Modern Restraints.
For even a vague understanding of modern Japan, it will be necessary to consider the effect of the three forms of social control, mentioned in the preceding chapter, as restraints upon individual energy and capacity. All three represent survivals of the ancient religious responsibilities. I shall deal with them in order inverse, beginning with the under-pressure.

\[\text{[Handwritten note]}\]

It has often been asserted by foreign observers that the real power in Japan is exercised not from above, but from below. There is some truth in
This assertion, but not all the truth: the conditions are much too complex to be covered by any general statement.

What cannot be denied is that superior authority has always been more or less restrained by tendencies to resistance from below... At no time in Japanese history, for example, do the peasants appear to have been left without recourse against excessive oppression, not withstanding all the humiliating regulations imposed on their existence. They were forbidden to frame their own village laws, to estimate the possible amount of their tax payments, and to make protest—through official channels—against merciless exactions. They were made to pay as much as they could; but they were not reduced to bankruptcy or starvation; and their holdings were never secured to them by laws forbidding the sale or alienation of family property. Such was
at least the general rule. There were, however, wicked daimyō, who treated their farmers with extreme cruelty, and formed ways to prevent complaints or protests from reaching thehigher authorities. The almost invariable result of such tyranny was revolt; as the tyrant was then made responsible for the disorder, and punished. Though denied in theory, the right of the peasant to rebel against oppression was respected in practice; — the revolt was punished; but the oppressor was likewise punished. Daimyō were obliged to reckon with their farmers in regard to any fresh imposition of taxes or forced labour. We also find that although heaven were made
subjected to the military class, it was possible for artisans and commercial folk to form, in the great cities, strong associations by which military tyranny was kept in check. Everywhere the servile deference of the common people to authority, as exercised in usual directions, seem to have been accompanied by a extraordinary readiness to defy authority exercised in other directions.

It may seem strange that a society in which religion and government, ethics and custom, were practically identical, should furnish such frequent examples of resistance to authority. But the religions fact itself supplies the explanation. From the earliest period there was firm
Established, in the popular mind, the conviction that implicit obedience to authority was the universal duty under all ordinary circumstances. But with this conviction there was another, — that resistance to authority (excepting the Sacred Authority of the Supreme Ruler) was equally a duty under extraordinary circumstances. And these seemingly opposed convictions were not really inconsistent. So long as rule followed precedent, — so long as its commands, however harsh, did not conflict with sentiment — tradition, — that rule was regarded as religious, and there was absolute submission. But when rulers presumed to break with ethical usage, — in a spirit of reckless cruelty or greed, — then the people
might feel it a religious obligation to resist with all the zeal of voluntary martyrdom. The danger line for every form of local tyranny was departing from precedent. Even the conduct of regents and princes was much restrained by the common opinion of their retainers, and by the knowledge that certain kinds of arbitrary conduct were likely to provoke assassination.

