The Feudal Degradation.
It was under the later Tokugawa shōgun, during the period immediately preceding the modern régime, that Japanese civilization reached the limit of its development. No further evolution was possible, except through social reconstruction. The conditions of this degradation itself represented the reinforcement of a definition of conditions preceding, - scarcely anything in the way of fundamental change. More than ever before, the old compulsory systems of co-operation were strengthened; - more than ever before, all aspects of ceremonial convention were insisted upon with merciless exactitude. In preceding ages there
had been more hardship; but at no previous period had there been less liberty. Nevertheless, the results of this increased restriction were not without ethical value: the dive was yet far off at which personal liberty could prove a personal advantage; and the paternal coer-
cion of the Tokugawa rule helped to develop and accentuate much of what is most attractive in the national charac-
ter.

Centuries of warfare had previously allowed small opportunity for the cultivation of the more delicate qualities of that character: the requirements, the ingenious kindness, the quick
Sympathy that afterward lent a rare
charm to Japanese existence. But
during two hundred years of peace,
prosperity, and natural isolation, the
graceful and winning side of this
human nature found chance to
bloom; and the multiform res-
traints of law and custom then
quickened and curiously shaped
the blossoming, — as the gardener
molding art evolves the flowers
of the chrysanthemum into a hun-
dred forms of fantastic beauty.

Though the general social ten-
dency under pressure was toward
rigidity, constraint left room
in special directions, for moral
and artistic cultivation.
In order to understand the social condition, it will be necessary to consider the nature of the patriarchal rule in its legal aspects. To modern imagination the old Japanese law may well seem intolerable; but their administration was really less uncompro
ing than that of our Western laws. Besides, although weighing heavily upon all classes, from the highest to the lowest, the legal burden was proportioned to the respective strength of the bearers; the application of law being made less and less rigid as the social scale ascended. In theory at least, from the earliest times, the poor and unfortunate have been considered as incapable to piti and the duty of showing...
There are possible mercy was insisted upon in the oldest extant moral code of Japan, the Laws of Shotoku Taiishi. But the most striking example of such discrimination appears in the Legacy of Igéyasa, which represents the conception of justice in a time when society had become much more developed, its institutions more firmly fixed, and all its bonds heightened. This stern and wise ruler, who declared that "the people are the foundation of the empire," commanded leniency in dealing with the humble. He ordained that any lord, no matter what his rank, convicted of breaking laws "of the injury of the people," should be punished by the confis-
-ation of his estates. Perhaps the humane spirit of the legislator is
not strongly shown in his enactment regarding crime, as, for example, where
he deals with the question of adultery — necessary a crime of the first
magnitude in any society based on ancestor worship. By the 60th article
of the Legacy, the injured husband
is confirmed in his ancient right
to kill, but with this important
proviso, that should he kill but
one of the guilty parties, he must
himself be held as guilty as
either of them. Should the offender
be brought up for trial, Iyéyash
advizes that, in the case of
common people, particular deli-
beration be given to the matter:
he remarks upon the weakness
of human nature, and suggests
that, among the young and simple-minded, some momentary impulse of passion may lead to folly even when the parties are not naturally depraved. But in the next article, No. 51, he orders that no mercy whatever be shown to men or women of the upper classes convicted of the same crime. "These," he declares, "are expected to know better than to occasion disturbance by violating existing regulations; and such persons, breaking the laws by dealing in opium or illicit liquor, shall at once be punished with the deliberation or consent of the legislature." It is not the same in this case as in the case of farmers, artisans, and traders.

