

ENGLISH PRÉCIS

Japanese Public Opinion on Foreign Relations in the Russo-Japanese War Period

Sadako Nakamura

This study attempts to evaluate Japanese public opinion on foreign relations at the time of the Russo-Japanese War (1904—05) and to search into the relationship between public opinion and actual policies adopted by the Government.

First, a wide range of foreign policy alternatives advocated by the people before the Russo-Japanese War are introduced, notably, Anglo-Japanese or Anglo-American-Japanese cooperation as a means of strengthening Japan against Russian eastward expansion, and of securing financial assistance for Japan's economic advance into Manchuria; Russo-Japanese understanding as a way of providing each other with a workable scheme of coexistence in the Far East by demarcating the extent of each other's influence; Sino-Japanese cooperation as a basis for establishing a strong Asia that could stand against Western imperialism. During the Russo-Japanese War, majority opinion was in support of the policy to rely upon the Anglo-Japanese Alliance and to defeat Russia in the war, which was understood as a necessary sacrifice in order to obstruct Russian expansion into the Far East, and thereby, to gain a reasonable period of security and economic development for Japan.

As the war progressed, public opinion, dazzled by a series of successful battles, became more and more adamant in demanding a decisive victory, from which Japan would receive not only the Russian pledge of military withdrawal from Manchuria and transfer of Russian-held territorial and economic rights in the area, but also the cession of the Russian territories of Vladivostok and Sakhalin and a substantial amount of reparation. The Government, on the other hand, realizing the limited war potentialities of the country, started taking action in order to bring the war to an end. The study follows the intensifying process of public opinion, and attributes the violent acts of disapproval shown by the people at the conclusion of the Portsmouth Treaty, largely to the lack of public opinion manipulation on the part of the Government which withheld information and neglected guidance, and also to the irrational aspects of war-time public opinion.

A survey of post-war public opinion on foreign policy again presents the variety of pre-war days, but with emphasis on different factors. Russian revenge on Japan was considered inevitable, and within this framework, majority opinion insisted upon the continuation of Anglo-American-Japanese solidarity in defending Japan and in developing Manchuria. A factor to be noted, however, is the increasing feeling of anxiety concerning the coming economic competition in Manchuria, in which Japan seemed the likely loser against the superior economic power of Great Britain and the United States of America. Public opinion indicated that the Japanese people came to recognize the importance of economic in addition to military power in order to survive successfully in the

international society. An extreme sense of crisis which the people had held since the opening of Japan with regard to foreign relations, is revealed clearly in public opinion after the victorious war against Russia.

A Study on the Essence of Children's Literature

Yōko Inokuma

In order to solve many important problems which are being discussed in the field of children's literature, and to establish the right standard of criticism, at first the essence of children's literature must be grasped. To attain this purpose, the historical development of children's literature should be investigated as one of the means of understanding the essence of children's literature.

It is said that children's literature in Japan began from *Otogi-zōshi* お伽草子 and *Akahon* 赤本, of the early Tokugawa period. These books were based on folk tales of the past.

Folk tales which arose from the hard difficult lives of people created, as it were, a fantastic world in which the people could lessen their sufferings by the use of their imaginations. But as time progressed, the more folk tales decreased in their charm. The reason for this was that the human intellect became dissatisfied with the dreams which these folk tales portrayed. Then, gradually folk tales which were originally for adults, became the inheritance of children.

For a long time, in fact, until the modern age, children had been left without literature. As I have written above, at first children

were not given original juvenile tales. Instead they were given the children's adaptations of folk tales. But as time passed, modern children began to require stories which were written especially for them.

In Europe, especially in Germany, from the latter half of 18th century to the first half of 19th century, the romantic spirit found its finest expression in the form of folk tales. Thus, the romantic writers wrote many modern original fairy tales in the form of folk tales. In these they drew dreams which could not be fulfilled in this world of actuality. On the other hand, the fairy tales for children which were developed from folk tales also were born in the late 19th century. These original works attracted children's interests because of their juvenile themes.

