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THE UNITED STATES AND JAPAN.

The Fatal War.

National Preparation.

Paris, November 1906.

"From the two shores of the Pacific one impulse attempts to oppose Japanese expansion. The obstacle of the West paralyzed our development, and for that reason we made war on Russia. But now a second antagonist arrives, without noise, by the maritime route, and this can do us greater damage, because its march is more discreet and less sonorous. This new adversary has facilities so great for molesting and impoverishing us that, in short time, we will notice it positively. If Russia's march was stopped by our canon, I think it will be necessary to make greater efforts to conquer our enemy of the West. The people are sleeping on their laurels, disdaining the injuries and threats that come from San Francisco. My duty is to call attention in order that it may be prepared for a second war, more grievous, longer and more dangerous than the former.

Nakahashi Tokugoro."

He who speaks thus is not one of those seven doctors of the Tokio University, possessed with the devil, who dream of conquering the world, nor a newspaper imperialist, and still less, a deputy anxious to make a noise. He who speaks thus is a personage that inspires confidence in everybody. His words, however, do not form part of a popular discourse, but of a memorial meditated in repose and written in calm. Tokugoro, in effect, director of the powerful steamship company, Osaka Shosen Kaisa, was officially commissioned to study the problem of the future war. His reply, from which I have taken the lines that serve as a title, concludes, at last, in the following manner:

"The war is inevitable. We should make it before the Panama Canal is finished."

And this has caused such an impression that, for some time, Japan has thought only of preparing for the new war. Their naval constructions are carried to an end with a rapidity and a discretion which surprise the world.

But the Japanese are not content with preparing arms. They believe that it is also necessary to prepare the soul.

soul.

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For this, the press, the pulpit and the book are admirable elements which have already commenced to work. From the serious "Taigo," of Tokio, even to the most modest newspaper in the village, every publication now speaks of the bushido.

"The bushido," they say in chorus, "will save us."

It is necessary, therefore, that we take some account of the bushido. The fountains of study do not fail us. A hundred works have been written on this subject. But out of all that the people consider as classical, is the series of conferences of the glorious Yamoata, which should be called the moral Bible of the empire of the rising sun.

In the first conference, the illustrious Yamoata establishes, in vague terms, what should be called the theological part of the bushido. In his understanding, the buddhist doctrines have contributed, in a ~~formal~~ powerful manner, to form the chivalrous soul of Japan. "The bushido," he says, "is of religious essence." And then he explains that the buddhist doctrines contain a complete teaching of the true moral that humanity must recognize. What ~~is~~, in fact, should man practise? Loyalty towards his superiors, filial piety, goodness, justice, manners, prudence, faith, temperance, military bravery, honor, force, purity, mercy, conjugal fidelity, deference. He who follows all these virtues will continue in the perfect path of the true gentleman. In other words, all those teachings may be summed up in a general formula: "from the moment of existence of a being, that being is regulated by one law. Every individual, however elevated he may be in the social scale, or the most humble, must dedicate himself to knowing the moral law of the bushido."

"To know the origin of the bushido, one must mount to the fundamental beginning of Buddhism," says Yamoata, "to the impersonality of contingent beings, to its full and complete study and to arrive at illumination. From that moment, the

clouds of illusion and error will be dissipated, truth will shine forth like the sun and moon, the true sense of contingent impersonality will be comprehended; and once arrived at that point, it will not be possible to vacillate in the fulfillment of duty and submission to the four great benefits." Such is the point of departure of the bushido: doctrine of impersonality, of the ~~xxxxxx~~ no "I," or better said, of the absolute dependence of the "I" with respect to the four great factors in which we should exist, and which, in the buddhist language, are called the four great benefits, namely: the benefit received from society or from all living beings - the benefit received from the prince of the Three Treasures.