Differences in the sentiment of vassals and retainers was from ancient times a necessary policy with Japanese rulers, not merely because of the peril involved by needless oppression, but much more because of the recognition that duties are well
performed only when subordinates feel assured that their efforts will be fairly considered, and that sudden needless changes will not be made to their disadvantage. This old policy still characterizes Japanese administration; and the deference of high authorities to collective opinion astonishes and puzzles the foreign observer. He perceives only that the conservative power of sentiment, so exercised by groups of subordinates, remains successfully opposed to those conditions of discipline which we think indispensable to social progress. Just as in Old Japan the ruler of a district was held responsible for the behaviour of his subjects, so today, in New Japan, every official in charge of a department is held responsible for the smooth
working of its routine. But this does not mean that he is responsible only for the efficiency of a service: it means that he is held responsible likewise for failure & satisfaction of the wishes of his subordinates, or at least the majority of his subordinates. If this majority be displeased with their minister, governor, president, manager, chief, or director, the fact is considered proof of administrative incompetency. Perhaps educational circles afford the most curious examples of this old idea of responsibility. A student revolt is common supposed to mean, not that the students are intractable, but that the superintendent or teacher does not know his business. Thus the principal of a college, the director of a
school, holds his office only on the condition that his rule gives satisfaction to a majority of the students. In the higher government institutions, each professor or lecturer is made responsible for the success of his lectures. No matter how great may be his ability in other directions, the official instructor makes himself liked by his pupils, will be got rid of in short order—unless some powerful protectors interfere on his behalf. The efforts of the man will never be judged (officially) by any accepted standard of excellence, never estimated by their intrinsic worth: they will be considered only according to their direct effect upon the average of minds... Almost everywhere
Unjust as his policy must appear to the Western reader (a policy which, owing to presupposed ethical conditions, very different from our own), it was probably at one time the best possible under the new order. Considering the extraordinary changes suddenly made in the educational system, it will be obvious that a teacher's immediate range was likely twenty years ago — to depend on his ability to make his teaching attractive. If he attempted to teach either above or below the average capacity of his pupils, or if he made his instruction unpalatable to minds greedy for new knowledge, but untrained as to method, his inexperience could be corrected by the will of his class. Twenty years ago, the system...
This unique system of responsibility is maintained. A minister of state is by public sentiment made responsible not only for the results of his administration, but likewise for any scandals or troubles that may occur in his department, independently of the question whether he could or could not have prevented them. To a considerable degree, therefore, it is true that the ultimate power is below. The highest official is not able with impunity to impose his personal will in certain directions; and, for the line being, it is probably better that his powers are thus restrained.

From above downwards, through all the grades of society, the same system of responsibility, and the same restraints upon...
individual exercise of will, persist under varying forms. The conditions within the household differ but little in this regard from the conditions in a government department: no householder, for example, can impose his will, beyond certain fixed limits, even upon his own servants or dependents. Neither for love nor money can a good servant be induced to break with traditional custom—and the old opinion, that the value of a servant is proved by such inflexibility, has been justified by the experience of centuries. Popular sentiment remains conservative; and the apparent zeal for superficial renovation affords
no indication of the real order of existence. 

Fashion and formalities, house interiors and street violets, habits and methods and all the outer aspects of life are changed; but the old representation of society persists under all these surface-shiftings; and the national character remains little affected by all the transformations of Meiji.

The second kind of

Coercion is that the individual is subjected to the communal or commissic, seems likely to prove mischievous in the near future, as it signifies practical suppression of the right of