In Japan, in the middle of the Meiji period, Iwaya-Sazanami 巖谷小波 with his adaptations of folk tales for children began his works as a writer of children's literature. Ogawa-Mimei 小川未明, who was the first admirer of the child's mind, then followed Sazanami with his first modern original fairy tales of Japan. He had been the center of the school which was so-called the "admirers of the child's mind." The main characteristic of this school was its attitude of respecting the innocent and pure minds of children in its works. This school was replaced by the realistic writers at the beginning of the Shōwa period. These authors attempted to revise the idealism of the former and wanted to show reality by means of drawing the lives of children as they were. These two main schools, which could be called artistic children's interests because of their adult themes or ways of treatment. As a result, so-called

juvenile fiction which was written only as a passing attraction for the children's interests has been flourishing throughout the history of modern Japanese Children's Literature.

From the above birds-eye view of the historical development of modern children's literature, I would like to attempt answering three important problems of children's literature which are being discussed in the field at present in Japanese children's literature. The first one is the real meaning of realism in children's literature. From the adult point of view, children's literature is always born from the romantic spirit of the adults. Realism in children's literature can be defined, not as a literal way of thinking which has a tendency of seeing things as they are, but must be defined as the method of drawing the lives of children as they are. Secondly, the difference between fairy tales and fiction must be clarified. Fairy tales have as one of their functions that of depicting mental pictures in children's imaginations. Fiction describes the children's external lives as they can be in the order of this visible world. The problem which writers discuss at great length, namely, what is to be actually the ideal form of children's literature in the future, comes last. As I have stated above, fairy tales and fiction certainly have diverse functions. However, though different in some aspects, both can fuse to form an ideal children's literature in the future.

As is evident, modern children's literature has certain limits as a literature suitable for adults. This naturally is because adults cannot pursue the problems of their adult lives in the form of children's literature. As the history of children's literature has

shown, if adults try to present their problems in the form of children's literature, the work of the past in this field, because of adult themes can soon lose its charm as the literature of children. However, we cannot say that children's literature is not really literature. Children's literature is made by the adults but it is the literature for children. Children have the right to have a literature of their own. Consequently, we have to be extremely careful in judging the works of children's literature. This field of literature must be judged by its own standards, not by the standards which are applied to adults' literary works. This is the reason why the most precise standard of children's literature should be established.

Sharin-seki and Kuwagata-ishi Archaeologist's Tea Chat (3)

Yoshito Harada

Among the rare relics that come out of the Ancient Japanese tombs of about the third and the fourth century one finds Sharin-seki 車輪石, wheel-shaped stone, and Kuwagata-ishi 鍬形石, hoe-shaped stone (Plate I, 1 & 2). The former is named after its wheel-like shape and the latter is so-called because of its likeness to the top of a hoe. Both are made of jasper: it is an accepted opinion among archaeologists that Sharin-seki has been formed from the roundly-cut shell armlets (Pt. I, 3) and Kuwagata-ishi from the vertically-cut shell-armlets (Pt. I, 4).

Between those stone products and those shell armlets we have so-called bronze armlets (Pt. II, 1 & 2), yet compared with shell

armlets these might well be called bracelets. However, if we suppose these to resemble bracelets, it is hard to see what the hook is for, and also I cannot imagine how uncomfortable and impractical it would be to wear many of these. In the first place even those shell armlets need not necessarily have been used for bracelets. Probably they were hung around the waist as pendants. Accordingly the bronze armlets shaped after the shell armlets might have been used as pendants. If it had been so there would have been something hung from that hook.

It is impossible to imagine Sharin-seki and Kuwagata-ishi used as bracelets. It is easily judged from the way these stones were put inside the tombs that they were precious treasures for the people at that time, but supposing them to have been pendants, we should admit that they were used for a practical purpose.

According to the Chinese custom from the first to the third century, the people treasured jades (Pt. II, 3) and glass-pi (Pt. II, 4) beads, which they hung around their waists or with which they decorated the rooms.

The Japanese, then, called Wa 輪 had such intimate contact with the Chinese that they must have known the Chinese manners and customs. The fact that they have found the glass-pi beads in the Urn-burial remains in Northern Kyushu tells us that they were imported from China.

Sharin-seki and Kuwagata-ishi are, of course, the result of the Japanese fishermen's culture, yet we can never disregard the Chinese influence because of their close contact.