Four long chapters explain at once the four benefits. In the first, we see that the fountain of all moral is the love of parents, the honoring of the father and mother of christianity. In the second, which is entitled "Benefits received from the mass of live beings," Yamoata explains his ^{social} ideas of solidarity and asserts that all men are ^{like} ~~the~~ our fathers and all women like our mothers. The third chapter, consecrated to the love of kings, terminates thus: "Possessed with a respectful fear, will I dare to speak of our imperial dynasty? The sacred antecedents of our Emperor, in the remote time of the Divine Age, founded the religion of the Japanese people at the same time that they created all the tribes that should form that people. They are, therefore, our religious ancestors, and among us fidelity to the imperial principle is not distinguished from filial fidelity. We believe in their oracles, divine and eternal; and formerly, like today and like always, the desire that unites all our hearts is to please the Emperor and serve him. Here is, in its essence, the consequential principle which makes of us a nation; such is the source of the Japanese bushido, the compass which must guide our race." The fourth chapter, consecrated to the "Three

Treasures," is an explanation of the faith of the Samurays, who, in their devotion, confound the kamis without taistos and the Buddhas. Here it is necessary to stop a minute to hear the word of the apostle, who says: "All beings are doted with perfect faculties, but as they find themselves sunk in illusion and obscurity - "mumei-nomos" - and cannot directly appreciate the law of "The Three Treasures," all Buddhas and the busatsu, all divinities, founders of national religion, in fact, the eight millions of divinities, have comprehended that law and have tried by every means to give us knowledge of it. In order to do this, they have taken the most diverse forms, have lavished every class of teaching, have obliged us to flee from the three poisons, - avarice, wrath, love - and from the five lusts. Those Three Treasures have discovered thus the doctrine of impersonality - and the four virtues: loyalty, filial piety, goodness and justice. And although we see that among the men some venerate the Kemis, sintoistas divinities, and the others adore Buddha, those diverse names designate, in reality, one sole and same thing. The religion of the Kemis and that of Buddha are identical. Count, if you can, how many millions of years it is that we, poor vulgar beings, have been filled with the benefits and mercies of all the Kemis and all the Buddhas!"

With this discourse terminates the theological part of our manuscript. We may see now the conference in which Yamoto traces the history of the chivalrous sentiment of his nation. His first words, on taking up the matter, are: "If we study respectfully the ^{natural} laws which rule the heavens and the earth, and if in the light of these laws, we examine the history of our country, we will have to recognize that Japan is a divine country, whose Constitution has no equal in the world. At the beginning, the imperial grandfathers transmitted their

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orders to posterity and founded an eternal dynasty. Since then, millions and millions of men have given to the Universe the spectacle of perfect brotherhood."

The following pages are neither less haughty nor less enthusiastic. The Japanese gentleman is a fanatic^l adorer of the virtues of his race, of the beauties of his ground, of the gr^adeur of its principles. Since the most fabulous antiquity, all the Samurayes see their origin in thousand year epochs of loyalty and honor. At the moment of creation of the country, we encounter Ameno Koyanelno and all his warriors, inclining himself, in spite of his divine origin, before the chief of the nation. Would that act not constitute the principle of the bushido? Yamoata believes so, and exclaims: Before heaven and earth were separated from each other, the bushido existed already in the germ. For that reason, it can be called the moral way of the Japanese people. Nevertheless, with the movement of time, ^{was} ~~is~~ formed a cast of men called bushidos - gentlemen - who, with their exemplary conduct and great deeds, disseminated a very great splendor. During the course of centuries, no enemy profaned this sacred soil, no competitor tried to demolish the primitive dynasty established by heaven, by which it will be tried in vain to search out a constitution more beautiful than ours, and of it, the worship with which the people have obeyed religiously the divine oracles, ~~taxgaxproux~~ and the admirable union of the hearts of all the Emperor's subjects, is good proof. The origin of our race reposes in the immense heavenly justice, and from the highest to the lowest in the social scale reigns the most sincere love, of such sort that we would compare this spectacle to a field of irises caressed by spring breezes. Measure, now, at how great distance the moral of other peoples remains behind us.

But do not believe that for Yamoata, among those social classes which have made the grandeur of the country, all merit equal admiration. Those who cultivated learning were soon corrupted in the midst of a sedentary life, and arrived at a point of not thinking of aught else but obtaining honors and rank. Not thus the Samuray, the bushido, the man of arms who, from time immemorial, knew how to unite goodness with energy, fierceness with truth, fidelity with frankness, simplicity with pride, benevolence with justice. All this is, in part, the work of the race, and, in part, the work of the religious influence of Buddhism, of the sintoismo and of Confucionism. "Those three religions," says my manuscript, "breathe the five great virtues: loyalty, filial piety, justice, honor and bravery, which are, to speak so, the natural temperament of the people. Buddhism, over all, has been a powerful aid in that progress. It would be very long to cite all the examples of good effect produced by those religions. How our emperors practised that religion is, I think, unworthy of the telling; for that reason, I will limit myself to placing before your view an article of the Constitution written by the regent, Shotoku Taishi, and promulgated in the year 600 by the Empress Suiko:

"That to be respected before all," it says, "are The Three Treasures, namely: Buda, the law of Bonze. The ultimate end of the four lives, such is the best religion of all the peoples. Every age, every man who does not honor the law lives in evil. But although he may practise religion, if he does not attain to The Three Treasures, how will he correct his defects? We, the citizens of this country, how must we obey these wise teachings?"