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** That is to say, immediately, put to death.
Throughout the entire code, this tendency to loosen the bonds of law in the case of the military classes, and to loosen them mercifully for the lower classes, is equally visible. Lycurgus strongly disapproved of unnecessary punishments; and held that the frequency of punishment was proof, not of the ill-conduct of subjects, but of the ill-conduct of officials. The 91st article of this code puts the matter thus plain, even as regards the Old Law:—"When punishment and executions are ordered above all in the Empire, it is a proof that the military ruler is without virtue and degenerate." He devised particular enactment to protect the reason and life of the poor from
the cruelty or the oppression of powerful lords. The great claim was
strictly forbidden, when making their obligatory journeys to Yedo,
"to disturb or harass the people at the post-houses," or suffer them selves "to be punkled up with military pride." The private,
not less than the public conduct of these great lords, was under
government surveillance; and they were actually liable to punish-
ment for immorality! Concerning debauchery among them, the
legislators remarked that "even though this can hardly be pro-
ounced in introduction," it should be judged and punished
according to the degree in which it concided with a bad example
for the lower classes (Art. 88)."
Though even crimes were liable to suffer for debauchery, I do not believe in the necessity of attempting to suppress all vice by law. There is a strongly modern ring in his remarks upon this subject, in the 73rd section of the Legacy:

"Virtuous men have said, both in poetry and in classic works, that houses of debauch, for women of pleasure, or for street-walkers, are the universal affections of men in towns. But these are necessary evils, and if they be forcibly abolished, men of misfortune, principally, will become like ravening thieves, and there will be no need to daily punishment, and floggings."

In many castle-towns, however, such houses were never allowed — probably in view of the large military force, assembled in such towns, which had to be maintained under such discipline.
As it was evident in subordination there was no pardon: the severity of the law on this subject allowed of no exception or mitigation. The 53d section of the Laws proves this to have been regarded as the supreme crime: — "The guilt of a vassal murdering his suzerain is in principle the same as that of an archer traitor to the Emperor. His immediate companions, his relations, all even to his servile distant connections, shall be cut off, hence to arms, root and fibre. The guilt of a vassal only lifting his hand against his master, even though he does not assassinate him, is the same." The strong emphasis on this great ordinance is due to the spirit of all the regulations touching
the administration of law among the lower classes. Forgery, incendiarism, and poisoning were indeed crimes justifying the penalty of burning or crucifixion; but judges were instructed to act with as much leniency as circumstances permitted in the case of ordinary offenses. "With regard to minute details affecting individuals of the inferior classes," says the 73rd article of the code, "learn the wide benevolence of the Han [Chinese] dynasty!

It was further ordered that magistrates of the criminal or civil courts should be chosen only from "a class of men who are upright and pure, distinguished for charity and benevolence."
The magistrates were kept under close supervision, and their conduct regularly reported by government agents.

Another humane aspect of Tokugawa legislation is furnished by its dictates in regard to the relations of the sexes. Although concubinage was tolerated in the samurai class, for reasons relating to the continuance of the family line, Dyéguen denounced the indulgence of the privilege for mere selfish reasons: "Silly and ignorant men neglect their due duties for the sake of a loved mistress, and thus disturb the most important relation... Else as far sound as this may always be known as samurai without fidelity or sincerity."
Celebrity, condemned by public opinion—except in the case of Buddhist priests—was equally condemned by the code. "One should not live alone after sixteen years of age," declares the legislator;—
"all mankind recognize marriage as the first law of nature." The childless man was obliged to adopt a son; and the 47th article of the Legacy ordains that the family estate of a person dying without male issue, and without having adopted a son, should be "forfeited without any regard to his relatives or connections."

This law, of course, was made in support of the ancestor cult, the continuance of which it was deemed the paramount duty of each man to provide for; but the govern
...ment regulations concerning adoption enabled everybody to fulfill the legal requirement without difficulty.

Considering that this code which entailed humanity, repressed moral laxity, prohibited celibacy, and rigorous maintained the family until was drawn up in the lines of the incorporation of the Jesuit missions, the position assumed in regard to religious freedom appears as one of singular liberality.

"Hope and love alike," proclaims the 31st article, "may follow their own inclinations with respect to religious beliefs which have obtained down to the present line, except as regards the false and corrupt school [Roman Catholicism]. Religious disputes have ever proven the
some and misfortune of this empire, and must be firmly suppressed."

