

Box 1:6

Ikeda, Tsukiko Nagura

"Falling Leaves" translation

in English

[ca. 1912-1920]

or "A Japanese Woman's view on American Life,
Women and World Peace"

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"FALLING LEAVES"

A Historical Narrative

By

Tsukiko Nagura Ikeda

We are indebted to Sister Magdalena Kobayashi for translating the difficult classical Japanese in which our mother wrote her book. Without Sister Magdalena's dedication these memoirs would not have been revealed to us.

This is Sister Magdalena's translation verbatim. It preserves the charm of the original.

Mary Mieke Ikeda
Kazuko Ikeda Iijima
Noriko Ikeda Lafferty

Chapter I

A Diary of my Travel through Europe and the United States

I know it is an exaggeration to call this undertaking "Manyu Nikki" (a special title for travel accounts). With my superficial education and knowledge of things and furthermore with my incapacity in the art of writing I may produce something of little interest and ridicule.

As order of things, I intend to write from my departure from Yokohama to my arrival in the United States and all the things, pleasant and disagreeable, that occur during the trip. Then I will write about the American family life, the relationship between husband and wife, my personal impressions on women, women's education. I will do so in comparison with the same in Japan and I hope it will serve as some material of information for my beloved sisters in my homeland.

Departure from Yokohama. After many years of waiting and hoping I was finally able to board the ship. My happiness was indescribable but at the same time the separation from my parents who had already entered their sixtieth year of life was unbearably sad. Even today I remember myself standing on the deck tearful until my mother's beloved figure was lost in the distance. I was crushed between the feelings of expectation for the future and of gratitude toward my parents. However, I strengthened myself thinking that surely not all passengers were on honeymoon or of sorts but some were returning perhaps to their dying parents, and that I was not the only one with such sad feelings. The unfeeling boat carried alike, the joyous and the sad, to their respective destiny which made me feel to the depth of my being the reality of the transitory world. Meanwhile my "dear" Yokohama had faded into the mist and the lighthouse of Kannozaiki was sinking into the darkness that surrounded me. I was overcome by deep emotion. The ship sailed through Enshu Nada and left behind Kobe and Mogi. People came out onto the deck to say farewell to the last view of Hondo (Japan mainland). I felt my attachment to the mountain landscapes.

When we were passing through Enshu Nada and the "Interior Japanese Sea" I experienced some dizziness, but when we came to one of the biggest seas of Japan, "Genkai Nada", the rocking of the ship got worse each moment, and my headache became unbearable. I could not eat and my stomach threw up some yellow liquid. When one suffers, one turns to the Gods so I did likewise and prayed to Fudo Sama and Kimpira Sama. The thought of the long journey before me made me feel helpless. I passed through the terrible Genkai Nada in such condition but gradually I became accustomed to the sea and went out to the deck and became friendly with the great waves of the vast blue sea.

Arrival in China and the moon of the Sixth Day of "Inreki"
(Chinese calendar?) In Shanghai I explored every corner of the city. It was the sixth day of Inreki and the crescent moon. The moon shed fierce blue light on the earth as though it was urging us to commence the night voyage. Suddenly, I thought of my native land. The same moon must be shedding its light there and my parents may be watching it. Thousands of thoughts rushed to my mind and sadness filled my heart. When I lay down to sleep, the moon pierced itself through the window and the beams came to my pillow accompanying me to dreamland. The ship was leaving the port.

Hong Kong. We were one thousand miles from Japan and we were approaching Hong Kong. The shadowy islands inhabited by people and the projected piece of land of the great Chinese continent came into view. We passed one, two, three light houses and sailed into the straits of Hong Kong. On the right side, we saw the "Kuru Island of Nine Dragons" and on the left the port of Hong Kong. The landscape from the ship was very different from the delicate and elegant sceneries of Japan. It was that of vastness and immensity. In Hong Kong what impressed this "little frog in the well" most was the cable car that took people up to the summit of the mountain within ten minutes. The view from the mountain top was picturesque. The bay, the sails of the boats, the thousands of houses and the green trees were just like a Chinese painting. On the summit

there were two or three foreign style buildings and an army camp. At the station, the famous Chinese basket carriages were offering rides. Only a dime will take you in and out of the green forests. People who are bored with modern trains and electric cars can go back fifty years and the taste of these "vehicles".

The departure from Hong Kong and the Full Moon on the Sea.

The mountains and the sea seemed to respond to the whistle of the ship asking it to commence the voyage. For awhile we could catch dim glimpses of the Chinese mainland; otherwise it was just vast limitless blue sea. From time to time some Chinese sea gulls would come to rest on the masts. The piercing moonlight of the 13th day of Inreki lightened the sky and the calm sea when the sunset closed in on the four sides (?). The waves were calm and the blue ocean became walls of jewels. The golden waves of thousand miles and the full moon pressed my heart to emit the following poem on the edge of the page of my diary.

POEM

The flowers of Spring, the winds of Summer, the
moon of Autumn and the snow of Winter,
They all have their particular pathos and art,
But the moon stirs our memory the most.
That is why in my country, special feelings about
the moon were sung,
Be it by the courtesans, be it by the literaries,
be it by the wood cutters or the humbled maidens,
Each in their corresponding status of life enjoyed
the elegance and grace of its beauty.

This is a contrast to the foreigners (Europeans and Americans or Westerners) who pride themselves in material things. This thought gives me confidence and joy.

Singapore. After a few days we arrived in Singapore, a distance of 3,230 miles from Yokohama, at the end of the month

of Kisaragi (Feb.). It was the time of the budding of flowers of early springtime. However, as it was just below the equator, we sweated day and night at 105 degrees. The sultriness was incomparable to that of Japan. My hands became weary of continuously wiping away the sweat. It dampened my spirit to go on a tour of the city. It was just about enough to endure the extreme heat. Most of the passengers came out to pass the night on the decks and the heat increased as we advanced on our voyage.

Ceylon. We arrived at the capitol of Columbia, the sacred grounds of "Shaku-zon" (some Buddhist saint). As I was informed the surface of the sea was quietness itself but the heat was even more severe. Whether awake or in bed the sweat ran down our bodies like a waterfall. We got out to the decks in search of breeze but it was dead and the moisture that enwrapped us made us feel as though we were in a steam bath. The smoke that was coming out of the ship was like a straight pole. It was as though our brains were being wrung under the direct exposure to the heat.

The port was surrounded by mountains on three sides and the landscape was beautiful. The highway along the sea coast was lined with high buildings of three to five floors. It is said that the breakwater stretching out into the sea like prison walls was a unique structure in the Orient.

Customs of the Indians. The following are just my first impressions. The natives of Singapore wore red cloth around their hip and white cloth draped from the shoulders to the sides. Their iron-colored breasts were exposed and some were even naked. At "Ohan" I saw some black prostitutes and their eyes glared from their coal black faces. They wore nose rings and their teeth were exceedingly white which flashed out from their thick lips. Altogether their appearance was frightening as though they were man-eating demons. The natives of Columbo had only wrappings around their hips showing their hairy breast which made me wonder whether they were actually children of human beings. I was made to wonder at the playfulness of the Creator. The children came

out in canoes and surrounded the ship. They emitted strange sounds urging the passengers to throw them coins. They were yelling that they would catch the coins before they sank to the bottom of the sea. The passengers emptied their pocket books to witness the stunt. The water-imp-like children dived into the depths of the water and skillfully grasped the coins. Their dexterity at it was amazing.

All the natives use their fingers to eat, run barefooted on the burning surface of the earth and could bear the heat of more than 100 degrees unaffected. It is incredible that they could do so. It is no wonder that the white people consider them animal-like. All the vulgar manual labors are done by the natives. I cannot but feel compassion for them. This is the condition of the people who are conquered by another.

Aden and the Red Sea. After leaving Columbo we arrived in Aden. It was strange to see no green foliage in sight. I feared that the heat would be severe but to my surprise it was not as I expected it to be. When I landed it was even cooler than inside the ship. The features of the natives were so frightening that I could not but wonder whether they were indeed humans. After Aden, as we entered the Red Sea, the wind and the waves became stronger. The cool air assailed me so I got up at midnight to shut the cabin window and change my nightwear. The weather changed completely. The wind became stronger and the ship began to rock. I took out my charm and I prayed to Fudo Sama and Teishjaaku Sama thinking that we were now in for a storm and a difficult voyage. Perhaps the modern people will think me ignorant for such behavior but it is only human to rely on an object that my dear mother had given me as a token of her watchfulness over me. Please do not think it meaningless. On the right side of the Red Sea you see the great Arabian desert and on the left the steep precipices of the African mountain range. There was nothing that one can call a scenic beauty, only red rocks and barren land. From time to time, you hear the cries of the sea gull that break the total silence and loneliness.

The boat finally entered the gulf of Suez. The ship did not permit the passengers to land for some reason so I could only scan the town through my binocular.

Soon we were entering the Suez Canal. Fifty days had already gone by since leaving my homeland. I felt far away from everything I once knew since I did not have friends to converse with. However, once the ship entered the canal I began to feel as though I was sailing through "Seto Naikai" as the scenes changed with the progress of the ship. I was again beginning to enjoy my trip. What was most impressionable was the desert moon. It was golden with a slight scarlet tinge. As the moon with a diameter of about six to seven "shaku" (Japanese measurement) rose higher and higher the desert plain turned purplish. A caravan of natives on camel back was riding along the canal but it seemed as if it were chasing after the moon (?) (in search of clouds). The landscape was lonely and harsh; however I felt the blessing of heaven pouring down on the native travelers. There is no sight of human habitation for thousands of miles. The feeling that you are a traveler is ever deepening and the moon in the cloudless heaven leads you to a thousand thoughts but none so strong as those of your homeland.

Egypt and my countrymen. The trip through the canal is just like a trip up the river. We arrived in Egypt with ease. The city is called Port Said. The statue of the famous Resepp (?) (the constructor of the canal) on the very point of the docks seems to smile in welcome to the travellers. His contribution is not only to the commercial world but it brought the Western civilization 20 years nearer to Japan for which I could not help but feel grateful to the benefactor.

When I was touring the city I came across a very big store displaying Japanese articles. My curiosity overcame me and without hesitance I entered the store and encountering three men compatriots I immediately indulged in conversation with them. I had forgotten that I was a woman and was talking to strangers. This could only happen during a long travel.

When the ship was about to raise the anchor a beautiful woman approached the ship in a boat. The woman had a bow-like instrument (violin). The melody that she played was sentimental and nostalgic. The beauty of the player added to the music a sadder strain. The passengers all competed to throw her coins which she caught in her umbrella.

The Mediterranean Sea and Italy. The ship reluctantly leaving the beautiful musician behind entered the Mediterranean Sea. The calm water surface now changed its expression to the anger of the god of wind and the thermometer went down to 65 degrees. The passengers all changed their summer clothing to winter ones. We arrived in Naples of Italy at the end of March. I cannot adequately describe with my literary incapacity not only the historical places but much less the beauty of the southern provinces of this great southern empire of Europe. The mountains of Naples are picturesque and the Volcano Stromboli is incomparable. At noon-time one can barely see the dim smoke but at night it throws out flames as though it was burning the skies. There is no other word to describe it fully as the word "magnificent".

Leaving Italy behind, we entered the Bay of Biscay. The coldness and the wind became harsher and stronger. All the utensils on the table rolled off and eight or nine passengers became seasick. In three days we entered Le Havre, port of France. I was overjoyed to take my first step on the European soil. Though there were two inches of snow on the ground I did not mind it. I was spirited and apprehensive at the same time, but the feeling of joy was certainly there.

Japanese woman as a show-piece. I went around the city as soon as the ship docked. I had been wearing my kimono since I left Japan. People had advised me to wear Western clothes but as I was very short and unshapely and not accustomed to Western clothes I decided to stick to my Japanese clothes so as not to make myself a laughing stock. I wanted to present myself decently before foreigners so I did my best to prepare myself apparel-wise and brought along changes for the four seasons. However, when I

landed the curious townspeople, the old and the young both men and women, even the driver of house carriages stopped whipping to gaze at me. The children like ants swarming to a speck of some sweet gathered around me and held on to my sleeves. I could not go forward or backwards. Finally one of my passenger friends had to rescue me. I knew they meant well and were attracted by the beauty of the Japanese kimono but my face was burning red and I experienced the nuisance of being an exhibition object.

Life on the ship. I decided to leave the ship the next day and also most of the passengers were busy preparing to land. It was the 70th day since leaving Yokohama. I offered my many thank-yous to the ship. It was the beginning of the month of Uzuki (April?) when the hundred species of flowers were blossoming. I landed with my heart and spirit enthusiastic.