people... The every-day-life of
any Japanese city offers numberless suggestions of the manner in which the masses combine to think or act by groups. But no more familiar and forcible illustration of this fact can be cited than that which is furnished by the code of the *kurumaya* or *jirōchina* men. According to its laws, one runner must not attempt to pass by another going in the same direction. Exceptions have been made, grudgingly, in favour of runners in private employ — men selected for strength and speed, who are expected to use their physical powers in the interest. But away the laws of thousands of public *kurumaya*, it is the rule that a young and active man must not pass by an old and feeble man, nor even by a needlessly slow and lazy man. To take advan-
vanage of one's own superior energy, to do force competition, is an offense against the calling, and certain to be resisted. You engage a good runner, whom you order to make all speed; he springs away splendidly, and keeps up the pace until he happens to overtake some weak or lazy puller, who seems to be moving as slowly as the gait permits. Thereunto, instead of bowing by, you man drops immediately behind the slow-going vehicle, and slackens his pace almost to a walk. For half-an-hour, or more, you may be thus delayed by the regulation which obliged the strong and swift to wait for the weak and slow. An angry appeal is made to the runner who dare not pass another; and the idea behind the words might be thus expressed:—"You know and you are breaking the rule, that you
are acting in the disadvantage of your comrades! This is a hard calling; and our lives would be made harder than they are, if there were no means to prevent selfish competition!" Of course there is no thought of the consequences of such rules to business interests at large... Now it is not un-just to say that this moral code of the _bununaya_ exemplifies an unwritten law which has been always imposed, in varying forms, upon every class of workers in Japan: "You must not cry, without special authorization, to pass your fellows." _La carrière est ouverte aux talents_ — mais la concurrence est défendue!
Of course the modern communal restraint upon free competition represents the survival and exaltation of that altruistic spirit which ruled the ancient society; nor is the mere continuance of any fixed custom in feudal times there were no kumyaya; but all craftsmen and all labourers formed guilds or companies; and the discipline maintained by these guilds or companies prohibited competition as mere selfish personal advantage. Even bar or near similar forms of organization are maintained by artisans and labourers today; and the relation of any outside employer to skilled labour is regulated by the guild or company, in the old communistic manner... Let us suppose, for instance, that you wish to
have a good house built. For that
undertaking, you will have to deal with
a very intelligent class of skilled
labour; for the Japanese house-
carpenter may be ranked with the
artist almost as much as with the
artisan. You may apply to a
building-company; but, as a general
rule, you will do better by applying
to a master-carpenter, who combines
in himself the functions of architect,
contractor, and builder. In any
event you cannot select and hire
workmen: guild regulations forbid.
You can only make your contract;
and the master-carpenter, when
his plans have been approved, will
undertake all the rest,—purchase
and transport of materials,—hire
of carpenters, plasterers, tilers,
metalworkers, screen-fitters, brass-
workers, stone-cutters, Locksmiths,
and glaziers. For each master-
- carpenter represents much more than his own craft guild; he has his clients in every trade related to house-building and house-furnishing; and you must not dream of trying to interfere with his claims or privileges. He builds your house according to contract; but that is only the beginning of the relation. You have really made with him an agreement which you must not break, without good and sufficient reason, for the rest of your life. Whatever afterwards may happen in any part of your house, walls, floor, ceiling, roof, foundation, you must arrange for repairs with him, never with anybody else. Should the roof leak, for instance, you must not send for the nearest fitter or tin-smith; if the plaster crack,
you must not send for a plasterer.
The man who built your house holds himself responsible for its condition; and he is jealous of that responsibility: none but he has the right to send for the plasterer, the roofer, the mason. If you interfere with that right, you may have some unpleasant surprises. If you make appeal to the law against that right, you will find that you can get no carpenter, laborer, or plasterer to work for you at any terms. Compromise is always possible; but the guilds will resent a needless appeal to the law. And after all, these craft-guilds are usually faithful performers, and well worth considering.

Or take the opinion of a landscape gardener. You want a pretty garden; and you hire a professional gardener who comes as you well recommended. He makes the garden; and you pay his price. But your gardener really represents a company; and by engaging him it is understood that either he, or some other member of the gardeners’ company, will continue to take care of your garden as long as you own it. At each season he will pay your garden a visit, see that everything is right: he will clip the hedges, prune the fruit-trees, repair the fences, train the climbing plants, look after the flowers, etc.
up paper awnings & protect delicate shrubs from the sun during the hot season, or make little tents of straw to shelter them in time of frost; — he will do a hundred useful and ingenious things for a very small remuneration. You cannot dismiss him, however, without good reason, and hire another gardener to take his place. No other gardener would serve you at any price, unless assured that the original relation had been dissolved by mutual consent. If you have just cause for complaint, the matter can be settled through arbitration; and theguild will see that you have no further trouble. But you cannot dismiss your gardener without cause of complaint; much less, I engage another.
The above examples will suffice to show the character of the old communistic organization which is yet maintained in a hundred forms. This communism suppressed competition, except as between groups; but it ensured good work, and secured easy conditions for the workman. It was the best system possible in those ages of isolation when there was no such thing as want, and when the population, for yet undetermined causes, appears to have remained always below the numerical level at which serious pressure begins. Another interesting survival is represented by existing conditions of apprenticeship and service, — conditions which also originated in the patriarchal organization, and imposed other kinds of restraint upon competition.
Under the old régime service was, for the most part, unsalaried. Boys taken into a commercial house to learn the business, or apprentices bound to a master-workman, were boarded, lodged, clothed, and even educated by their patron, with whom they might hope to pass the rest of their lives. But they were not paid wages until they had learned the business of the trade of their employer, and were fully capable of managing a business or a workshop of their own. To a considerable degree these conditions still prevail in commercial centres,—though the merchant or patron seldom now finds it necessary to send his clerk or apprentice to school. Many of the great commercial houses pay salaries only to men of great experience; other employees are only trained and cared-for until their
Terms of service ends, when the most clever among them will be re-engaged as expert, and the others helped to start in business for themselves. In like manner the apprentice to a trade, when his term expires, may be re-engaged by his master as a hired journeyman, or helper to find permanent employment elsewhere. These paternal and filial relations between employer and employee have helped to make life pleasant and labour cheerful; and the quality of all industrial production must suffer much when they disappear.