But the seeming liberality of this article must not be misunderstood:
the legislator who made so rigid an enactment in regard to the
religion of the family was not the man to proclaim that any Japanese
was free to abandon the faith of his race for an alien creed.
One must carefully read the entire
Legacy in order to understand
Iyéyasu's real position,—which
was simply this: that any man
was free to adopt any religion
tolerated by the State, in addition
to his ancestor's cult. Iyéyasu
was himself a member of the
Tódo sect of Buddhism, and
a friend of Buddhism in general.
But he was first of all a Shintoist; and the third article of his code commands devotion to the Kami as the first of duties:

"Keep your heart pure; so long as your body shall exist, be diligent in paying honour and veneration to the Gods." That he placed the ancient cultus above Buddhism should be evident from the text of the 52nd article of the Legacy, in which he declares that no one should suffer himself to neglect the moral law because of a belief in any other form of religion.
This idea is of particular interest:

"My body, and the bodies of others, being born in the empire of the God, to accept unreservedly the teachings of other countries, such as Confucian, Buddhist, or Taoist doctrines, and to apply one's whole and undivided attention to them, would be, in short, to desert one's own master, and transfer one's body and soul to another. To me this is forever the origin of one's being?"
Of course the Shogun, professing to derive his authority from the descendant of the elder gods, could not with consistency have pro-
claimed the right of freedom without these gods: his official re-
ligious duty permitted no compromise. But the interest,
attracting to his opinion, as expressed in his legacy, rested upon the fact that the legacy was not a public, but a
strictly private document, in-
cluded for the personal and
guidance of his successor only.

Together his religious position was much like that of the
liberal Japanese statesman of
today,—respect for whatever
is good in Buddhism, qualifies
ly the patriotic conviction that the
first lesson due to the cult
of the ancestors, the ancient
creed of the race... Yogyan
had preferences regarding Buddhism;
but even in this he showed no
narrowness. Though he wrote in
his Legacy, “Let my posterity
ever be of the honored sect
of Tōdo,” he greatly revered
the chief priest of the Tendai
Temple Yeizan, who had been
one of his instructors, and ob-
mitted for him the highest court-
office possible for a Buddhist
priest to obtain, as well as the
headship of the Tendai sect.
Moreover, the Dhōgen visited Yeizan
to make these official prayers for
the prosperity of the country.
There is every reason to believe that within the borders of the
Thögyalate proper, comprising the
greater part of the empire, the
administration of ordinary criminal
dlaw was humane, and that the
 infliction of punishment was made
in the case of the common people,
to depend largely upon circumstances.

Mistress reverently was a crime before
the bipro military law, which, in
such cases, made no distinction
of rank. Although the rank-
leaders of a peasant-revolt,
for example, would be sentenced
to death, the lord through whose
oppression the uprising was pro-
duced, would be deprived of a
part of his wealth or title, or perhaps
even renounced to perform harakiri. Professor Wigram, whose studies of Japanese law first shed light upon the subject, has given us an excellent review of the spirit of the ancient legal methods. He points out that the administration of law was never made impersonal in the modern sense; that unyielding law did not, for the people at least, exist in relation to minor offenses. The Anglo-Daxon idea of inflexible law is the idea of a justice impartial and pitiless as fire: whoever breaks the law must suffer the consequence, just as surely as the person who puts his hand in fire must experience pain. But in the
administration of the old Japanese law, everything was taken into consideration: the condition of the offender, his intelligence, his degree of education, his previous conduct, his motives, suffering endured, provocation received, and so forth; and final judgment was decided by moral common sense rather than by legal enactment or precedent. Friends and relatives were allowed to make plea for the offender, or to help him in whatever honest way they could. If a man was falsely accused, and proved innocent upon trial, he would not of be consolled by kind words, but would probably receive
substantial compensation; and it appears that judges were accustomed, at the end of important trials, to reward good conduct as well as to punish crime*. On the other hand, arbitration was officially discouraged. Everything possible was done to prevent any cases from being taken into court which could be settled or compromised by communal arbitration; and the people were taught to consider the court only as the last possible resort.