I wish to give some of my observations I made during the three months of life on board a ship. In the beginning, because of sea sickness and headaches, I felt loneliness but as I became accustomed to it, I came to enjoy the life. Unlike the unchanging life circumstances on land, wherever I go I encountered something absolutely new and different. Far from the turmoil of the world and with my spirit purified and strengthened I experienced a kind of pleasant feeling you do not know on land. It may be plain interference to give such advice but I recommend to the young people in Japan that instead of spending their summer vacation in waste around Oiso, Hakone and Atami they go to Taiwan or Hong Kong and experience the life on the ocean so full of excitement and profitable experiences. Furthermore, the modern ships are equipped with every facility possible to interest the passengers and you will be better entertained than on the land. When you stand on the deck to watch the dawn, you will cleanse yourself in the fresh pure air of the clear atmosphere. As you command at a glance the thousands of miles of the universe and enwrap your spirit with it, you will feel as though you have possessed the whole creation. (Refers to some famous Chinese classic, I think.) I therefore admonish to you all my dear sisters and brothers to experience traveling across some wide open sea.

Germany and an unexpected happening. After landing at Le Havre, France, I spent a few days sight seeing port-city and boarded another ship en route for Germany. We arrived at Hamburg, Germany and stayed in the city for about three days. I went to Sakus (?) a very quiet inn in a country place not far from the port. I rested here to recover some of my strength lost from the long trip. I went to visit the capitol, Berlin. It was the beginning of May. It was an ideal springtime neither cold nor hot. The flowers were competing in emitting hundred different fragrance everywhere. I spent my days in the hills or by the rivers of the countryside and enjoyed myself to my heart's content. Those days were some of my happiest and to this day I cherish the memory of everything there, especially of the kind and gracious German people and their manners in welcoming me wherever I went.

Only, there was just one disturbing event. When I was returning from a theatre one day, many people came to me asking me to shake hands with them. I gladly did so as I knew they were trying to show their respect to me. However, a German soldier appeared and tried to kiss me roughly. I was overcome by anger and slapped his cheek. It was incredible that a soldier of such a civilized empire as Germany to act so brazenly. I cannot conceive of a Japanese soldier, even if he were drunk, engaging in such a manner to a foreign woman. This incident made me think. I am quite sure if a Japanese soldier acted even slightly disrespectfully towards a foreign woman, he would not be left alone. The handling of such a matter would be transferred from the local consul to the embassy and from there to the Foreign Ministry. I also considered making a complaint but having nobody to consult with, I gave up. If I had had a male companion I am sure he would have punished the soldier. A woman traveling alone in a strange country is in a helpless situation.

I remained in Germany for three months. I was reluctant to leave this rich green land and cool wind but at the end of Minazuki (June) I came out of Hamburg once again and took a ship bound for the United States. We passed through the rough waves of the English Channel with ease and sailed out into the Atlantic Ocean.

I will now write something of the passenger boat, the Imperial, that sails between Germany and the United States. The ship is new and all the installments in it makes it look just like a grandiose palace of some Emperor. It has a playground, a dancing hall and a music hall in two different locales. It has an elevator -- in fact it lacks nothing. The musicians play tunes from every country and the beautiful harmony they make seems as though it would seduce the sea gods to empty their courts to come to our banquets. The dinner table was decorated beautifully and was plentiful and fitting even for courtly people. The ladies and gentlemen in their gorgeous attire seem as though they had descended from heaven. The music purified the ears and the hearts. The waiters wore funny clothes to amuse the passengers. It is really impossible for me to describe adequately the scenes. Everything seemed like a dream to me who is just "a frog from the bottom of the well".

New York and crossing the continent. The crossing of the Atlantic was filled with new and curious happenings and before I realized it I had arrived in New York. After sight-seeing around the city for a week, I went to Mayhill(?) a town in Ohio. It was between the middle of Fumizuki (July) and the middle of Hazuki (August). The thermometer was almost 80 to 90 degrees every day just like the midsummer of Japan. I went around with a light heart as though I was on a vacation and directed myself wherever I pleased to go -- to the parks, to the lakes. I went to Washington and its neighboring cities. I then took a train from Chicago and in five days I arrived in Oakland, California. The trips in Japan are not lacking in interest but I never enjoyed a trip as much as that of crossing the great American continent. You come across varied landscapes: the great plains, the enormous mountain ranges, etc. I only wished I had the literary talent to describe the godly beauty of nature: the waterfalls between the clouds(?), the deep canyons, the rocky mountain ranges. The thought that after 300 days of traveling I was to meet my youngest brother also thrilled me. I felt that the world is wide, the nations are many and that there are no devils; but in spite of all there is nothing like your native country: not only your parents, brothers and sisters,

relatives and friends, but the mountains, the rivers, the shrines and the pagodas -- all these are filled with memories and they become deeply engraved in your mind when you travel alone.

I arrived safely at the station on 16th Street. When we met, my brother and I, we were overcome with emotion, tears ran down our cheeks, and wordless, we stood looking at each other for awhile hands grasped.

There are many Japanese living in the area of the Golden Gate Bay on the Pacific Ocean. The Japanese stores, the restaurants, the inns, the bath houses, the barber shops are like those you find in Japan. After the great earthquake the upper class moved their residences to the hillside. San Francisco began to flourish and even the lower middle class people could afford to live in the area. Thousands of new homes were being built everywhere.

I rested awhile and later visited Los Angeles and other cities and finally entered a white family for my learning process.

The date I arrived in the United States was Meiji 39 (roughly between 1907 and 1910) and already five years have passed since then. I have made considerable effort to learn the ways of American family life and I think I have now accumulated enough material to write something about it.

NOTE: Sister Magdalena's translation did not include Chapter II.

Fortunately, Chapter II has been translated for us by Suzuko Morimoto and her daughter Mizuko, for which we are deeply grateful. We especially appreciate Mizuko's fitting this arduous task into her full job/family schedule.

The Ikeda Sisters

Chapter II

An American Household

In America, shops and stores are separate from family residences, unlike in Japan, where families often live behind their stores. Land is expensive and space is not wasted.

On the average, the residential lot is about 25 to 30 feet by 125 to 150 feet. The houses are built very close together with only five to ten feet, or sometimes only three feet between homes. In Japan, there are gardens and fences that give more privacy to each home. However, in more affluent homes in America, people have gardens and fences. There are also small parks that are well planned and well maintained. "Ogasokade ikameshii" homes in Japan are very stately, whereas in America they are hastily built with small and narrow entrances.

Inside the home there are beautiful blossoms in vases that adorn the interior. Paintings and other decorative things are more or less permanent fixtures. Unlike in Japan where depending on the season and on visitors, the decor is changed. I miss the changes in Japan. Also in Japan, photographs and artifacts of generations past are displayed and shown reverence. These practices are not found in American homes. It is a new country and valuables are often stored in safety boxes.

The following is a list of rooms in order of importance: guest room, family room, reading room, bedroom, dining room, kitchen, bathroom, indoor garden and smoking room. Even in poorer homes, there are parlors, bedrooms, dining rooms, kitchen and bathrooms. In Japan, rooms are not so designated.

The guest room is situated toward the front of the house. Formal dining room is beautifully decorated. The dining room is next to the kitchen, the bedrooms are close to the bathrooms. The arrangement of the rooms is convenient. The sun comes into the reading room, bedrooms and family room. Smoking and indoor gardens also get a lot of sun. They are situated close to the backyard.

Smoke permeates throughout the house and it can be a problem.

In some homes there are bare wooden floors with beautiful rugs. Cleaning even under these rugs promotes good health. There are central heating and cooling for the comfort of the residents. There is a fireplace in each home, regardless of wealth. It is a source of heat during the cold seasons.

In Japan, there are more people who live in rental units. In less dignified and wealthy families, the second child and successive siblings go off to establish their own lives, leaving the eldest son to inherit the family home. In America, approximately eight to nine people out of ten rent in large cities. The rentals go from \$20.00 to \$70.00 to \$80.00 in lower rental units; \$35.00 to \$80.00 or more in the middle range and \$70.00 to \$150.00 in the high rental units. If one plans to live and settle down, it is more beneficial to own rather than to rent. Customarily, there are no children in hotels. Hotels provide meals, laundry and other services for the residents.

One person in a mansion, a couple in a hotel room still does not constitute a "home sweet home". A family with children regardless of economic status qualify more as living in a "home sweet home".

In America, there are thousands of ways to construct a house. There are many styles such as Italian, French, German and many others to choose from. Houses are about seven to eight to ten feet high. In the past they were about twelve feet tall on the average. Houses are built with earthquake considerations. Air conditioning and heating needs are also attended to. They are sometimes built three stories tall. In this case, the third floor usually accommodates children's playroom and servants' quarters. The second floor has bedrooms and bathrooms. The first floor houses the kitchen, the utility room and the guest room and the dining area. Every two years, the rooms are painted to give new appearance.

Unlike in Japan where "tatami" measurements determine the size of the room, American rooms come in all sizes and shapes. Some rooms are even circular and hexagonal. Bay windows are installed for enjoying the view. The glass is specially fitted for these windows. Even the paint colors are varied. The paint colors are chosen to be coordinated with the furniture and the carpets and rugs. The rooms are artistically decorated with beautiful objects and

landscape paintings.

There are heaters in all households regardless of income. It takes about two hours for all the rooms to be warmed or cooled. Hot water tanks are extremely convenient. The small pilot light keeps a tank of hot water available with a turn of a faucet. So at any time, one can shower, do laundry, or do the dishes. In the past and in poorer homes, hot water is made by boiling water over the stove. When the tank is full of hot water, the pilot light turns down automatically.

The bedroom provides the most private area in the house. The most important pieces of furniture are the bed, dresser, vanity or bureau with perfumes and colognes and sometimes photos of family and relatives. There are also nude paintings hung on the wall.

The bed consists of the following: metal bed frame, spring box with metal springs, mattress about seven inches high, and a thin pad. There are beds that combine the box and the mattress. To make the bed, first a sheet is placed over the mattress and the other sheet is placed before the blankets. Bed cover or quilt is placed next, then a lace spread with trim. Pillow cases and lace trim finish the bed accessories. When all these parts are well coordinated, one can have a very restful and comfortable sleep. Well made spring has fifty pounds of fur and feather and cotton. It is like having two layers of floss silk quilt comforters. When one places his head on it, it is buried in the soft silky down.

For a double bed, a bed frame costs from \$60.00 to \$100.00. Spring box runs from \$40.00 to \$60.00. The more expensive ones have more metal springs. Mattresses can cost from \$30.00 to \$90.00 depending on the stuffing. Some have animal fur or feathers that make beds soft and comfortable, almost like "floating on air". The combined spring box and mattress cost from \$70.00 to \$125.00. Blankets range from \$15.00 to \$20.00 and down covers cost \$10.00 to \$30.00. Bed covers go from \$2.00 to \$30.00 and lace spreads range from \$30.00 to \$50.00. Down pillows cost \$2.00 to \$5.00. These prices can go up according to the material and quality of the ware. Middle class bedding may cost up to and over \$200.00. The upper class may exceed \$500.00.

Japanese pillows are square shaped and they are hard. Japanese

hair styles sometimes take hours to fix. They are careful to keep their hairdos in place during the night. In America they sleep on rectangular pillows that are filled with downy feathers that bury one's head in them. When a young lady goes to sleep, she wears a single white nightgown and lets her hair down straight. American hair styles are more casual and convenient. During the day, hairdos are simple for going out. Beauticians charge \$1.00 for each hour for cutting, curling and shampooing.

Bathtub and Toilet. Bathtubs are long with the edge of the tub rounded. Bathroom is next to the bedroom. It has a toilet and sink. The tub is well made and lined with white enamel. One can sleep in a tub. One can turn the hot water faucet to fill the tub or adjust the temperature of the water to suit the bather. Toilet is made likewise with white enamel. The toilet does not smell. To flush the toilet one simply pulls a lever and the dirty water goes to the sewer pipe. Unlike in Japan, bathroom is very clean and does not smell. Japanese bathroom is embarrassing compared with American standards. Health is jeopardized because of unsanitary conditions in Japanese bathrooms. Improvements are needed soon. American sewer system is well developed. Japan needs to develop her sewer system. An unknowing Japanese has been known to use the toilet to wash his face and rinse his mouth because the toilet bowl is so clean and wholesome in appearance.