After these explanations, Yamoata enters fully, without allowing himself to be distracted from his theological affec-

tions into the most interesting part of the history of the bushido, that is to say, into the very agitated epoch which followed the great division of the parties in the sixteenth century and which terminated only after some fifty years, thanks to imperial restoration. I believe, therefore, that I should let the historian himself speak and content myself with observing his discourse as much as possible.

"The rivalries," he says, "between the two branches of the imperial dynasty - that of the north and that of the south - and the schism of sixty years which followed them (Sixteenth Century), afforded the bushido a new occasion of demonstrating their fidelity and loyalty.

Kusunoki and Nitta will live in history as the most perfect types of fidelity to the legitimate Emperor. The two faithful bushidos guided themselves only by their love of justice and honor, without knowing any other motives for their actions. No obstacle could ever turn them from that line of conduct. They always sacrificed their personal interests to duty. The bushido, having to do with the defense of a just cause, did not fear ruin; and honors and riches acquired at the cost of an evil cause seemed contemptible. In that epoch, education was marvellous. After the Minamoto, the ideal was raised, it being believed that the perfect Samurai needed, as a complement, a refined education. In the epoch of the Hojo and of the Ashinaga, many schools of shooting, archery and horsemanship flourished, and the most celebrated among them was that of Ogasawara. From that time also dates the proverb: "Hama wa sakura, hito wa bushi - the flower, par excellence, is the cherry tree; man, perfect and ideal, is the gentleman. - Human actions have eternal resonance, for they are submitted to the law of retribution, and their consequences, good or evil, are fatal. The civil war, called Juei Genji - 1467-1468 - is an excellent example. On account of

forgetting the right path and walking in the lost pathways, the country was the victim of intestine dissensions. Obstinacy and pride of two rival families - Hosokawa and Yamana - overthrew this great family called country. The proverb is vulgar: this floating world is the plaything of every vicissitude. I ought to cite another proverb and it is: Following the road of the true gentleman, the country will be at peace; going away from it, ruin is imminent.

A third proverb says: In war, heroes appear and filial piety is manifested better when the home is impoverished. I will not deny that, thanks to civil war, the ~~S~~amuray acquires experience and his social position also is raised. The road is immortal.

For that reason, no enemy exists capable of conquering it and no one can withdraw himself from its rules. The heroes come, at last, like Hideyoshi, and thanks to his bravery the clouds concentrated on the horizon are dissipated, serenity appears again in the heavens of the empire, and later, some lights gusts of wind cause the last little clouds to vanish, permitting the sun and the moon to shine forth in all their splendor. Then appears that which the people called Toshoga, the prince who illuminates the sacred East, the wise Tokugawa Ieyasu, the living kotoke. Ieyasu, 1542-1616, was, in fact, an exceptional man. As politician, as educator as believer, he had no defect, for he followed, always by the rule of conduct, the great road of the people, and if he arrived at the shogunato, and if one searches the reason for this, you will have to go no further than the perfect form with which he practised the bushido. Señor of a province of Mikawa at the beginning, his income was small, but poverty never frightens the gentleman. Ieyasu, not on account of poverty, took the tortuous road of deceit, and fear exercised no influence on his spirit. On the other hand, all Japanese gentlemen acquired their honors through having followed the great road, and Ieyasu

is an evident example of it. He put all his eagerness in teaching the **S**amurays the three combined religions - Sintoism, Confucionism and Buddhism. He exhorted them without ceasing to the practice of the virtues; loyalty, filial respect, justice, bravery and honor, always putting his conduct in accord with his precepts and being the first to give the example of the virtues he counselled. Raised to the shogunato, he was always inspired with the same principles; and to the virtues of diligence and economy he united a great literary and moral education; in a word, Ieyasu took the gentlemanly spirit from science and letters. For that reason, Ieyasu is considered as the real and perfect Japanese, who knew how to bring together in his person the mass of the most finished and beautiful virtues. These virtues he transmitted to his descendants, it being possible to say that from Ieyasu to his last descendant, Keike, the history of the bushido is a series of wonders.