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* The following extract from a sentence said to have been passed by the famous judge Ōoka Tadashige, at the close of a celebrated criminal trial, are illustrative: — "Musashiya Chōbei and Goto Hanshirō, your actions are worthy of the highest praise. As a reimbursement I award ten silver ryō to each of you... Tami, you, for maintaining your brother, are to be commended; for this, you are to receive the amount of five kwanmon... Kō, daughter of Chōhachi, you are obedient to your parents; in consideration of this, the sum of five silver ryō is awarded to you." — (See Dening's Tale of Days of Yore)

— The good old custom of rewarding notable cases of filial piety, courage, generosity, etc., though not now practiced in the courts, is still maintained by the local government. The rewards are small; but the public honour which they confer upon the recipient is very great.
The general character of the Tokugawa rule can be to some degree inferred from the foregoing facts. It was in no sense a reign of terror that compelled peace and encouraged industry for two hundred and fifty years. Though the national civilization was restrained, pruned, clipped in a thousand ways, it was at the same time cultivated, refined, and strengthened. The long peace established throughout the empire what had never before existed, — a universal feeling of security. The individual was bound more than ever by law and custom; but he was also protected; he could move without
anxiety to the length of his chains. Though coerced by his fellows, they helped him to bear the co"ercion cheerfully: everybody added everybody else to fulfill the obligations and to support the burdens of communal life. Conditions, indeed, therefore, toward the general happiness as well as toward the general prosperity. There was not, in those years, any struggle for existence, not at least in our modern meaning of the phrase. The requirements of life were easily satisfied; every man had a master to provide for him or to protect him; competition was represented or discouraged; there was no need for supreme effort.
of any sort, — no need for the 
training of any faculty. Moreover, 
there was little or nothing to strive 
for; for the vast majority 
of the people, there were no 
prizes to win. Ranks and 
positions were fixed; occupations 
were hereditary; and the desire 
I accumulate wealth must have 
been checked or numbed by these 
regulations which limited the 
rich man's right to use his 
money as he might please. Even 
a great lord — even the Khôme 
themselves — could not do what he 
pleased. As for any common 
person, — farmer, craftsman, or 
shopkeeper, — he could not build 
his house as he liked, or furnish 
it as he liked, or procure for himself
such articles of luxury as his taste might induce him to buy. The
richest heimins who attempted to indulge himself in any of these
ways, would at once have been forcibly reminded that he must
not attempt to imitate the habits,
or to assume the privileges, of
his betters. He could not even
order certain kinds of things to
be made for him. The artisans
or artists who created objects of
luxury, to gratify aesthetic taste,
were little disposed to accept
commission from people of low
rank: they worked for princes,
or great lords, and could scarcely
afford to take the risk of displeasing their patrons.

Every man’s pleasures were more
or less regulated by his place
in society; and I pass from a lower to a higher rank was no easy matter. Extraordinary men were sometimes able to do this, by attracting the favour of the great. But many refused attendance upon such distinction; and the wisest policy for the heimin was to remain satisfied with his position, and by so doing as much happiness in life as the law allowed.

[Signature]