Americans generally do not bathe. Japanese sponge bathe every morning. Also when the Japanese sweat, they change underwear and they bathe nightly. But they do not change their underwear daily. Americans change their underwear more often but they do not bathe as often. There is a saying in America that if one takes too many baths, one will get small wrinkles. In Japan I have not seen too many wrinkled old people as I have in America. Perhaps it's the American diet. Women are concerned about things that contribute to aging. No one likes to look old.

Dressing and Potty Pots. American women do not appear in public when wearing their pajamas. Personal outfits are not worn in public. Unlike the Japanese, Americans do not wash clothes or

clean themselves in public places. American women also take care of their personal needs in private. There are potty pots in their bedrooms to accommodate their personal toiletry needs. Sometimes there would be only one toilet in an apartment building. Japanese people will appear in public in their underwear to take care of their personal business.

Bath Towels. When I was young, I dried myself with a bath towel after bathing. Some Japanese people used bath towels as scarfs because they like the American made towels. The Americans use the Japanese towels as table cloths and even curtains. I am amused at these differences.

Dining. Dining room has a large table in the center of the room with cabinets with plates and silverware. Lacquered chinaware are decorations instead of eating utensils. On the table are beautiful lacy tablecloth with seasonal floral arrangements in the center.

Breakfast. For breakfast Americans eat mush, coffee, black tea, toast, biscuit, eggs or omelette, cookie, ham, bacon, spring chicken or mutton if needed.

Lunch. Americans eat meat, fruits and vegetables. It is usually an informal meal. Oftentimes leftovers are eaten.

Dinner. Dinner is the best prepared meal of the day. First, soup is served, then fish, chicken and/or beef with three or four different kinds of vegetable dishes, salad, then dessert, cookies and coffee. Alcohol is also served. In poorer families, there is usually only one type of meat at dinner.

For dinner everyone in the family eats together and talk of the day's events. It is the best time and the most important time for the family. Even children of seven or eight years are expected to wash and comb their hair and to wear their good clothes to dinner. The lady of the house is expected to dress for the affair. The meat is carved by the man of the house and the dessert is served by the woman.

In Japan people are expected to eat quietly. They are not to make noise with utensils. The two cultures are direct opposite of one another in this area. When I was young I was scolded for talking at mealtimes. In American families bad things about other people are not talked about; mostly about books, news, current events that make for good conversation. It is usually an hour or two hour meal. Breakfast and lunch are light meals and there are no snacks. It is believed that if one eats too much, one's brain can't work, so they eat light meals during the day. On the other hand, the poorer people who work with their hands or do physical labor need more nourishment. There is a set time for each meal and the day is structured. Japanese people can learn from the strict observance of eating schedules. There is a saying in America that "time is money".

Cleaning inside the House. There is a mat for cleaning the soles of the shoes before going inside the house, but the mat does not entirely clean them. In homes where there are small children, people need to be more careful. Floors and rugs are cleaned after each meal. Once a week each room is thoroughly cleaned. The carpets are vacuumed once or twice a day. There are people who vacuum with a large and more powerful cleaner. They go to different houses on their horse drawn carriages.

In Japan the house is not cleaned as often. It is perhaps because the rooms have "tatamis" and shoes are taken off before entering the house; whereas in American homes people walk inside the house with their shoes. American homes seem to show more dirt.

Laundry and Ironing. Every Sunday morning, underwear, pillow cases and sheets are changed. Monday is the day to wash. People hope for "sunny Mondays" so that clothes can be hung out to dry. There are those who send all their dirty laundry to be cleaned. There are also those who come to the house to do the laundry. The laundry is done once or twice a week, according to the need.

Americans change their underwear once or twice a week. In wealthier homes there is a designated laundry room. There are wringing machines. To wash the whites, soap, soda and lime are

added to the water and it is boiled to whiten. After they are hung out to dry, then when they are dried, they are ironed one by one until they are like new and everything feels fresh.

Japanese people should learn from the Americans in the way they clean and sanitize their clothes. They get rid of germs by using cleaning agents, boiling water and ironing. Laundry business is essential. There are many Japanese people who work in the laundry profession. There are many who made money in the laundry business because they are careful and neat. Their success made some Americans angry and thus stirred anti-Japanese sentiment. In Japan people who launder other people's clothes are frowned upon. The work is considered undesirable and low class.

People in the laundry business have horse drawn carriages to pick up dirty laundry from their customers. When the laundry is done they are brought back home. When whites are washed too often with lime, clothes are ruined. There are those who advise washing their fine whites at home.

Housemaid. Middle to upper class Americans employ housemaids for cooking and running errands. For a large family or people with large homes there are people who have designated jobs, such as cooks, gardeners, nannies, chauffeurs and others. There are families where there are more employees than family members. Even though all Americans are supposed to be equal, those with money live a more privileged life. They can do a lot with money. Matters of money are utmost. Since childhood the young is taught by example, the life of the rich and privileged.

Monthly Salaries. The following are the different kinds of household workers and their monthly salaries:

Housekeeper	\$75.00 to \$100.00
Cook	\$45.00 to \$60.00
Butler	\$35.00 to \$50.00
Waiter/Waitress	\$25.00 to \$35.00
Valet	\$40.00 to \$50.00
Lady's maid	\$20.00 to \$30.00
Janitor	\$25.00 to \$45.00
Coachman	\$45.00 to \$60.00

Chauffeur	\$60.00 to \$70.00
Laundress	\$40.00 to \$50.00
Gardener	\$40.00 to \$60.00
Stable man	\$45.00 to \$60.00
Nurse	\$20.00 to \$25.00

Valets usually make more money compared to other workers because they accompany their mistresses on shopping errands and wait on them and carry their purchases. Also when their masters go traveling they must be adequately dressed and they need clothes allowance. However, when they are traveling the master pays for all of their expenses.

If any employee lives at the residence, meals and their other living expenses are paid for by the employer. This monthly amount can range from \$200.00 to \$250.00.

Household Budgets. Lower income families generally do not have outside help. Middle to upper income families have set amount of expenses on a monthly basis. The master of the house usually gives his wife the funds to pay for different services and expenses. At the beginning of each month, salaries and other determined amounts are paid. Sometimes the mistress of the house keeps extra money for her own use. The funds are for clothing, entertainment or for donations or other fancies. Well-to-do families do not have to budget strictly. There is room for extravagances; however, they do not waste. In this way the American and Japanese households are similar.

In America people are assertive about how much money they pay and how much they should receive. People are exact about their exchanges. Both adults and children are alike in this area. Is this a good thing? In Japan matters of money or about other matters people would rather "suffer" or be shortchanged rather than bring to attention or even disagree about differences. I feel that for the sake of smooth and pleasant social interaction it is better to ignore errors than to embarrass others by pointing them out.

Private Ownership. In America the husband's possessions and worth is separate from that of his wife. There are a few women who

are wealthier than their husbands. In Japan the family is a unit. There are no separate assets.

In America when relatives come to stay, they pay rent, food, utilities and other expenses after a certain time. In Japan relatives stay for free as long as it is necessary. I feel a bit uncomfortable about such an American custom.

Income and Inheritance. Whatever one earns in America one keeps and uses according to his/her own discretion. When a person dies, the assets are distributed according to the will. If there is no will, a meeting is set to divide the assets fairly. If a husband dies then the surviving wife inherits. The children all share equally when both parents die. Married children also inherit equally with their siblings. Sometimes insurance money is given to the designated surviving relative and one can become very wealthy this way.

In Japan a girl is given a dowry at the time of her marriage. When she marries she leaves her birth family and joins her husband's family. In case of divorce she cannot take back what she brought into the marriage. American inheritance system seems better to me.

Household Economy. Middle income homes generally spend \$200.00 or more on household expenses for one month. For lower income families the following amounts are spent for two people per month: rent--\$20.00; food--\$30.00; gas--\$3.00; water--\$1.50; laundry--\$3.00; miscellaneous--\$7.50; special occasions such as birthdays, personal allowances--\$10.00. The amounts total \$75.00. Clothes and accessories cost an additional \$25.00 per month.

Professional white collar jobs pay approximately \$75.00 to \$150.00 per month. These workers include bank tellers, employees in business and others. Blue collar workers such as construction and road workers usually make \$2.00 to \$3.00 per day. It is very difficult to earn a living. If the wife has good economic sense, a household can cut corners and save up to \$3.00 to \$5.00 per month. Emergencies such as births and injuries must be anticipated. It is extremely difficult to save for these unexpected emergencies.

Apartments are becoming more popular in America. However, the

apartments are small and many units are housed in one large apartment building. Because of the small space, kitchen and dining room are combined; sitting room and living room are also together. The apartments are nice and clean. Some landlords pay the utilities and the tenants pay only rent while others pay their own utility costs. Two room apartment rents for about \$15.00 to \$20.00 per month.

There are other things that I would like to write about, but this is getting too long. Also I feel that it is not interesting nor necessary for Japanese women to read about these matters. If the life of an American family is understood then my words are adequate. I trust in the intelligence of the readers.

Chapter III

Child Education in Family Life

Family Discipline and its influence. I think that family discipline has the most direct influence on children's education. There is considerable difference whether a child is brought up in a well disciplined family life or not. It is a more efficacious way of educating children to discipline them by living examples than by verbal directions. If the family life itself is disorganized it is extremely difficult for a child to be otherwise. For instance, if the parents themselves use vulgar language it is impossible that the child know polite terms. The children are easily influenced by the words and actions of their elders, whether parents, relatives or anyone who comes in contact with them. The Western family is well disciplined which means the children are taught by examples. The children are gradually disciplined in their well-regulated daily life such as in the routine of getting up in the morning or going to bed at night; how to bathe themselves, brush their teeth, comb their hair; brush their shoes, dust their clothes and put their belongings back in their place. All these chores become habitual to them.

Family Life of the Japanese in the United States. It may be side-tracking but as many sisters are coming into the States with each arrival of a ship from Japan I would like to say something regarding the family life they are establishing here. I am no one to be commenting on anyone's quality of life but I regret to say that their family life is by no means perfect. The children learn the proper way of behaving at the Japanese school but I fear what is learned there is destroyed at home. I know it is due partially to the financial status of the Japanese families here and certain conditions are inevitable but parents can put more effort into avoiding undesirable influences on their children's education. Also adults who have contact with families should be careful of what they say and do before children. I have reasons to say this. On one occasion I heard an eight-year old girl using expressions of an adult of thirty years and a little boy of six singing

"the price of rice is six sen." I could hardly believe my ears. There is no doubt that the children picked all this up from the adults surrounding them.

Family education and toys. The western toys are designed to stimulate children's thinking power. It seems in Japan, too, the same attempt is made but there is room yet for another great effort in this aspect. The children here have a surprising amount of knowledge of things before school age due to the kind of toys they are provided to play with. The toys are cleverly designed for educational purposes. Not only are they of good quality but they are life-like and sturdy. They are not as breakable as Japanese toys. I do hope that the Japanese toy industry will endeavor to improve in this aspect.

"Unaffected" way of rearing infant-children. The parents do communicate with their children with "eye messages" but they do not glare at them or raise their voice to scold them like the parents in our country do. Everything is dealt more on a natural basis, that is, whether in play or in discipline it is not done so much against their natural tendencies. When the children are little older and begin to use their intelligence which is manifested in their handling of toys, discipline is begun, first by making them keep regular hours of bedtime whether they like it or not. The western mothers never sleep with their children. This is perhaps because they do not breast feed them but it is also for the sake of discipline. At present the infant mortality is high. The government attributes this to bad quality of "cow milk" and has made stringent regulations. The mothers have taken again to breast feed their babies as much as possible but still they continue to sleep separately which is good for both.

In Japan it is almost a set rule that fathers are personages of fear while that of mothers is all intimacy, but in the western world it is just the opposite. The mothers have the whole responsibility of family education and it is they who punish as well as award their children as occasion necessitates and for this reason they are both feared and loved at the same time. The fathers are

absent from home after breakfast and have little contact with children during the day so when they do they are very gentle and loving for which reason children do not associate fear with father image. When the children are mischievous all you have to do is to tell them that it will be informed to their mother and they will immediately stop whatever they are doing.

"Liberalism" towards children. In our country we are very strict about proper manners and usages of words (the latter could be because of differences of language) but here they are not so particular in regards to these aspects. The children of upper class families run about outdoors with some food in their hands. The children are not tied down to their homework but are free to go and play in the neighborhood after school. Their only obligation is daily school attendance. I think this is a consideration in view of avoiding unnecessary straining of their brains as they are not fully developed yet.