Ranke and Burckhardt

Seizo Kimase

Jacob Burckhardt, (1818—1897) famous Swiss historian of Italian Renaissance, studied at Berlin University under Leopold von Ranke (1795—1886), the great master the modern historical research. He is regarded as one of the ablest pupils of Ranke, who recognized in him great talent as a historian and recommended him as his best pupil for Munich University and at last as his successor at Berlin University. But Burckhardt rejected all such kind proposals and remained all his life long a professor of cultural history and history of art at the little university of Basel.

Though thankful to Ranke for what he owed this great master, he never had great sympathy for him. He saw in Ranke an adorer of might and a Prussian court-historian, for whom he could have only contempt.

Burckhardt was a historian who discovered in Italian Renaissance the ideal of life where beauty and might harmonize with each other. But it is a dangerous thing to bring into the world of history such a standard of ethical values. Burckhardt was too good a citizen to be able to believe in the "moral of superman," which Nietzsche has concluded from Burckhardt's Renaissance-book. He himself and his ideal of life lived in quite other worlds. There is reason to believe that he disliked the urbanity in himself. For the same reason, perhaps, he disliked Ranke who has too much the fine society gentleman and characterless historian in his eyes.

**Six Letters written by the Three Martyrs
in the Prison of Yatsushiro, 1605—1609**

Translated and noted by Arimichi Ebisawa

After the martyrdom of the three "Samurai" (guerriers) and their families, in the country Higo 肥後 where the fervent Buddhist, Katō-Kiyomasa 加藤清正, reigned, three "Jifijacus" 慈悲役, of the "Committee of the Confraternity of Mercy" in Yatsushiro 八代 were taken. One of them, Joachim died in prison, August 26th, 1606. Joan and Michael after 3 years in prison were martyred, dying most gloriously on January 11th, 1609. The detailed account of this martyrdom was given in the "Relazioni della Gloriosa Morte di Nove Christiani Giaponesi,Roma 1611". Also six letters recounting their grand faith in face of their martyrdom in prison, were added to it. These were translated into French and published in the Pagés' Annexes. Each of the martyrs expressed an ardent confession of his lively faith and gave testimony of "Lei de Deus". These letters of the Japanese faithful show how the Catholic Faith takes root in the once-pagan mind and milieu, and they appeal to us in a special way with their truly Japanese sentiment. The letter dated January 20th, 1605, which tells of the conversation between Joan and the Governor, shows the circumstances under which the Intellectuals received the Faith. On this account, this document may be one of the most notable on the history of Japanese ideology. It is given here, translated from the Italian, with explanatory notes.

**Notes of the Anti-Catholic Books during the
Persecution-Period, kept in Seishin Library.**

Bibliographical notes of the following eleven books with names of owners, series, other editions and translations into English.

1. Fabian (1565 ?—), Ha-Daiusu (Anti-God) 1620, edited by Kiyū-Dōjin (Tetsujō), Kyōto 1869.
2. Anony., Kirishitan Monogatari (The Kirishitan Story), Kyōto 1639, 2 vols.
3. Anony., Kirishitan Taiji Monogatari (The Kirishitan Story, Revised), Kyōto 1665, 3 vols.
4. Suzuki-Shōsan (1579—1655), Ha-Kirishitan (Anti-Kirishitan), Kyōto 1662.
5. Anony., Kirishitan-shūmon Raichō Jikki (History of the Kirishitan Religion), Mss. 1845.
6. Anony., Nambanji Kōhaiki (The Catholic Church, its Rise and Fall) with Appendix, Sessō's Jakyō Tai-i (Outline of the Evil Doctrine) 1648, edited by Kiyū-Dōjin (Tetsujō), Edo 1868.
7. Anony., Yaso Kōhai Nempyō (Chronology of the Kirishitan History), edited by Shōsen-ji Temple, 1865.
8. Tetsujō (1814—1891), Shō-ya-ron (Criticism of a Catholic Book) Tōkyō 1869.
9. Tetsujō (1814—1891), Byakuja Kwanken-roku (Essays of Anti-Christianity) compiled by Kiyū-Dōjin, Edo 1861.
10. (Ryōgen), Kiyō-sawa and Jakyō-shimatsu (Tales of Nagasaki and the Fate of the Evil Religion), Kyōto 1868.
11. Tan'un (Gaichi-dōjin), Gokoku Shinron (New Guardianship of Country) edited by Seifūkwan, 1868.