Personal ambition being thus restrained, and the cost of evidence reduced to a minimum much below our western ideas of the necessary, there were really established conditions highly favourable to certain forms of culture, in despite
of symphonic regulation. The national mind was obliged to seek solace for the monotony of existence either in amusements or study. Tokugawa policy had left an indelible mark free in the direction of literature and art—the cheaper art; and without these two directions repression personality found means to utter itself, as fancy became creative. There was a certain amount of danger attendant upon even such intellectual indulgences; and much was dared. Esthetic taste, however, mostly took the line of least resistance. Observation concentrated itself upon the interest of everyday life, upon incidents which might be
watched from a window, or studied
in a parterre,—upon families as-
pects of nature in various seasons,—
upon trees, flowers, birds, fishes or
reptiles,—upon insects and the
ways of them,—upon all kinds of
small decorative, delicate trifles,
amusing curiosities. Then it was
that the race-genius produced
most of that queer bric-à-brac
which still forms the delight of
Western collectors. The painter,
the ivory-carver, the decorator,
were left almost untouched in
their production of fairy-pictures,
acquirie grotesqueries, miracles
of delineation and in metal
and enamel and lacquer of-
gold. In all such small
matters they could feel free;
and the results of that freedom are now seen in the museums of Europe and America. It is true that most of the art (nearly all of Chinese origin) were considerately developed before the Tokugawa era; but it was then that they began to assume these inexpensive forms which pleased aesthetic gratification within reach of the common people. Compulsory legislation or rule might yet apply to the use and possession of costly productions, but not to the enjoyment of form; or the beautiful, whether shaped in paper or in ivory, in clay or gold, is always a power for culture. It has been said that in a Greek city of the fourth
century before Christ, every household...tis true, though in another and a stranger way, of all things in a Japanese home: even such articles of common use as a bronze candlestick, a brass lamp, an iron kettle, a paper lantern, a bamboo curtain, a wooden pillow, a wooden tray, will reveal to educated eyes a sense of beauty and fitness entirely unknown to Western cheap production. And it was especially during the Tokugawa period that this sense of beauty began to inform every thing.
in common life. Then also was developed the art of illustration; there came to evidence these wonderful colour-prints (the most beautiful made in any age or country) which are now so eagerly collected by wealthy dilettanti. Literature also ceased, like art, to be the enjoyment of the upper classes only; it developed a multitude of popular forms. This was the age of popular fiction, of cheap books, of popular drama, of story-telling for young and old. The way certain early Tokugawa period the happiest in the life of the samim. The more increase of population and of wealth would prove the fact, irrespective of the general interest awakened.
in matters literary and aesthetic. It was an age of popular enjoyment, also of general culture and social refinement.

Michelen: Customs spread down from the top of society. During the Tokugawa period, various diversions or accomplishments, formerly fashionable in upper circles only, became common property. Three of these were of a sort indicating a high degree of refinement: poetical contests, tea ceremonies, and the complex art of flower arrangement. All were introduced into Japanese society long before the Tokugawa regime; the fashion of poetical compositions must be as old as Japanese authenticated history. But it was under the Tokugawa shogunate
that such accommonfnt and accomphsh-
mants became natural. Then the
tea ceremonies were made a feature
of female education throughout the
country. Their elaborate character
could only be understood by the help
of many practices; and it requires
years of training and practice to
graduate in the art of them. Yet
the whole of this art, as is doubtless,
signifies no more than the making
and serving of a cup of tea.
However, it is a real art—a most
exquisite art. The actual making
of the infusion is a matter of no
consequence in itself: the supreme
important matter is that the act
be performed in the most perfect,
most polite, most graceful, most
charming manner possible. Everythi
done—from the kindling of the charcoal fire to the preservation of the drawing must be done according to rules of supreme etiquette: rules requiring natural grace as well as great patience & full mastery.

Therefore a training in the art—

—money is still held to be a training in patience, in self-control, in delicacy, — a discipline in deportment... Quite as elaborate is the art of arranging small flowers. There are many different schools; but the object of each system is simply to display sprays of leaves and flowers in the most beautiful manner possible, and according to the irregular graces of Nature herself. This art also requires
years I learned; and the teaching of it has a moral as well as an aesthetic value.

It was at this period also that etiquette was cultivated, and, ultimately, that politeness became diffused throughout all ranks, not merely as a fashion, but as an art. In all civilized societies of the military type, politeness becomes a national characteristic at an early period; and it must have been a common obligation among the Japanese, as their archaic tongue bears witness, before the historical epoch. Public enactments on the subject were made as early as the seventh century, by the founder of Japanese Buddhism, the prince-regent.
Shōtoku Taishi. "Ministers and functionaries," he proclaimed, "should make decorous behaviour* their leading principle; for the leading principle of the government of the people consists in decorous behaviour. If the superior do not behave with decorum, the inferior are disorderly; if inferior are wanting in proper behaviour, there must necessarily be offences. Therefore it is that when lord and vassal behave with propriety, the distinction of rank are not confused: when the people behave with propriety, the government of the Commonwealth proceeds of itself." Something of the same old Chinese teaching we find re-echoed, a thousand years.