Children's tasks in family life. The children are expected to do certain tasks at home to develop their sense of responsibility and duty and also to develop the recommendable trait of the people here--their sense of independence. The tasks consist of such simple chores like sweeping the steps or the sidewalks, the watering of garden plants and feeding the birds. They are trained to do these tasks at the regular time set by their mothers. As long as they do their duties at the regular time it is considered that the duty for the day is done.

The "sacredness" of work and remuneration. It is a credit to their national spirit of independence, freedom and equality that the children are taught in their early years the worth of money and the necessity of savings by their own mothers who not only train them to work but award them even monetarily for the accomplished work. In other words, the children are taught by experience that they cannot expect pay without work. It is not at all uncommon to see children of well-to-do families working in their neighbor's garden to earn some money.

The allowance of the students. Unlike the students of Japan who in extreme cases spend most of their summer vacations playing cards, many high school and college students here, depending on the family financial situation, utilize their vacations to earn at least part of their spending money with their own labor. Some college students work as salesmen while high school students become "shop-boys" or messengers and some even work as waiters in some marine hotel. The objective of working is, however, not only to earn pocket money but it also involves other invaluable goals such as gaining practical experiences of being employed so as later when they become employers they will better understand the employees' position. These experiences are worth much more than the knowledge you get from books, especially those that pertain to business administration and methods of salesmanship. I do urge my sisters in Japan to include such training in the education of their youth.

Chapter IV

Engagement and Marriage

In this country girls and boys associate with each other freely before marriage. Such a custom as separating boys and girls from seven years of age onwards does not exist. This freedom in associating with each other is the first step that leads to engagement which in turn is followed by marriage. When a woman a man seeks is not his former classmate or a neighborhood playmate he asks some acquaintance of the woman to introduce him to her. Sometimes it can happen that the two met each other during summer vacation or a trip. Once they begin social relationship they introduce each other to each other's family. It is the custom here that the man visits the woman's home and not vice versa. They gradually come to know each other by going to movies, theaters and excursions together. When their affection and trust in each other deepen the man proposes to the woman and they become engaged. As they have knowledge of each other before they are engaged their engagement almost always succeeds in marriage. As the parents and siblings do not interfere in such matters everything depends on the two whether they accept each other or not. The women of this society think it disgraceful to be interfered by their parents in such matters and if for some reason the parents do not agree with her choice she is not afraid to leave her parents and family. Feelings and customs in such matters differ enormously between people of my country and this country. It is unthinkable in our tradition for a girl to even attempt to marry without her parents' full consent. This is because in this culture marriage is thought to be nothing else but mutual commitment between a man and a woman who love each other.

In our country couples exist who have no affection for each other even after marriage and worse still even when they have children. They maintain outwardly marriage relationships just to meet some social requirement or for some other inevitable reason. I do not recognize this to be a true marriage as it only leads to unhappiness for both husband and wife. Here in the United States one is supposed to marry only when there is love, so once this essential element exists one is almost expected to get married even

against the wish of others. Whether my dear sisters in Japan should decide to proceed similarly in their choice of husband or whether they have sufficient courage to do so I dare not make any judgement here. I think it is a matter that should be studied with much precaution. A Western proverb says "If you do not marry for love you will look for love where there is no marriage." In other words if you do not marry for love you will fall into infidelity. The saying refers to the very nature of human sexuality.

Once decision is made to marry, relatives and friends are invited to a party where announcement of the engagement is made. Previous to this official announcement, it is the custom of upper class that the girl is escorted by her mother or a friend wherever she went with someone of the opposite sex. After the engagement the two are free to even travel alone. As sign of engagement the man gives the woman an engagement ring which she wears on her third finger.

Breaking of engagement. As engagement is consequence of mutual love it is not severed without some very serious reason such as change in affection. When the two decide to break the engagement the girl returns the ring to the man and the man ceases to visit her and will not acknowledge her presence when he chances to meet her on the streets. The concrete evidence of loss of affection on either side is when he or she is seen in intimate or frequent company of another person of his or her opposite sex.

Marriage ceremony and honeymoon. Marriage comes in most cases after six months to one year of engagement. Sometimes for some convenience of both the period is prolonged to two to three years. The marriage is performed in accordance with religious rituals by some minister with the parents, relatives and friends as witnesses. The minister first asks the two to hold hands, then he reads Bible passages and offers prayers. Then he proceeds to ask first the groom whether he promises to protect and love his wife whether in sickness, in poverty or in adversities of life. He asks the same of the bride, but he also asks of her whether she is ready to obey her husband in all circumstances. Once both answer in the affirma-

tive he gives the groom the marriage ring which is placed on the bride's third finger. In the marriage ritual, in spite that it is a society where women are exalted, it is indicated that the man is the provider while the woman's place is that of submission to her husband. Thus it can be said that the obedience of the wife to her husband is God's will.

After the marriage ceremony a grand dinner party is held and the event is given newspaper coverage. The newlyweds are now sent off to honeymoon by all the relatives and friends who throw rice at them. The shortest honeymoon lasts two weeks while a longer one can be from one to three months. Sometimes the couple decide to visit the famous spots of Europe or even the Orient in which case it will last more than a year. I never have been blessed with such experience but such experience must be the peak of joy and happiness of all one's lifetime. At return from the trip, the two host a party to welcome their parents, friends and relatives to their new home and thus become not only responsible householders but also full-fledged citizens of this country with their rights and duties.

I will give here an episode of how a man proposes to the woman. The woman somehow senses that the man is anxious for an opportunity to make his marriage proposal. The woman does her best to provide such opportunity to her suitor. Such conversation as follows induces such proposals.

Woman: Your home is so ideally constructed and orderly with attention to every detail. Do you yourself do all the planning? If I could only once in my life be lucky enough to live in a house like yours!

Man: Such appraisal embarrasses me. There is no order whatsoever. I must say everything is lacking from my household as it misses the one thing that is the most essential. My home is cold and dry. There is no such thing as good taste or warmth. I hope you understand what I am trying to say.

Woman: How can you miss anything when you live in such an incomparably beautiful home?

Man: As you know I have no wife which is to say there is no queen in the palace. Even if a dwelling is comparable to heaven itself, without a queen to rule it, it is not a home,

beauty is not beauty, pleasure is not pleasure. I pass my days in insecurity and discontent as though I were biting sand and eating dirt. If you have any compassion for me I do implore you to marry me. I beg of you to give me a favorable answer.

The above is, of course, a conversation between a lady and gentleman but it does take considerable effort to build up to the climax.

Marriages between Japanese men and white women. I may be side-tracking again but at times there occurs a marriage bond between a Japanese man and a white woman from a respectful family. In the United States interracial marriage is prohibited but I would like to take the matter up in terms of love between man and woman as this sentiment is not different whether you are an occidental or an oriental. Not only does the Californian law prohibit marriages between the whites and Japanese but the people consider the orientals an inferior race. In spite of all this a daughter from a respectable white family decides to marry a Japanese man without position or wealth. The woman will not listen to her parents' objections or to the criticisms of her society and will elope with her Japanese man to Nevada or Washington State where such marriage laws do not exist. At times there are cases that will go as far as Mexico to obtain the marriage license. Once the marriage is official neither the parents or the local laws cannot separate the two. In Japan as absolute obedience to their parents is expected of women in all matters they will never attempt to marry for love against their parents' wish. In the Western world the women readily renounce their parents, brothers, reputation and wealth to marry someone they love.

I implore my sisters in Japan to make a deep reflection of such form of "entrance" into marriage life. I wonder whether it can be integrated into our moral life.

Chapter V

Free Marriage and Divorce

Sacredness of free marriage. I interpret free marriage to be sacred when there is no other element in the affection between the two but mutual love. I mean by things other than mutual love such things as status, wealth, academic accomplishments and external appearance. If these things were the only consideration for choosing a particular partner, I think it would be a marriage to wealth, status and external appearance and not to a person. Such marriage could not be sacred but self-demeaning. If marriage is based on such qualifications real happiness could not exist for very long. It means that when such qualities are lost the bond between the couple will also be dissolved. For instance, if the husband fails in his business, bankrupts and goes into debts or the wife loses her nose in some accident, as the marriage was based on husband's wealth or the wife's physical beauty, dissatisfaction with each other results which leads in turn to the loss of affection as well. I remember a popular song which says "In the depths of the deepest mountain, there stands a cottage of bamboo columns and straw thatched roof". The song sings of the deepest love. Though it be so humble the affection between husband and wife should be so deep that nothing can alter it. I am theorizing too much but whether a marriage was freely chosen by the two or not the marriage tie should be strong in all adverse circumstances.

Affection should be built on something unchangeable. I know that affection does not arise just from nothing. Perhaps status, wealth and external appearance can cause such sentiments but these qualities are like clouds: they can vanish any moment, thus it is perilous undertaking to marry for such things. However if one bases his or her appreciation of the other on such lasting and moral qualities as wisdom, virtue and honesty (goodness) true happiness will ensue.

Life's perilous voyage. Life is filled with difficulties, with mountains and rivers to cross, wild animals and poisonous snakes to

encounter and this is even truer in the modern competitive world. Somebody who afforded all the luxuries of life can be devoid of everything overnight without wherewith to pay even for a day's lodging and food. In fact this is not a rare happening. However, even in such tragical situation true affection between the husband and wife remains not only unchanged but is deepened in understanding and compassion. This is the gift of sacred marriage. The popular song I quoted above refers to such enduring relationship between husband and wife.

The cause of divorce. The sacredness of marriage seems to exist only in ideal and not in reality in this society. I feel that in the United States free marriage consists in, once you are of age, freedom to marry anyone of your choice regardless of your parents' wish. If the marriage was truly considered sacred, divorce and separation would be something rare but the reality is that there are more marriages severed here than in Japan. I cannot conclude only from this fact that the rate of divorce is directly related to free choice in marriage but I think it is one of the causes.

The progress of civilization of the modern world has improved the material quality of human life but it has also made it more competitive. This competitive spirit has influence on all aspects of life, especially on marriage life. When marriage should be based solely on love it is many times founded primarily on husband's position; secondly on his appearance; and the most important element, the moral qualities are not even considered. Especially in the United States where gold and money is the measure of a person's worth this tendency is notorious. Thus in this society free marriage which essentially means bond of pure mutual love actually means espousing oneself to gold. It is now understandable why there are divorces and separations.

There is another cause of divorce, I think. As it is a society where woman is exalted and man humbled the willfulness and "self-centeredness" of the American woman is beyond the imagination of Japanese women. There are women who make their husbands work all day long while she only thinks of dressing herself fashionably and driving around doing very little housework. To top it all, if there

is something lacking they will threaten their husbands with divorce. In the beginning she may not mean it too seriously but when it is repeated constantly they begin to hurt each other's feelings and finally the situation leads to divorce or separation. Divorce is decided in the civil court. If it is the woman who is accusing the husband of some deficiency or infidelity the judge will order the husband to pay her alimony. When the husband is wealthy, the wife receives enormous compensation. There are consequently some women asking for divorce just to get alimony.

A Japanese woman will consider a divorce a lifetime disgrace but for some women of this society it does not seem to have any moral or "psychological" effect. They will go through it two or three times in lifetime. As the marriage was brought about by the two and nobody else was hardly involved, once the affection of one or the other changes or diminishes it is easily dissolved.

Free marriage is based on individualism. As you know that in Japan unless parents and the relatives approve of it there is no marriage even if the man and the woman love each other deeply. This may seem repressive to the independent Westerners; however in Japan the family interest comes before the individual's and furthermore this fidelity to the family is extended to one's country. If we transplant free marriage system which is rooted in individualism to our society, I think all kinds of problems will emerge. There is a Chinese saying that says "The southern orange (tachibana) when transplanted to the northern climate will turn into a Bengal quince (karatachi)." If we adopt the western way of marriage, distortion will be the result.

I hear that the youth and the women students of my country are heatedly discussing the sacredness of love and freedom of marriage, but I would say that until our social system itself is changed Western ways of relationship between man and woman cannot be fully adopted.

In a social system where the individual comes first, everything is weighed primarily with the view of the individual's good and interest but in a social system where the family is the base unit, the individual's happiness, desires and even love must be

gladly sacrificed. Parents interfere in the affairs of their children precisely because it is their primary responsibility to "oversee" their offsprings' welfare. I dare to say that, in general, the Japanese women are not prepared to choose the ideal person as their lifetime partner without the guidance of their parents. The Japanese women lack both experience and knowledge in this aspect and furthermore as they marry relatively young they need considerable advices from others more experienced.

