of his first visitation, many Japanese felt angry. But after we know that he treated the Emperor politely (politely), his reputation became better than ever. Some people think it is necessary for us

to keep him in Japan, for we cannot control the present labour and socialistic problem by our own hand. In order to manage these difficulties, we must have a supreme power. For his example his declaration to prohibit the demonstration made the radicalist (radicals) quiet.'

So much for the Japanese opinion over *Ma Gensui*, General MacArthur. Everybody who really knows Japan and the enormous difficulties which MacArthur has to face, is convinced that he makes the best of it. So far he has done very, very well indeed. He never seeks revenge nor crushes by force. He wishes to restore the Japanese nation to normal life and to have it take its place, as soon as possible, in the family of nations. From the very beginning he has not forced American methods upon the Japanese, but he has tried and still tries, to impart to them fundamental ideas of democracy and then help them to work out their own implementation of these ideas. This task is by no means an easy one and that the results are not always perfect is but natural. As a student of the Japanese character for more than forty years—ever since he observed the Russo-Japanese war of 1904-05—he is everywhere regarded as well qualified for his difficult task.

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(*To be concluded*)

SECULARIZATION IN EDUCATION

THAT the majority of American colleges, even those started under strongly Christian auspices, have become secularized with amazing rapidity—within the last fifty or sixty years—is an obvious fact to be deplored or applauded according to the point of view. For the natural sciences which fought against the domination of theology secularization is, of course, a victory and one so complete that not only does religion not dominate, it is not accorded equality. This is the more striking in the highly endowed schools of the Atlantic seaboard because they were founded as theological seminaries, Harvard to 'supply the spiritual needs of the colonies', Yale as a Calvinist stronghold when Harvard became Unitarian, Amherst to prepare 'poor boys to preach the Gospel of Jesus Christ'. Until 1800 all of the Fellows of the governing body of Harvard were clergymen; after 1884 no ministers were included. In 1800 the Professor of Divinity at Yale, Dr Wright, was also president of the college; by 1900 such a combination had become unthinkable.

The women's colleges have a similar history. It is interesting to trace the change in religion at Mt Holyoke, for example, from the dogmatic Calvinism of Mary Lyon (which included a belief in total