* Or "ceremony": the Chinese term respecting everything relating to gentlemanly conduct. The translation is Mr. Aiton's (see Vol. II, page 130, of his Translation of the Nihon-gi).
later, in the Legacy of Iyéyasu:—

"The art of governing a country consists in the manifestation of due reverence on the part of a suzerain to his vassals. Know that if you turn your back upon this, you will be assassinated; so the empire will be lost." We have already seen that etiquette was rigidly enforced upon all classes by the military rule; for at least two centuries, before Iyéyasu, the nation had been disciplined in politeness, under the edge of the sword. But under the Tokugawa Shōgunate politeness became particularly a popular characteristic—a rule of conduct maintained by even the lowest classes in their daily relations.
Among the upper classes it became the art of beauty in life. In the past, the race, the family, which then formed artistic products in precious material, equally informed every detail of speech and action. Courtesy was a moral and aesthetic study, carried to such incomparable perfection that every trace of the artificial disappeared. Grace seemed to have become a habit, — inherent qualities of the human fibre, — and doubtless, in the case of one deep at least, did so become.

For it has well been said that the most wonderful aesthetic products of Japan are not its ivory, nor its bronze, nor its porcelains, nor its swords, nor any of its marvels in metal or lacquer — but its women. Accept
ing as partly true the statement that woman everywhere is what man has made her, we might say that this statement is more true of the Japanese woman than of any other. Of course it requires thousands or tens of thousands of years to make her; but the period of which I am speaking beheld the work completed and perfection. Before this clinical creation criticism should hold its breath; for there is here no single fault save the want of a moral charm unswaded in any world of self-shades and struggle. It is the moral artist that now commands our praise, the realizer of an ideal beyond Occidental reach. How frequently it has been asserted that, as a moral being, the Japanese woman does not seem to belong
Is the same race as the Japanese man! Considering that heredity is actually limited by sex, there is reason in the assertion: The Japanese woman is an entirely different being from the Japanese man. Perhaps no such type of woman will appear again in this world for a hundred thousand years: the conditions of industrial civilization will not admit of her existence. The type could not have been created in any society shaped on modern lines, nor in any society where the competitive struggle takes those pitiless forms which we have become too familiar. Only a society under extraordinary regulation and regimentation,—a society in which all self-assertion was repressed, and self-sacrifice become a universal obligation,—a society in which personality
was cultivated like a hedge, permitted to
but on bloom from within, never
from without; — in short, only a
society founded upon ancestry;
— worship could have produced it.
It has no more in common with the
humanity of the present day than
of ours — perhaps even less than
has the life depicted in the
Greek vases. Its charm is
the charm of a vanished world
— a charm strange, alluring,
indescribable as the perfume
of some flower of which the
species became extinct before the modern
languages were born. Transplanted
successfully, it cannot be: under
a foreign sun its form revert
is something altogether different;
it, colors fade, its perfume
passe away. The Japanese
woman can be known only in her own country, — the Japanese woman as prepared and perfected by the old-line education for that strange society in which the charm of her moral being — her delicacy, her supreme unselfishness, her child-like piety and trust, her exquisite and perpetual perception of all ways and means to make happiness about her — can alone be comprehended and valued.