Marriage should be only once in a lifetime and as it determines one's lifetime fate, I do not agree to the traditional custom of deciding one's partner after just one or two "omiai" ("meetings"). At least, it could not be the most cautious way. I also resent some third party pushing someone of his or her choice on someone else even against the will of the latter. I think time has come for the Japanese society to derive new marriage customs and laws integrating the best of both traditions.

Chapter VI

Suggestions for New Marriage Laws

I have once given a talk on "Over-estimation of oneself and human relationship." I think this subject will give some direction in choosing husbands and also can be some material for the drafting of new laws on marriages. I will give here just the summary of my talk.

Many pitfalls lie in our way to marriage life, but the gravest is over-estimation of the partner. Nations as well as people are inclined everywhere to exaggerate their own qualities to give a better impression of themselves. This is especially true in the relationship between man and woman before marriages. The man always shows himself to the woman he seeks as someone infinitely better than he actually is. He adorns himself with fictitious or exaggerated qualities and tries to convince the woman of his worth. In the worst of cases they even fake themselves.

In our traditional way of marriage procedure the woman cannot avoid being deceived by men. It is like on a fair day at Atago in Shiba I was fooled into buying a rootless plant; only deception in marriage brings lifetime consequences.

How then can we defend ourselves from men's deceptive description of themselves? The x-ray and the microscope are useless and the telescope cannot convey true image either. I believe only personal contact with the men is the answer. Thus, I made such suggestion in my talk I previously mentioned.

However, we ourselves must possess certain qualifications before we begin associating with the opposite sex. I recommend intelligence and discernment which enables us in the assessment of men and at the same time solid moral sense to avoid falling into pitfalls such relationships might lead us into. Without the two qualifications such association may not only be fruitful but even perilous. I see, in this regard, the need of the Japanese women in general to upgrade themselves. Here I allude only to relationship between engaged couples.

I also recommend one half to one year of association after "omiaï" ("meeting" or "introduction") under the supervision of

parents, brothers and relatives. During this period not only the two but also all concerned will get to know the future in-laws. This knowledge is incomparably more accurate than the one we can derive from one or two "omiais". Men cannot pretend all along and by the time of marriage the two will possess more or less accurate estimation of each other's qualities and also a possibility of mutual affection.

Decision for marriage after one glance at the adorned appearance of the partner in an "omiaai" planned by a go-between is extremely rash undertaking. The waiting period will enable us to discover whether the future partner has some contagious or chronic illness, whether he is dishonest, whether he lacks common sense or intelligence or whether he is immoral. In case of doubt of the character or any other aspect of the other party, we should investigate the matter through a third party. This should be mutual to the advantage of both parties. In summary, I recommend that the Japanese women rely on their parents as to how to "select" their husbands, but once "promise" is made, to have a period of association and decide after considerable precaution.

The following incidents of "picture brides" confirm the fact that men do deceive women. Women, Beware!

Picture Marriages. It is popular now for the Japanese men in the United States and the Japanese women in Japan to exchange photos and decide for marriages. This is even more inconceivable than once-or-twice-omiaai marriages. When decision for marriages requires all precaution it is evident that it is a most superficial way of getting into marriages and can bring about all kinds of "evil consequences". Actually with the increase of picture marriages, there is a noticeable increase of regretful marriages. It can be said that it is partly due to the inferior position of the Japanese men here, (?) but I want to alert my sisters in Japan to the dangers of marrying without further inquiry of their partners' qualities.

Out of ten, 7 or 8 will exaggerate or distort their actual status and wealth. This is human weakness and to some extent unavoidable except for people of exceptional "wisdom". There are

men who will take photos before a storefront totally unrelated to them and send it back indicating that they are the owners of the store in the photo. Those that pose as investors or co-managers are not rare. Unaware of such deception many women come courageously 4,000 miles only to meet disappointment, and disillusioned by the reality become despondent. I recommend all women who intend to respond to marriage proposals from overseas a more thorough inquiry of their partner's position and status here before they venture to come.

It is obvious that such inquiry is extremely difficult with 4,000 miles of distance between them. I suggest that the interested "forerunners" here, out of sense of justice and compassion for women, organize something like marriage counsel center at the Japanese Consul or the Japanese club and establish a branch in Japan proper to instruct the future brides there.

I do not agree to marrying for wealth or position, as I have said before, but the great distance between them makes it impossible to estimate the moral character or educational background of the partner, so inevitably material things become the standard of measurement of the partner's worth. That is why it is all the more important that men do not over-exaggerate or falsify their actual status.

I have not written the above for the sake of criticizing the Japanese men here and by no means am I saying that they are thoroughly dishonest people. In fact, I would inform you, my sisters, that you will find positive qualities in them you will not find in Japan.

Most Japanese men here decide to marry after five to six years of residence here and during this period they are influenced by the "culture of exalting women". They are gentle towards their wives and go out of their way to please them. In this respect they do not differ from the American men. You cannot begin to hope to find such kindness and gentleness among the men in Japan. If my sisters, instead of coming for perishable goods such as wealth and position but would come to commit yourselves wholeheartedly to your husbands and co-operate diligently and loyally for their future success I assure you you would have a very happy and pleasurable lifetime here.

Chapter VII

Husband and Wife Relationship

I have observed the relationship between husbands and wives with special interest. In general the relationship between couples in the western world is very intimate. The women are "exalted" here so there is a world of difference between the happiness in marriage life of that of the American women and that of the Japanese women. Furthermore, the married couple is the basic unit of this society and the two are supposedly united by intense affection. It is therefore to me incomprehensible why the obliged or coerced marriages in Japan turn out more successfully in the long run than those who were so freely and intimately united.

In my country the wife is ever attentive to her husband's biddings and serve him in constant fear of upsetting him. It is just the reverse here; the husband is the one who is always on the alert to please his wife. The kindness and delicateness of American husbands to their wives is undreamt of in Japan; neither such scenes can be seen in comedy plays. The women especially of the upper class are faithful to their husbands' "services" in which respect they are similar to the Japanese women.

I am often made to feel envious of the mutual respect and love of the couples here. I only wish that the husbands in Japan will change their attitude towards their wives for the sake of the latter's happiness. (Pages 110 & 111 left out -- treats of exterior intimacy between husbands and wives.)

Exceptions. There are wives who do nothing all day long but please themselves, e.g. have breakfast in bed at 10 a.m. while her husband is long gone to work! If this were in Japan the wife would be ostracized immediately by husband's family but here there is no one to interfere with family affairs. The husbands here, though they may be unsatisfied with their wives will hide their true feelings and at times try even harder to please them. Such difference in the lives between the American wives and the Japanese wives!

Older couples. It is understandable in any culture that the young, recently married couples have enthusiastic love for each other and manifest it outwardly but here you will find couples well in their 60s and 70s who have not changed in their inner or exterior affection since their marriage. In Japan such couple becomes laughing stock as immature adults. Whether accompanied by exterior manifestation or not, I think that love becomes purer in old age and I am impressed by the mutual childlike supportive attitude towards each other of the old couples here. I believe that as the Japanese women have always done up to now, they should conceal their affection out of modesty and purify their love and commitment with age. However, I have something to say to the husbands in Japan. I admonish the Japanese husbands who out of human respect treat their wives as though they were slaves. I ask them to put aside the Chinese sayings of 15th and 16th century such as "women and children should not be approached" or "women and girls are hard to train (educate)" and adopt the proper 20th century ways. I implore that they discontinue using severe words and tyrannical attitudes which they do not have at heart.

The Inner Side of Husband-Wife Relationship. Here any woman of any level of education knows that she has equal rights with her husband. She knows what her rights and duties consist of. Thus when her husband interferes with household management she would admonish him to "mind his own business". This is even true when all the household expense comes from husband's working.

Externally they may always seem to be in best of relationship but human beings have feelings and there are arguments and disputes and each could well have secrets and misdoings that the other may be unaware of. There is a popular song entitled "My wife has gone to the country". The husband is enjoying the freedom when his wife is vacationing in some country resort. This may seem contradicting as the Western couples seem to be so emotionally bound to each other but the reality is that the husbands are also continuously under their wives' surveillance so that the actual absence of the latter gives the former a sense of well-being! You can speculate by this that all is not that ideal as it appears to be.

In Japan, husbands never allow their wives to defend themselves much less protest. They are the absolute masters as the wives here are supreme mistresses. The wives here can be unreasonable and expect their husbands to go along with their demands how petty though they may be. I think it is immaturity in the Japanese men that they seem to feel childlike sense of triumph in mastering their wives by unreasonable demands. I do admire the American husbands who out of compassion would acquiesce to their wives' demands. (Page 117 left out: two paragraphs on names.)

Mutual influence. The couples here try to appreciate mutually the interests and tendencies of their partner. The husband will pick up a theatre ticket after work if his wife is a theatre-goer; if her hobby is horticulture he would purchase rarest plants; if she is unable to digest a particular food he also will abstain from it. Such assimilation and understanding of each other's qualities deepen the bond of their marriage and as the years go by the base of true happiness of family life becomes stronger.

In Japan men are over-respected and women under-appreciated. It is just the reverse in the Western world. I just wonder what an ideal couple a combination such as Western men and Oriental women would make. Anyway, I do hope that the men in Japan would reform their despicable attitude towards women and also of mistreating women thinking that in doing so they do something honorable. They should become more manful only by becoming personages of width and depth.

Expressfulness of the Western Women. Regardless of age, married or unmarried, women here are extremely expressive. Watching them in their daily life is like watching a theater piece. It is not a regular and strict observance here to receive their husbands each time they come home but when they do, it is indescribable the maneuvering the wives go through to impress their husbands when they (Note: the rest of the paragraph and possibly more are missing from the translation.)

Comparison of Family Systems. I would like to make a comparison between a woman in our country who is highly respected as "a good wife and a wise mother" with a western woman who possesses similar qualities from the perspective of whose life is more rewarding -- that is, happier and more fulfilling at the end of life.

Before comparing I must say that significantly much less is required in this country to win the reputation of a good housewife and a good mother than it is in Japan. The married couple is the basic unit of the family and any married couple possesses all rights of householders. Thus, there are no two couples running the same household. When the son marries here he leaves his parents and forms an entirely separate household. As there are no two same days on the calendar and no country ruled simultaneously by two kings, there cannot be two sets of husband and wife governing the same household whereas in Japan three married couples would reside under the same roof and pride themselves as a flourishing family. Both systems have their reason to be.

At times, in this country too when one of the parents dies, the son marries and the bride comes to live in his household, but the surviving parent relinquishes all his or her rights as householder and does not interfere in the matters of the household. Even in ordering or purchasing an insignificant article the parent will ask the young couple for their advice. Of course, the parents do give advice and become consultants to their children at times but with no attitude of interference as they do in Japan. Kindness or affection is the motivation and never dominance. The in-laws here will overlook imperfections or "unthrifty" management of the household of the young wife. Once the rights are transferred to the younger generation they consider it a disgrace to be meddling forever in their children's lives.

In western societies the wife has only to serve her husband, manage the household and educate her children, whereas in our country service to her husband and skillful performance of her household duties is not sufficient to be approved by the society at large. She has to above all serve her mother-in-law and be approved by her. Much depends on the personality of the mothers-in-law but it is ordinarily a very difficult task to please them.

Not infrequently, though all is well between the husband and wife, the marriage is broken up because of unsatisfactory relationship between the bride and the mother-in-law.

In spite of all the hardships the Japanese brides have to endure they do not despond or are discouraged. We know that everyone is compensated at the end of our life in proportion to our efforts and struggles when young. Honor, happiness and fulfillment are all results of sacrificial life. Therefore, I believe that the happiness and fulfillment of the women here cannot be compared with that of Japanese women from the same perspective.

One thing I would like to inform you is that the women here take over full responsibility the next day she is married. She immediately begins household management, directs the servants and relieves her husband of all social contact with the world at large. Many years have to pass before the Japanese brides become the head of the household.

I must say, to do justice, that the Japanese women are not prepared to take over all household responsibility soon after marriage. It is true that the Japanese women marry younger but I must add that our abilities and knowledge of things are inferior to that of the Western women.

The family system is the basic unit of our country and there exist extremely strict regulatory and inviolable traditional family codes and customs that require considerable direction and practice to assimilate. I think even the much more developed Western women would be bewildered if they were to enter into the Japanese family system "full scale".