We arrive, at last, at the important epoch of the imperial restoration, 1867. Those who might believe that this was brought about suddenly and that remote causes had not prepared it are gravely mistaken. To sum up in a single word the principal cause of that grand work, it is sufficient to say that it is owed to the bushido; nevertheless, this assertion is too summary to explain well its thought. Therefore, I am going to enter into a few details. As the power was found entirely in the hands of the military class and the **S**amurays enjoyed the confidence of the people, the imbeciles, seeing only that power, forgot even the existence of imperial authority; I ought to say that, in fact, the imperial power appeared very diminished in that epoch; nevertheless, it had not descended so low as in the times of Hojo or Ashikaga, times in which Hideyoski already thought of a restoration. But when the Tokugawa ascended to the shogunato, the sentiment of respect towards the imperial family took on new force. Mitsukuni, grandson of Ieyasu - 1622-1700 - wrote the history

of Japan, "Dai-Nihon-Shi," in which his veneration for the Emperor is manifested. In it the achievements of Kusunoki Masashige - Fourteenth century - are extolled, and Mitsu-Kuni made him erect a monument - 1692 - on the borders of the Mnato-gawa, in order to recall to the world one of the great examples of fidelity to the Emperor.

Kaibara Akiken, on discovering that lost tomb among the rocks, could not contain the tears remembering the so many virtues there enumerated. The wise men and the warriors of that epoch thought of the imperial restoration, and the Daimios themselves, at the head of whom were found Satsuma and Shimazu, began to bestir themselves. The Empire gave unmistakable signs of disorder when, without remediation, it was known that foreign vessels were entering our ports. All men of heart were alarmed.

How remain mute and with arms crossed in the face of such happenings? Were our islands to suffer the shame of a hostile invasion? Was this people, whose history has no comparison in the world and which raises itself so proudly from the seas of the Orient, to be the victim of the foreigner? No! Their gentlemen were there.

Oh, marvellous law of the bushido! What did those strong men do in face of the supreme danger? Their mission was of such an arduous kind that the form in which they fulfilled with it ~~was~~ made the common peoples doubt whether those men were crazy or savage.

I make a point in this interesting fragment of the historical conferences of Yamoata, because it still remains with me from reading one of the most interesting pages of his work: that which refers to Japan, which, in the past twenty years, commenced to adopt - in military affairs more than any other - the European methods.

This is what that page says in summing up:

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"Later, the Japanese bushi^o came in contact with the European countries which have progressed most in the sciences, and, on account of this contact, it is supposed to have deteriorated from the chivalrous point of view. Is this due to the fact that the multitude of business and occupations become more absorbing each day? It is undeniable that that reason exists; but I think the cause is another. Look, for example at the lion, the king of animals; none other can resist him, but, nevertheless, a worm, which lives in his body, can, as is vulgarly said, kill him. This same thing can be said of our Japan. Scarcely did it come into relations with the foreign peoples to acquire its science, when the good and the evil, the just and the unjust are brought amongst us without rest and without judgment; which is the same as if we had introduced into our bodies a poisonous worm. We do not know how to choose the part that suits us most. Let us take that which best nourishes us, which we can digest. But if we find something which our national constitution cannot adapt itself to, let us hurry to repulse it even before it may appear in our seas."

Thus terminate the conferences on the bushido, which the Japanese consider as their sentimental Bible. The author, Yamaoka, died in 1888, when his country had not yet called the attention of the world by its great wars. If he had lived twenty years longer, he would have seen that the decay of the bushi spirit, which was noted at the beginning of the new epoch, was only a doleful mirage. European costumes being put on, the new captains appeared less great than those others whose hearts of lac and of gold shone forth in the legends. But the change was superficial. At the bottom, the Samurays have known how to make themselves worthy of figuring at the side of the Yoritomo and the Hideyoshi. In the war with

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with Russia they conquered. Now, it treats of something more grave. Will they be conquered? In any case, if they fall, they will fall handsomely, like the warriors of stamp.

(Signed)

E. Gomes Carrillo.