I have spoken only of her moral charm; it requires time for the unaccustomed foreign eye to discern the physical charm. Beauty, according to our Western standards, can scarcely be said I exist in this race, — we, shall
we say that it has never yet been
developed? One seeks in vain
for a facial angle satisfying
Western aesthetic canons. It is
rarely that one meets even with
a fine example of that physical
elegance, — that manifestation
of the economy of force, — which
we call grace, in the Greek
meaning of the word. Yet
there is charm — great charm —
be it of face and form: the
charm of childhood — childhood
with its every feature yet soft,
and vaguely outlined (effacé,
as a French artist would call
it), — childhood before the limbs
have fully lengthened, stiffen
and decline, with admirable
little hands, and feet. The eyes at first surprise us, by the sharpness of their lids, so unlike Aryan eyelids, and folding upon another plan. Yet they are often very charming; and a Western artist would not fail to appreciate the graceful forms, invented by Chinese, Japanese art, to designate particular beauties in the lines of the eyelids. Even if she cannot be called handsome, according to Western standards, the Japanese woman must be confessed pretty—pretty, like a comely child; and if she be seldom graceful in the Occidental sense, she is at least in all her ways incomparably graceful: her
every motion, gesture, or expression being, in the oriental manner, a supreme perfection. In this, in all performances, or a book conferred, in the most easy, the most graceful, the most modest way possible. By ancient custom, she is not permitted to display her grace in the street: she must walk in a particular shriveling manner, bending her feet inward as she pords along upon her wooden sandals. But at home, where she is free to be lonely—merely to see her performing any household task, or waiting upon guests, or arranging flowers, or playing with her children—is an education in far eastern
esthetic for whoever has the head and the heart to learn. But is she not, then, one may ask, an artificial product—a forced growth of Oriental civilization? I would answer both "Yes" and "No". She is an artificial product for only the same evolution—221 the sense that all character is an artificial product; and it took many tens of centuries to mold her. She is not, on the other hand, an artificial type, because she has been particularly trained to be her true self at all times, when circumstances allow, or in other words, to be delightfully
natural. The old-fashioned edu-
- cation of her sex was directed to the development of every quality essentially feminine, and to the suppression of the opposite quality. Kindness, docility, sympathy, tenderness, docility—these and other attributes were cultivated into incomparable blossoming. "Be good, sweet maid, and let who will be clever: do noble things, not dream them, all day long." These lines of Knutschley really embody the central idea in her training. Of course she being, formed by such training only, must be
protected by society; and by the old Japanese society she was protected. Exceptions did not affect the rule. What I mean is that she was able to be purely herself, within certain limits of emotional etiquette, in all security. Her success in life was made to depend on her power to win affection by gentleness, obedience, kindliness: not the affection merely of her husband, but of the husband's parents and grand parents, and brothers-in-law and sisters-in-law, in short of all the members of a strange household.
Thus to succeed required angelic goodness and patience; and the Japanese woman realized at least the ideal of a Buddhist angel. A being working only for others, thinking only for others, happy only in making pleasure for others,—a being incapable of meekness, incapable of self-fishness, incapable of acting contrary to her own inherited sense of right,—and in spite of this coldness and gentleness ready at any moment to lay down her life, to sacrifice everything at the call of duty: such was the character of the Japanese woman. Most strange may seem the combination, in this child—form, of gentleness and force, tenderness and courage,—yet the
Explanation is not for I seek.

Stronger within her than wife,
affection or parental affection or
even maternal affection, stronger
than any woman I know, was
the moral conviction born of her
great faith. This reception quality
of character can be found among
ourselves or within the shades
of cloisters, where it is cultivated
at the expense of all else; but
the Japanese woman has been therefore
compared to a Virgin of Charity.

But she had to be very much
more than a Virgin of Charity,—
daughter-in-law, and wife and mother,
and to fulfill without reproach the
severest and strictest duties of her triple part.

Rather wise she be compared to
the best type of noble woman,—
to Antigone, I. Aeschylus. With
the Japanese woman, as formed
by the ancient teaching, each act
of life was an act of faith: her
existence was a religion, her
home a temple, her every word
and thought ordered by the law
of the cult of the dead... This
wonderful type is not extinct—
though surely women I disapprove.
A human creature so shaped
for the service of gods and men
that every breath of her heart is
duty, that every drop of her
blood is moral feeling, were not
dezo out of place in the new
world of competitive selfishness,
drun an angel in hell.