Even in private domestic service the patriarchal system still prevails to a degree that is little imagined; and this subject deserves more than a passing mention. I refer especially to female service. The maid-servant, is not primarily responsible to her employers, but to her own family; and the terms of her service must be arranged with her family, who
pledge themselves for their daughter's good behaviour. As a general rule, a nice girl does not seek domestic service for the sake of the wages (which it is now the custom to pay), nor for the sake of a living, but chiefly to prepare herself for marriage; and this preparation is desired as much in the hope of doing credit to her own family, as in the hope of better fitting herself for membership in the family of her future husband. The best servants are country-girls; and they are sometimes put out to service very young. Parents are careful about choosing the family in which their daughter thus enters; they particularly desire that the house be one in which a girl can learn nice ways, — therefore a house in which things are ordered according to the
old etiquette. A good girl expects to be treated rather as a helper than as a nurse—-to be kind, considered, and kindled, and liked. In an old-fashioned household, the maid is indeed so treated; and the relation is not a brief one—from three to five years being the term of service usually agreed upon. But when a girl is taken into service at the age of eleven or twelve, she will probably remain for eight or ten years. Besides wages, she is entitled to receive from her employers. The gift of a dress, twice every year, besides other necessary articles of clothing; and she is entitled also to a certain number of holidays. Such wages, or presents in money, as
she receives, should enable her to
provide herself, by degrees, with
a good wardrobe. Except in
the event of some extraordinary
fortune, her parents will make
no claim upon her wages; but
she remains subject to them;
and when she is called home
if she married, she must go.
During the period of her ser-
vice, the services of her
family are also at the disposal
of her employer. Even if
she mistres or master desire no
recognition of the interest taken
in the girl, some recognition will
certainly be made. If the
servant be a farmer's daughter,
it is probable that gifts of vege-
tables, fruit, or fruit trees, garden
plants or other country products,
will be sent to the house at intervals fixed by custom; if the parent belong to the artisan class, it is likely that some creditable example of handiwork will be presented as a token of gratitude. The gratitude of the parent is not for the wages or the dresses given to their daughter, but for the practical education she receives, and for the moral and material care taken of her, as a temporary adopted child of the house. The employer may reciprocate such attentions on the part of the parent by contributing to the girl's wedding outfit. The relation, it will be observed, is entirely between families, not between individuals;
and it is a permanent relation.
Such a relation, in feudal ages, 
might continue through many generations.

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The patriarchal con-
ditions under which these survivals 
exemplify helped to make exis-
tence easy and happy. Only 
from a modern point of view 
is it possible to criticize them.
The worst that can be said 
about them is that their moral 
value was chiefly conservative, 
and that they tended to express 
effort in new directions. But 
where they still endure, Japanese 
life keeps some 
thing of its an-
cient charm; and where they 
have disappeared, that charm 
has vanished for ever.
There remains to be considered a third form of restraint, that exercised upon the individual by official authority. This also presents us with various survivals, which, though brief, as well as their dark aspects.