Thus, I believe that until a woman earns the respect accorded her as an ideal wife and mother she has to begin as an apprentice and only after enduring hardships and overcoming difficulties become experienced head of the household. As the Japanese woman only acquires competency in household management after such hardships of many years her reward in her old age -- that of respect from those who surround her is much greater than that of the woman of this country. The aged here spend their last days quite forlorn depending only on their savings whereas in Japan the aged are surrounded by their children, grand-children and many times by their

great-grandchildren. To see the little ones on their laps listening to children's tales such as "Momotaro" and "Shitakiri-suzume" is a common scene. The aged mother is continuously sought not only by her son's family but also by her children who have left the household to marry. They return to her with the devotion they accord "Hotoke-Sama" (Buddha). The title "okaa-san" (Mother) is irreplaceable to her offspring. When sick, someone is always at her bedside, night and day. Her own children make her the center of everything. I do not think that the affection between parents and children are of different kind here in the Western society but as the nuclear family is the unit here, the wife does not leave her husband for days and weeks to nurse her parents. When parents here need nursing care, someone is hired or they are hospitalized.

In the Western world the relationship between the husband and wife is very intense and thus the relationship between parents and children seems to be more distant. Suppose a wife receives a telegram from her husband on trip and from her mother at the same time, both informing her of their illness. Fidelity to husband is less a virtue than duty to one's parents for a Japanese woman. She will be criticized if she prefers her emotional ties to her husband over her sense of duty to her parents. If the sick one is her mother-in-law the duty would be even graver. Another example: suppose the daughter is taking advantage of her husband's trip and goes to her mother to nurse her but if she receives a telegram from her husband that he is returning she will immediately leave her mother to be with her husband. This is not considered immoral or lacking in filial love. A Japanese woman would suppress her feelings or the urge to return to her husband and without the slightest expression of inner struggle she will continue to nurse her sick parent with utmost kindness and tenderness. If this is her mother-in-law such sacrifice of self will be praised by everybody and her fame as "a good wife and wise mother" will spread throughout the village or town and at times the whole country.

In our country such examples of womanhood are frequent and their contribution to society to uplift its sense of morality is great. I do not doubt that such lives of beauty and goodness exist here too but it is not that common as in Japan. As I said before,

the social system is different and as the family life is limited to nuclear unit here there are not that many occasions to practice self-effacing virtues. The good relationship between spouses and their children is taken for granted and does not command great admiration.

What moves people to admiration and exerts positive influence on society is when someone sacrifices for the sake of the welfare of someone who is not related to him or her by blood. Thus, self-sacrifice in favor of her mother-in-law is more highly regarded than that in favor of her own mother, and consideration for her husband's brothers and sisters is more appreciated than kindness to her own children.

As the family life here is limited to husband and wife and children, occasions for self-effacing acts are scarce. Perhaps as reaction to this limitation, the generous women of this society are inclined to serve the community by participating in various social and charitable organizations. In this society such organizations have, as consequence, developed and extended. However, such activities also have given rise to such movements as equal rights for women and women's suffrage.

As conclusion, I would say, in comparison to the Western family system the Japanese family system requires of the women incomparably greater extension of caring attention -- to relationships beyond her spouse and children. If once a woman succeeds in earning the reputation of "a good wife and a wise mother" she will in her old age enjoy the highest praise and respect and at the same time she is exalted as a living example of a virtuous woman.

The Japanese women should not be disappointed or saddened by her incomparably hard lot in her earlier years of marriage life or her inability to enter into movements. She should first earn the reputation of "a good wife and a wise mother" and donning herself with the golden garment of trust and respect from those who surround her offer later her remaining strength to the so-called social activities.

Three phases of husband and wife relationship. I would like to synthesize what I heard and what I have experienced regarding

the relationship both in this country and in Japan, and write something on the three distinct periods of married life that occurs during the first five years.

The first period corresponds to the first year -- what the people call the stage of amorous love during which the spouses are mutually blind to each other's defects.

The second period corresponds to the second and third years of marriage life. During this period the adolescent-like passion begins to cool off and the couple could even become weary of each other. As one becomes accustomed to each other and begins to realize the defects of each other a sense of insecurity and uneasiness begin to lurk into their feelings.

During the third period this sense of insecurity increases at times and diminishes at other times and the couple begin to agonize which could be almost unbearable. It is at this point, if fortunate, that both spouses begin to reflect and realize that such attitude is unpardonable and resolve to do their best to build up a happy and peaceful family life. Marriages are either broken up or the family life becomes a constant battle ground if one does not arrive at positive resolutions to overcome the negative feelings toward each other.

There are cases where the spouses do not undergo such trials and enter directly into the fourth reflective phase. How to pass safely through the crucial period of marriage life without trials depends on the natural endowments of the spouses themselves but 7 to 8 out of 10 marriages encounter the difficulties common to marriage life.

I know that my prudent friends already possess the key to the solutions of the difficulties of their marriage life but I would like to expose mine also.

According to my experience the most crucial period is the second phase when the emotional love begins to cool off and when mutual trust and respect begin to wane. I think it is very crucial that during this period the couple does not become too intimate with each other in the form of verbal communication but always show respect to each other (in this aspect).

For example, the polite "anata sama" ("honorable you")

degenerates to "oi, kora" ("hey, you") the language the police use when they catch their suspect. The wife instead of showing deference will reciprocate with air of defiance using such verbal expression as "Oh, yeah" ("dawa") or "That's what you think" ("teyo") and as this rough verbal expression becomes common communication between the two, the two split and begin to go his or her way and thus quarrels become endless and at the end plates fly, pots crash, kettles upset and the script of such drama penetrates the walls of neighboring homes.

Once it gets to such tragic point the hurt feelings are difficult to heal. Therefore, the first thing the wife must do is to refrain herself from using anger provoking language and always show respect to her spouse so that he will have no reason to address her with degrading languages. I think with such tactic both will be able to continuously reflect in peace and thus succeed in building up an ideal family environment.

As I said before, 7 to 8 marriages out of 10 encounter themselves in such situations and reality. However, such "tendency" is more frequent in this country. The Japanese women are naturally inclined to resign and have enormous storage of patience and endurance and above all her success in marriage does not solely depend on her husband. In contrast, in America the couple alone are responsible for the success of their marriage. The American women are more knowledgeable and marriages are easier to contract and also to dissolve. Here the men have done, before their marriage, all that is possible to give positive images of themselves to gain the affection of the women they intend to marry and the life itself is much more competitive and there is no extensive checking of his or her partner's family background, etc. before marriage as we do in Japan. Thus, there is more liability to disappointment and regret after marriage. These are the reasons why in spite of marriage for romantic love there is more divorce in this country than in Japan.

Chapter VIII

On Women

Educational level of women in Japan and in America. Here even the girls from the poorest families finish elementary school. It is rare that young girls have to work to supplement family income. If they work it is to earn money to prepare for her marriage. It is only when her parents are sick that she is forced to work. The girls usually go on to Junior and High School and if they so desire on to some vocational or professional schools. Most girls from the middle class still further their education in universities. Thus, there is not that much gap in education between the two sexes.

In our country, too, there are more girls advancing into higher education each year but the number is small. The majority only receive elementary and at best another two years. Most girls are married off at 17 or 18 and at the latest 21 or 22. If the education level of the women is to be uplifted the marriage age should be postponed till 23 or 24. Here the women marry between the ages 23 and 30. This is one of the reasons why the women here are much more well developed before marriage. I think the ages 23 and 24 are the most appropriate for marriage from the developmental aspect, physical and intellectual.

The consequences of education. It is obvious that the gap between the ability of the American women and that of the Japanese is the result of difference in the educational level. I do not especially recommend "the lady first and the gentleman last" principle but I do respect their high educational achievement that makes them aware that women should be equal to men in rights.

Therefore, I advise my countrywomen to receive higher education in order to better educate their children, to be more knowledgeable of the ongoings of society so as not to have to lean on your husbands for every negotiation, and lastly to become resourceful wives to your husbands. With higher education you can render real assistance to your husbands, and supplement their shortcomings so that they can avoid catastrophic failures of life.

The actual position of the women in our country is that of complete submission to their husbands' demand without even question-

ing its right or wrong. Such obedience cannot result in true benefit for your spouses. Perhaps the men of our society prefer blind submission from their wives but it is only to their detriment and such husband-wife situation may in the long run lead to national disaster as well.

If we compare the reading and understanding ability of the women of the two societies, there is a considerable gap. The women here read editorials and sections on arts, politics and business of the newspapers, whereas the Japanese women will limit themselves to read only miscellaneous articles and novels. We consider women who read political articles, etc. conceited and "high collar". Even if we possess ability to read the whole paper we will not do so, thinking ourselves incapable of such comprehensive understanding. The present world of ours is not only Japan, the Japanese are not the only people living, nor are our husbands the only human beings on this earth. We should discard old ways and become knowledgeable in politics, national and international, and all that pertains to trade.

To label any woman who reads politics a conceit, a "high collar" is something of 20 years ago. Japan is now one of the first class nations and its women should come up to the level of women of other first class nations.

Spontaneity and charm. The western women excel in charm and jovialness. They walk with their arms swinging and their breast "forward" with strides as quick as those of men. The girls from good families go horse-back riding, drive cars through congested traffic, play ball with men. Such scenes may strike strange to the Japanese women. When they are with men they do not give slightest sign of embarrassment but approach them and start amusing conversation. In fact, it is the men that sometimes are intimidated.

As social relationship between men and women is free the women here do not blush like maple leaves as do the Japanese maidens. The women play the role of hostess at any social gathering and have naturally developed charm and liveliness that make them pleasant receptionists.

Sometimes the Western women may be too extroverted but the Japanese women are too hesitant. The "tomboyess" of the Western women and the "ignorant bliss" of the Japanese women are both not to be admired.

Spinsters. Although the Western women are endowed with charm there are many unmarried women in their thirties which is a phenomenon we do not have in the Japanese society.

In America most marry their Junior or High School days boy-friends. If you are not exceptionally beautiful and if you do not accept the proposal of school year boyfriend you may miss the chance to marry forever and doomed to a lonely life without ever experiencing the joys of family life. Perhaps this is one of the negative consequences of free marriage system.

Their economic situation is even more pitiful. If you do not inherit fortune from your parents you have to work all your life to support yourself. Most work as accountants, secretaries, sales-girls, telephone operators. If you are a college graduate you become either a teacher or a newspaper reporter. If only of elementary education you work as a laundry woman.

The elementary teacher's salary is from 70 to 100 dollars, others earn from 25 to 50 and the lowest salary ranges from 15 to 20. You pay all your living expenses from your own limited salary. In the lowest category you can only afford a life of a slum dweller of Japan. When you are poor your physical appearance deteriorates in all aspects and thus become less attractive to men.

No matter how plain you are you are pleasant to look at at 16 and you receive two to three proposals from men but if you are too high-hatted and wait for someone with higher position and better looks you miss the opportunity.

When I observe the unfortunate outcome of these spinsters, I think of the position of the Japanese women as fortunate. People surrounding us try to arrange marriage even for an ordinary looking creature like me and here I am able to avoid the lonely existence of the spinsters and am living under the loving care of my husband. If there are women in Japan who are clamoring for free marriage I advise them to think twice. Fuji is not that high

once you come near it. "The grass is greener on the other side."

Make up. The Western women do not have to put powder on unless their skin is dark. Their skin is naturally white and clear up to the age of 24 and 25. In fact make up spoils their complexion. However the women here, as they advance in age, put heavier make up on and also more jewelry. Especially the unmarried are noted for this. You will mistake them for actresses. Even the widows continue to paint their faces and the older women in their 60's and 70's will use some.

It is just the contrary in our country. Young girls put heavy make up but once they bear a child they let their personal appearance go willfully and start looking older than their actual age.

In the Western world there is a saying that admonishes the women to look as attractive as they did in the first year of marriage in order that the affection between husband and wife be eternal. As the woman is the flower of the world and the queen of the home life, we have to adorn ourselves and become adept in playing hostess. As the woman's symbol is beauty, I think the women of my country should imitate the Western women to some extent and give a little more attention to their external appearance after marriage.

Women everywhere when they enter their 40's and 50's prefer to be thought younger but the tendency is particularly strong here. In Japan both men and women age earlier but here they consider themselves as in prime of life at 40 and 50. The women are especially anxious to preserve their physical beauty. The cherry blossom is beautiful when it is budding, when in full blossom and when it falls to the ground in the spring breeze. The women in their 40's here are like the latter stage of the cherry blossom. The greatest compliment you can pay to a woman is to say that she looks young and when asked to guess her age give an age ridiculously younger than what you really think her age is. A Japanese woman will think you are joking but here the woman will believe that you are saying what you actually are thinking. However, asking person's age here is a taboo. Even the most intimate of friends do not know the exact age of each other. It is only when you are over 75 that you can no longer hide your age.