We have seen that the individual has been legally freed from most of the obligations imposed by the ancient law. He is no longer obliged to follow a particular occupation; he is able to travel; he is at liberty to marry into a higher or a lower class than his own; he is not even forbidden to change his religion; he can

...
do a great many things — at his own risk. But where the law leaves him free, the family — the community do not; and the persistence of old sentiment and custom multiplies many of the rights legally conferred. Precisely in the same way, his relations to higher authorities are still controlled by tradition and custom, in spite of constitutional law, many of the ancient restraints, and not a little of the ancient cohesion. In theory any man of great talent and energy may rise, from rank to rank, up to the highest position. But as private life is still controlled to a small degree by the old communion,
no public life is yet controlled by
survivals of class or clan despotism.
The chances for ability to rise without
assistance, to win its way to rank
and power, are extraordinarily small;
- since to contend alone against
an opposition that unites by groups,
and acts by masses, must be almost
hopeless. Only commercial or
industrial life now offers really
fair opportunities to capable men.
The few talented persons of humble
origin who do succeed in official
directions owe their success chiefly
to party-help or clan-patronage;
in order to force any recognition
of personal ability, group must
be opposed to group. Alone,
o no man is likely to accomplish
anything by mere force of con-
spiration, outside of trade or
commerce... It is true, of course,
that individual talent must in every
come to encounter many forms of oppo-
sition. It is likewise true that the
malevolence of envy and the brutality
of class-prejudice have their socio-
logical roots; they help to make
it impossible for any but the most
gifted to win or to keep success.
But in Japan the peculiar consti-
tution of society lends excessive
power to social prejudices directed
against obscure ability, and makes
them highly injurious to the
interests of the nation; for at
no previous time in her history
has Japan needed, as much as
now, the best capacities of her
best men, irrespective of class
or condition.

But all this was invari-
able in the period of restric-
tion.

More significant is the
fact that in no single department
of its multi-dimensional service does
The Government yet offer substantial reward to rising merit. No matter how well a man may strive to win Government approbation, he must strive for little more than honours and the bare means of existence. The costliest efforts are no more hoped, paid in pro-
portion to their worth than the cheapest; the most invaluable services are scarcely better recog-
nized than those most easily dispensed with or replaced. (There have been some remarkable exceptions: I am stating only the general rule.) By extraordinary energy, patience, and cleverness, one may reach, with class help, some position which in Europe would assure comfort as well as honour; but the remuneration of such a position in Japan will scarcely cover the
actual cost of living. Whatever in the army or in the navy, - in the department of justice, of education, of communications, of home affairs, - the differences in remuneration nowhere represent the differences in capacity and responsibility. To rise from grade to grade necessarily almost nothing, - for the expenses of each higher position augment out of all proportion to the salaries fixed by law. The general rule has been in exact everywhere the greatest possible amount of service for the least possible amount of pay. * Anyone unac-

* Salaries of judges range from £70 to £500 per annum, - the latter figure represents the highest possible remuneration. The highest salary allowed to a professor in the imperial universities has been fixed at £120. The wages of employees in the postal departments is barely sufficient to meet the cost of living. The police are paid from £1 to £1 10s per month, according to locality; and the average pay of school teachers is yet lower (being 5 or 60 per cent. about £7. per month), - many receiving less than £6. per month.
Readers may be interested in the following table of army payments (1903):

<table>
<thead>
<tr>
<th>Rank</th>
<th>Monthly Pay</th>
<th>Allowance for Home-Rent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>500 (£50)</td>
<td>25:00</td>
<td>525:00</td>
</tr>
<tr>
<td>Lieutenant-General</td>
<td>333</td>
<td>18:75</td>
<td>351:75</td>
</tr>
<tr>
<td>Major-General</td>
<td>262</td>
<td>12:50</td>
<td>275:50</td>
</tr>
<tr>
<td>Colonel</td>
<td>179</td>
<td>10:00</td>
<td>189:00</td>
</tr>
<tr>
<td>Lieutenant-Colonel</td>
<td>146</td>
<td>8:75</td>
<td>154:75</td>
</tr>
<tr>
<td>Major</td>
<td>102</td>
<td>7:50</td>
<td>109:50</td>
</tr>
<tr>
<td>Captain (1st grade)</td>
<td>60</td>
<td>4:75</td>
<td>64:75</td>
</tr>
<tr>
<td>Captain (2nd grade)</td>
<td>40</td>
<td>4:75</td>
<td>44:75</td>
</tr>
<tr>
<td>Lieutenant (1st grade)</td>
<td>45</td>
<td>4:00</td>
<td>49:00</td>
</tr>
<tr>
<td>Lieutenant (2nd grade)</td>
<td>24</td>
<td>4:00</td>
<td>28:00</td>
</tr>
<tr>
<td>Second Lieutenant</td>
<td>30</td>
<td>2:50</td>
<td>33:50</td>
</tr>
</tbody>
</table>

When these rates of pay were fixed, about thirty years ago, house rent was cheap: good house could be rented anywhere at 2 yen or 4 yen per month. Today in Tokyo an officer can scarcely rent even a very small house at less than 18 yen or 20 yen; and prices of food-stuffs have tripled. Yet there have been very few complaints. Officers whose pay will not allow them to rent houses, live rooms wherever they can. Many suffer hardship; but all are proud of the privilege of serving, and no one dreams of resigning.
- quailed with the social ladder, of
the country. We now suppose that
the policy of the government toward
its employees consisted in subter-
aneous empty honours for material
advantages. But the truth is
that the government has simply
maintained, under modern forms,
the ancient feudal condition
of service, - service in exchange
for the means of simple but
honorable living. In feudal
times, the farmer was expected to
pay all that he could pay for
the rights & exports; the artisan
or artisan was expected to con-
tribute himself with the food
- fortune of having a distinguished
patron; - even the samurai were
supplies will hardly more than be necessary by their liege lords. To receive considerately more than the necessary signifies extraordinary favor, and the gift was usually accompanied by promises. But although the same policy is yet successfully maintained by government, under the modern system of money payments, the conditions everywhere, outside of commercial life, are incomparably harder than in feudal times. Then the poorest samurai was secure against want, and not liable to be dismissed from his post without fault. Then the teacher received no salary; but the respect of the community and the gratitude of his pupils assured him of the means to live respectably. Then the artisans
were patronized by great lords who vied with each other in the encouragemen{of humble genius. They might expect the genius is he satisfied with merely nominal payment, so far as money was concerned; but they secured that against want or discomfort allowed him ample leasure to perfect his work, made him happy in the certaintly that his best would be prized and praised. But now that the cost of living has tripled or quadrupled, even the artist and the artisan have small encouragement to do their best: cheap rapid work is replacing the beautiful leisurely work of the old days;
and the best traditions of the crafts are divorced from their roots. It cannot be said that the state of the agricultural classes is any happier or better than it was in the time when a farmer’s land could not legally be taken from him. And as the cost of life continues always to increase, it is evident that at no distant time, the present patient order of things will become impossible.