"The dark side of women." I do not know much about the dark side of the women here and I do not think it necessary that I write lengthily on the topic. I would like to mention here the article "The Downfall of the White Men" written by the late President Roosevelt and published in the magazine "Outlook". You may be able to surmise from this article other aspects of the Western women. The main argument of this article is that due to the usage of artificial means to avoid pregnancy the death rate in both Europe and in America is increasingly greater than the birth rate. The President claims this to be a grave crime and laments that the women are rejecting their God-given vocation and neglecting the duty of womanhood.

Some avoid child bearing by such means because of financial burden children cause but the middle class women do so because of their inclination to individualism. When you have many children their education and household duties take up all your time and no time is left for yourself to enjoy. This is the reason they avoid having many children. Individualism in its extreme induces you to think that children are nuisance. I think the Western women have forgotten the fact that they were also born and were educated. To me it is an incomprehensible outlook.

Society that "wraps up broken pieces of glass with silk cloth." I feel reluctant to speak against this society but I think that I should write straightforwardly what I observed or heard. However, I do not say that all I write here are proven facts.

When the Japanese come to America as guests they receive a very cordial welcome and so they return to Japan with the impression that there is nothing to criticize about this society. This is inevitable as all that is inconvenient, indecent and dirty are concealed from their eyes. If they enter behind the curtain they will be taken aback by the reality and will wonder whether this could be a part of the flourishing civilization born of Christianity.

It is lowering of women's dignity to even write of such things I intend to write here. However, I believe that no one can say that they know the Western society unless they also know what is hidden as well as what is apparent.

In America prostitution is illegal but in all the cities there are blocks designated where it is openly permitted. In the worst cases prostitutes are even under police protection. The police will go on errands for the prostitutes and according to what I hear, when drunken clients become violent all that the prostitutes have to do is whistle and the police will come to their rescue.

In Oakland the prostitutes live around 4th and 5th Avenues and even around the City Hall. In spite of the law the number is increasing. Practically hotels of all categories, high and low, have live-in prostitutes who offer services. Where there is humidity mold prospers. The society in general just ignores the existence of such moral evil as it does other non-recommendable activities. Some may dismiss all this as tolerance.

It may be a virtue not to speak of the negative elements of this society but such silence does not make this society any better. Perhaps it is too severe to call this society "a society that wraps up broken pieces of glass in silk" but because of such practices the weakness and the dissipated lives of some women of high society are not brought to public scrutiny either (as it is in Japan). There are no prostitutes among the Jewish people who crucified Christ. The society in general discriminates against them but their strong identity as descendants of God's children keep them from profaning their race with such a practice. The same awareness has kept them from intermarrying with people of other identity.

Leisure and vacationing of American women. The women, especially of the middle class, like to spend their time outside of their home. They spend from one to five in the afternoon window shopping or visiting their friends. The tendency is the outcome of less housework to do. When the weather is bad they will stay indoors and read. Those who are married usually belong to a card club of 14 or 15 members and hold regular card parties once a month. Such gathering begins about one and ends at five in time to be at home to welcome their husbands back from work. The card party is not merely occasion to meet friends but also to gamble some amount of money.

Unless the family is very numerous or there is some mishap

most women go for summer vacation to some mountain or sea resort from one to four or five weeks leaving their husbands behind if the latter cannot accompany them because of their work. They may join them on some weekend.

During this summer vacation the married as well as the single women lead a very dissipated life. They free themselves from all discipline as men do when their wives are away. The Japanese women cannot imagine what this dissipation consists of. It can be said that the motivation to avoid pregnancy lamented by the former President Roosevelt arises from such attitude of life. Once they return home, their attitude changes completely and they resume once more the role of dutiful housewife.

American women and gardening. The women here are not skillful in sewing as the Japanese women are but have great interest in supervising or taking care of their gardens. They are careful to cultivate flowers according to each season. Whether young or old they are fond of flowers and flowers are sent to friends on all occasions, sad or joyful. Their housewifery is judged by the quality of upkeep of their gardens.

American women and smoking. While in Japan it has always been accepted accustom for women to smoke, here it has been considered as unwomanlike to smoke. However, the trend is reversing I think. While in Japan, perhaps due to Christian influence, smoking among women is on the decrease, here it is on the increase. In the two hotels, the Fairmont and the Paris, special lounge for women smokers have been set up. However, this is not a trend among the decent upper class women. Civilization indeed has its ups and downs.

German women. My relatively long permanence in Germany allows me to write something of the German women's positive qualities by comparing them with the American and the Japanese women. In general they are much like the Japanese women, obedient, modest and good housewives. I suppose this is due to their older culture, economic stability and general condition of the nation.

They are similar to the Japanese women in that their attitude

unlike that of the American and English women is not that of "ladies first and gentlemen last". They are diligent, thrifty and possess remarkable skill in managing family finance. As in Japan when the family is poor, the wives take their children to work to make ends meet. Their lifestyle and their clothing are simple which the Japanese women can well imitate.

In general, I think the German people are kindlier. I do not mean to say that the Americans are unkind but the difference is that between people of well established societies and that of colonial societies. While very few Americans have been here for generations most are settlers and consequently are somewhat rough and less cultured.

Though I have said that the German women are similar to the Japanese women, they are better instructed and well aware of their identity which keeps them from submitting blindly to their husbands. I have heard that the Socialist Party, often called the Murderers' Party, the Bandits' Party or the Exploiters' Party is wielding destructive power in Germany. However, the German women do not become excited like the American and English women and participate in protest movements; they are extremely self-contained. (Skipped seven pages on women's clothing, etc.)

The positive qualities of the Western women.

- 1) They possess sufficient instruction and education and are aware of their identity which prevent them from becoming mere toys of men.
- 2) They possess knowledge of the actual situation of the world at large and consciously discern direction of events and at the same time are knowledgeable of daily happenings of their own community and society.
- 3) They possess the "know-how" of handling family finance and have considerable knowledge of the husband's occupation besides of their own particular interest or hobby.
- 4) They are earnest in regards to children's education, even hiring tutors to further advance their children's capacity.
- 5) They are not intimidated and are adept and expressive in social relationships.

- 6) They are careful of their exterior appearance so as to give agreeable impression to others.
- 7) They do not gossip and are capable of keeping secrets.
- 8) They are polite and understanding.
- 9) They are not narrow-minded but trustful and generous toward others.

The Japanese women should reflect on the above positive qualities of the Western women and endeavor to improve themselves by incorporating such qualities.

I think, in regards to the above, the most fundamental factor that will assist the Japanese women in integrating the above qualities into their personality make-up is education. Therefore, the topic of the next chapter will be women's higher education.

Chapter IX

Women's Education

Opposition to women receiving higher education exists both in the West as well as in the East. We have to transcend sexism to understand why this opposition exists.

Especially in Japan, this opposition is initiated by the men. It is because men always want to subjugate women. Men feel resistance to women becoming knowledgeable as this would lead them to think for themselves judging what is right and wrong. Men prefer that women remain ignorant so as to keep them flexible, acquiescing even to their unreasonable demands.

I believe the basic difference between human beings and animals is the capacity of the former to improve themselves through education. Thus to deny women higher education is to keep them at the level of animals. It is to deny their basic human right. There is no doubt that women have equal right to higher education. It is incomprehensible to me that in this civilized world there does still exist such notion that women should be denied of this particular right.

The source of opposition and women's responsibility. I believe that one of the sources of opposition in Japan is in the dissipated lifestyle and aggressive and conceited attitude of the so-called "high collar westernized college students".

These women should take responsibility not only of the men's opposition to women's higher education but of their own life so as not to provoke further opposition. Those men who deny women higher education are devil's advocates, but the women who give reasons for opposition are worse enemies.

The Western women have higher education than the Japanese women but very rarely are they haughty or dissolute because of their education; on the contrary, they are more responsible because of their higher education.

The Japanese women's higher education began only ten years ago and the number is extremely small. However, of this small number some have become conceited and high strung as "the bats in the birdless valley".

The submissive women of our country after higher education tend to form their own judgement as to what is right and wrong. Such women to men seem disobedient, conceited and even immoral. Men are mistaken to attribute negative qualities if found in women to education itself, but it is also women's responsibility to be cautious in their attitude and action so as to prevent this misjudgement.

However, there is another source that has brought about the undesirable changes in the Japanese women's attitudes -- the intrusion of some Western thoughts and values.

The transmission of Western ways into Japanese culture. As a result of increasing contact with Western ways, women have begun to feel unsatisfied with our own tradition and social system. Some have begun to find it unreasonable and overly stringent. Some have come to the conclusion that love alone is sacred, marriage is free and that men and women should have equal rights. We have not as yet evolved a way of integrating the Western values into our Japanese tradition. Thus some are headstrong in their opinion without any clear direction as to where they are headed for. It is no doubt that we are in a period of transition. The relationship between men and women was just beginning to relax when the Western culture entered to further the loosening of the morale in this aspect. It is no wonder that some women's attitude and way of life scandalizes the society.

Thus, it is not the consequence of education but of other factors that there is some degeneration.

Positive results to be anticipated in ten years. Though there may have been some negative results, there have also been positive consequences. Women with higher education have become governesses in various imperial households of the Orient, such as that of Siam, Mongolia and China and some have become teachers in both public and private institutions in foreign countries. If we consider these positive contributions the negative results are not even worth mentioning.

In the world of today, it is a most superficial and blind judgement to deny women higher education. In ten years, higher education

for women will be commonality not a prerogative of few women. Women then will come to realize more fully their position in society and better execute her responsibilities. The women presently receiving education should realize their high aspirations and elevate women's status. As nobody dreamt of Japanese women serving in foreign courts ten years ago, nobody can imagine what women will reap by better education.

Evil converted by good. Many have come to the conclusion after observing women indulging in equal rights movement and political movement such as woman's suffrage that education is not beneficial for women. If one feels that men should be the exclusive decision makers of this world then perhaps women's education has no purpose but this is sexism and we should overcome this and see the benefits of higher education from different angles. It is obvious that women become more responsible, reasonable and perceptive of what is right and wrong through education. This capacity uplifts women from their inferior status. It is men's pure egotism not to accept this fact and to persist in denial of better education for women.

It is equivalent to saying that as more knowledge makes children refute their parents we should deny them further education. Parents precisely put children into educational system to make them more knowledgeable and thereby become better capacitated than they. It is for exactly the same reason that women should possess better educational background. At least women should be allowed to work in any field that their physical makeup can endure to uplift themselves from the inferior status to which they were so long subjugated.

I am not advancing the cause of equal rights movement for women or women's political involvement. I am merely persuading higher education so that women can become further asset to society.

Nation composed of both men and women. A family is consisted of men and women and a nation is composed of such units. Up to this day women have been purposely placed in secondary position but this situation cannot go on indefinitely. Nations have entered mutually highly competitive stage. It is not enough that only men participate

in this competition. Women also should capacitate themselves to contribute to the development of their nation. It is extremely urgent for any nation that women become equal contributors to the prosperity of the nation.

Women's vocation. Higher education should not make women forget her particular vocation in life. Women are biologically different from men; the difference consists in her exclusive capacity to bear and nurse children. The fulfillment of this duty is the highest contribution anyone can make to the welfare of their nation, people and mankind and is the ultimate explanation of the fundamental value of this universal phenomenon. However, some women think very lightly of this responsibility. Only when women accomplish this vocation are they praiseworthy. Any women who are negligent in this duty are obstructing national prosperity, hindering the development of their people and civilization and are destroying the meaning of the existence of the universe.

I think this task is greater than the military task of conquests or sinking of enemy's battleships by the Japanese Navy or becoming a millionaire overnight. Men can never perform the primary duty assigned to women alone. I do not mean to say that the great military feats of Admiral Togo or General Nogi are worthless; indeed their victories have enhanced the glory and dignity of the Japanese Empire, but what I am stressing here is that there is nothing so important in life as bearing children and bringing them up for it is synonymous to building the human race, the nation and ultimately to constructing the whole universe.

I, therefore, am convinced that before women demand equal rights or any political rights we should be faithful to our primary duty. We are the creators of future citizens that are destined to build the Empire. This is the reason why we demand to be better educated. There is no need of any eloquence to convince anyone of this.

Using higher education for self-serving objectives. If women should abandon her first responsibility, consider themselves superior to men, avoid marriage and prefer to live as spinsters,

they are misusing the benefits of education. If men criticize us for this they have reasons to do so.

However, if some women do show above tendencies I do not wholly blame them. Higher education has opened their eyes and they have begun to realize that the Japanese women have been pitifully subjugated to slavelike treatment from men. They are only manifesting their resentment by asserting themselves.