To many it would seem that a wise government must recognize the impracticability of indefinitely maintaining its present demand for self-sacrifice. — must perceive the necessity of encouraging talent,
writing fair competition, and making the prizes of the large enough to stimulate healthy competition. But it is possible that the government has been acting more wisely than outward appearances would indicate. Several years ago a Japanese official made in my presence this curious observation: - "Our government does not wish to encourage competition beyond the necessary. The people are not prepared for it; if it were strongly encouraged, the worst side of character would come to the surface." How far this statement really expressed any policy I do not know. But every one is aware that free competition can be made as cruel and as pitiless as war, - though we are apt to forget what expe-
instance must have been undergone before Occidental free competition could become as comparatively merciful as it is. Among a people trained for centuries to regard all selfish competition as criminal, and all profit-seeking desppicable, any sudden stimulation of effort for purely personal advantage might well be impolitic. Evidence as to how little the nation was prepared, twelve or thirteen years ago, for Western forms of free government, has been furnished by the history of the earlier de Tocqueville elections and of the first parliamentary sessions. There was really no personal enmity in those furious election contests, which cost so many lives; there was scarcely any personal animosity in those parliamentary debates, of which the violence astonished strangers. The political struggles were not really between individuals, but between clans—interests, or party—interests; and the devoted followers of each
can or partly understand the new politics
as a new kind of war; — a war
of loyalty to be fought for the
leader is noble, — a war not to be
interfered with by any abstract
notions of right or justice. Suppose
that a people have been always
accustomed to think of loyalty
as relation to persons rather than
to principles, — loyalty as involv-
ing the duty of self-sacrifice
regardless of consequence, — it is
obvious that the first experiment
of such a people with parlia-
mentary government will not
reveal any comprehension of
fair play in the modern sense.
Eventually that comprehension
may come; but it will not
come quickly. And if you
can persuade such a people
that in other matters every man has a right to act according to his own convictions, and for his own advantage, independently of any group with which he may belong, the immediate result will not be fortunate, because the sense of individual moral responsibility has not yet been sufficiently cultivated outside of the group.

—to a Don.
The probable truth is that the strength of the government up to the present time has been chiefly due to the conscription of ancient methods, and to the survival of the ancient spirit of reverential submission. Later on, no doubt, great changes will have to be made; meanwhile much must be bravely endured. Perhaps the future history of modern civilization will hold record of nothing more touching than the patient heroism of those myriads of Japanese patriots, content to accept, under legal conditions of freedom, the official servitude of feudal days, - satisfied to give their talent, their strength, their
almost effort, their lives, for the simple privilege of obeying a government that still accepts all sacrifices in the feudal spirit—as a matter of course, as a national duty. And as a national duty, indeed, the sacrifices are made. We know that Japan is in danger, between the terrible friendship of England and the terrible enmity of Russia, that she is poor, that the cost of maintaining her armaments is straining her resources, that it is everybody's duty to be content with as little as possible. So the complaints are not many. Nor has the simple obedience of the nation at large been less touching, especially perhaps, as regards the imperial order to acquire Western knowledge, to learn.
Western languages, but in their Western ways. Only those who have lived in Japan during or before the early nineties are qualified to speak of the loyal eagerness that made itself destructive by overstudy, a common form of death, the passionate obedience that spells even children's ruin their health, in the effort to master tasks too difficult for their little minds (tasks devised by well-meaning advisers with no knowledge of Far Eastern psychology), and the strange courage of persistence in periods of earthquake and conflagration, when boys as fire used the tiles of their ruined homes for school-slates, and bits of fallen plaster for pencils.
What drama too! I might relate even of the higher educational life of universities! — of fine brains giving way under pressure of work beyond the capacity of the average European student, — of brains that were in the death of debility, — of strange pains — wells from pupils in the clime of the dreaded examination, as when one said to me: — "Sir, I am very much afraid that my paper is bad, because I came out of the hospital to make it — there is something the matter with my heart." (His diploma was placed in his hands within an hour before he died.) ... And all this striving — striving not only against difficulties of study, but in most cases against difficulties of poverty, and under feeding,
and discomfort, has been my for
 duty, and the means to live. To
 estimate the Japanese student by his
 errors, his failures, his incapacity
to comprehend certain elements and ideas
 alien to his experience of his
 race, is the mistake of the
 shallow: to judge him rightly
 one must have learned to
 know the silent moral heroism
 of which he is capable.