The Japanese men should change their attitude towards women. There is an enormous difference between the life circumstances of the Japanese women and that of the women of Western culture. The position the Japanese women occupy is demeaning and is a disgrace to the nation that has achieved the rank of a first class nation. I hope that with the new attitude of men, women can assist them to respond to the urgent needs of the nation.

It is a very sad situation that because of erroneous thinking women are denied access to education. This is just like prohibiting them from looking up into the blue sky or topping the mouth of a deep well. The position of the women of the rest of the world is ever changing. It is an irresistible force and a general trend of today's world. It is obvious that it is counter-prudence to go against it. It is most urgent that as women are the ones that bear and educate the children who in turn hold the destiny of tomorrow's nation in their hands they themselves receive appropriate education.

Women's equal rights and political rights movement. That women of America and Europe are insisting on equal rights and political rights is only a natural outcome of a series of events. It is not the so-called "tomboy" or superficial women of leisure who are insisting on such rights. The period of theorizing and argument has passed and it is time for action for women. Many women are aspiring for public and governmental positions and last year the legislation for woman's suffrage was passed in California. Now women in general have right to vote in the state.

The crucial question here is whether the women will exercise the right or not. According to the voting record the number who actually voted is small. On the basis of this record they think

that it will take some years before the majority will use their voting right. There are still women who are indifferent or little concerned of the prerogative.

However, when something happens in the political world that will stimulate women into action they will overcome their indolence and will stand as "one constituency" to exercise their right. Repetition of such events give stimulus to women and those who have shown little political interest have begun gradually to participate in political activities. In this process of politicization women here are trained to become successful politicians themselves.

The cities are categorized, positively or negatively, according to the number of women-voter turnout. If the number of women voters is large the city is categorized healthy; if not, deteriorating. In general, more cities north of San Francisco have higher turnout. When judged by the voting behavior of women voters California is considered a morally healthy state. The reason is women voters are expected to vote for legislation in favor of controlling or prohibiting undesirable business such as bars, gambling and other such questionable business. Women's high voting rate affects these types of business; consequently cities where such businesses are flourishing do not encourage woman suffrage.

In other words, the demoralizing elements of society are eliminated by women voters. When seen from this aspect political power of women is recommendable, and I hope that the Japanese women will someday become sufficiently knowledgeable and committed so that they too can participate in the betterment of their society.

Women's occupation. According to the article translated in the New World Newspaper women are able to enter any field of occupation except that of military and that of firemen. Women occupy mostly such position as teaching, sales, secretary, typist, court recorder, theatre performer, dancer, and journalist. There are some "sea pilots" and some in roof construction and ship building. Women doctors and barbers compete with men in the same profession. The inexplicable existence of women operators in bars and night clubs is a great problem to the society. These bars are nests of crime, prostitution and gambling. The active women are involved in various

"prohibition movements" to combat this negative element. Women police, lawyers, detectives and mayors are making appearances. They not only demand equal rights but work to better the society. The Japanese women compared to these spirited women are "pussy cats", I must say.

The above list of occupations women can actually engage in show that the women are only biologically distinct from men. The Japanese women should awaken from their dream and free themselves from the indolent customs and traditional codes and, giving themselves a new direction through better education, should become first rate citizens of the first class nation. We should not let only men take the responsibilities of bettering the society and only indulge in beautifying ourselves going after the latest fashion.

The present world has entered into a most competitive stage of development. People who can perceive the change that will occur in the next ten years are prepared to cope with the tremendous change that is about to come. The Japanese women are ten steps behind in preparing for this change. There is no room for rest in tranquility until they have caught up with the American and European women.

Men and women are the two wheels of vehicles that make them go. The old saying is that the sword and pen are like the two wheels of a vehicle. However, human beings are superior to animals in that it does not have to resort to force in order to conquer the other. It is not permissible anymore to say that the strong have the right to survive and thrive over the weak. This saying is not appropriate anymore. It is both men and women who are the two wheels of any machinery. If smooth operation does not exist between the two wheels, the family cannot survive satisfactorily, and as the family unit is what a nation is comprised of the latter cannot be vigorous without the health of the former.

When we look at the two wheels of the American vehicle there is increasing balance between the two whereas those of the Japanese is still outrageously unbalanced. It is of utmost importance that the wheels become similar to each other in human development for the welfare of the nation competing in the changing world.

I am not an advocator of women's political rights for its sake but what I am trying to promote is the equal development of women's

intelligence and moral power. I am not at all in accord with those women who are disrupting the social order or the peace among the nations. I am not saying by this that all activist American and European women are working only with the objective of exercising their free will and self promotion. However, the negative side of any phenomenon is easily transmitted and so I am just warning that such aspect not be assimilated by the Japanese women.

Once you accomplish your first and primary duty it is only natural that you consecrate whatever energy left over to the various social activities. I hope that energy (left over) be consecrated in more womanlike activities than equal rights or political movements. That is, the Japanese women should work to better their knowledge and virtue in order not to be left behind from the dominant trend of civilization, and at the same time preserve the qualities typical of the Japanese women (nadeshiko) which are reserve and modesty.

Women and Social Work. I have said that women's primary duty is to bear and bring up children, but this is not to say that they are confined to household duties and that it is sufficient that they work for only her family; furthermore, that she spend her leisure time with her grandchildren for the rest of her life. Women who have successfully accomplished her duties educating her children should increase their activities by devoting her matured energy to some sort of work for the good of society.

What I am referring to here is not political activity. The Japanese women do well to refrain themselves from any assertive and "haughty" actions. What I am indicating is that day when the Japanese men will also recognize that women also should, in compliance with the world situation, participate in politics, then we should be well prepared for it. With this perspective in mind, we should better ourselves morally and intellectually. We need not consider ourselves inferior to the rest of the world's women for not participating directly in politics. The crucial issue here is that we be morally and intellectually prepared for any activity required of us for the advancement of our society. It seems to me more of a feminine-like quality that while possessing such capability, we do not make too much ado about it.

Our husbands can be persuaded by our inner power which expands in the degree that we advance in virtue and knowledge. As we can influence the world through our husbands it is not that necessary that we ourselves possess any political rights.

Some women with some learning more than the common norm possess some sort of complex that they are superior and start advocating social reform even before accomplishing their women's tasks. Such haughty attitude and actions bring criticism upon "educated women" and people in general start thinking that education is indeed detrimental to women.

If our commitment to outside activities do not inconvenience our husbands, or alter the order of family life, or cause disruption in our children's education, I would think no one would object if we choose to extend ourselves to others beyond our family confines.

How can a woman without the experience of successfully managing her family affairs interfere in matters of others or if she is negligent of bringing up her own children, have the qualification to train others, and much less, have the right to handle such far-reaching and consequential matters as "social welfare or reform"? It is true there are some who are tutoring or teaching without going through the experience I have just mentioned. I think they may be able to transmit their academic knowledge and skill but not the experience. An instructor with both backgrounds should be more complete as an educator.

To begin with, education is not merely repeating what is contained in the books. If so, the instructor is merely a dictionary (or encyclopedia). My understanding of an instructor is that he or she is someone who influences their students not only with knowledge but with "character" and virtues. Personality and virtues are not acquired, I should think, through book knowledge but come after overcoming many difficulties and struggles. Often young Christian ministers and Buddhist priests give instruction on the Bible and Buddhist scriptures without much impact on their listeners, whereas a gray-haired person with greater life experience can influence them. Therefore, I think that anyone who aspires to become an instructor of any kind should first acquire such hidden "power" besides any academic knowledge. Once we do possess such "power" we would be ideally prepared to launch ourselves into social welfare work or to

begin to work for the "salvation" of the world.

(It is difficult to relate my personal life, but by now I am sure you who have been reading my autobiography up to now have begun to wonder about my family life. Reflecting back, I know there was some "misfortune" but now, after considerable thinking, I have made a decision to marry. Unexpectedly, I came across an ideal person and have married. I do hope I can construct an ideal family and after I accomplish my duties as a woman, and when the time comes, I would like to meet you all again.)

Just what are so-called "social welfare" work? To my understanding, all the following will be included in social welfare work: charitable activities, rehabilitation work, youth education, improvement of marriage patterns, improvement of man-woman relationships; in other words, anything that advocates changes in undesirable customs and habits of the society to better adapt it to the present world situation, could be considered social work.

I know the forerunners of the workers in these fields are daily accomplishing something concrete and that there are many aspects of such activities in Japan that need improvement. I have here now something I have always desired to suggest to the women of the world on the part of Japanese women.

My daring prophecy and the world situation.

It seems the first power nations of the world are in ever-frenzied competition to bring their armament to the fullest degree of perfection. About one-third and in the worst cases, two-thirds of the national budget is allocated for armaments. Such an imbalance has caused unbearable burden to millions of people and to some, hunger. Avoidance of such competition from the point of view of national defense may seem impossible; nevertheless, it is an undeniably grave issue. Simultaneously the women's rights movement has become increasingly forceful, especially in the United States.

The insistence of armament and the insistence for women's rights, I think, are two contrasting demands, two incompatible forces. The former is a movement to convert the world into a men's world; whereas the latter is an endeavor to build a world for both men and

women. These two demands cannot run on parallel lines forever. Collision of the two demands is foreseeable, though in what manner and which of the two will prevail over the other may be unpredictable.

In contrasting the two, the first force is like a person in the fifties already in physical decline, whereas the second is becoming increasingly powerful. Judging from such a state of moral vigor, the women's force should come out victorious if and when the two forces conflict with each other.

Within the next century, women's status will be equal to that of men's and the consequence of the collision will be disarmament -- this is my presentiment.

This "prediction" comes from a "lowly" woman residing in the United States. I do not even know whether such thought has been expressed by anyone else before me or not.

Since my childhood I felt an inner urge to make some kind of contribution to the whole world as well as to my country. Such matters as my own happiness and success and other women's prerogatives concerned me very little. My parents gave up on me, my sister wished I had been born a boy, and my brother constantly reminded me that I was a woman. I myself often became exasperated with my almost "neurotic" inclinations. However, quite unexpectedly, the occasion has come to make the contribution in the form of writing. I am limited to only expressing my presentiments and do not have any means of concretizing them. My insubordination to my parents' advice is to be blamed for my actual impotence. If whatever I write is worthy of any consideration, I trust my sisters for their assistance to take some positive steps towards the realization of my "ideal".

What is the women's purpose to discover and develop their potentials? What is the motivation behind women's insistence for their rights? What is the objective of women's political interests? Or is the women's movement's thrust in the United States and Europe instigated by an indomitable spirit of generosity, universal love, and compassion urging them to demand disarmament? If not the last spirit, the women's movement loses all its significance because that is precisely women's role in the world.

It is regrettable but such spirit is hardly discernible in the women's movement in the United States and Great Britain, since as

mothers, we possess all qualifications to demand disarmament. We do not need constitutional equal rights to express our concern for world peace.

Disarmament is not a political issue; neither is it economics. It is something directly related to motherhood. If the Japanese women would commit themselves to somehow alert the women of the whole world to this fact we could all work for universal mercy and love of mankind.

The contribution of Florence Nightingale of the Red Cross is world renowned and worthy of the highest praise. There is no country in which the Red Cross flag does not wave and people do not respect it with awe. However, the Nightingales of the 21st century will take a step further and in accordance with "God's will" work to demolish anything that brings about the cruelty of wars from any men's society. If Nightingale heard of such an undertaking I am sure she would send us her hearty approval. Hopefully, the Japanese women will be the Nightingales of the 21st century. Then we will possess true self-respect and self-love. This is honor to Japanese womanhood and to our country.

I have only a rudimentary education and lack all qualification to make such an outrageous prediction. Everybody, including my parents, have let me know that I am day-dreaming. I well know that my prediction is not based on any sublime theoretical truth or on any profound academic knowledge. However, I know from ancient times that the prophets and the "realizers" are not the same individuals; that between the two figures, there is a time lapse of about a century. Moreover, often an uneducated person can speak the truth while a scholar can make erroneous statements. The judgment of things, one to ten, necessarily need not be all based on scholarly accomplishments or on person's status.

Presentiment of something that may occur 100 or 200 years hence cannot be an outcome of any intellectual studies but something I would think of as God- or Buddha-given nature. It is mystic precisely because it comes from the mouth of an unlearned woman like myself.

As I have written before, I have a personal conviction that the two demands, one for expansion of armaments and one for equal rights for women, will some day conflict with each other, but this conviction is not in itself the source of my presentiment for world

peace. It came to me quite unexpectedly and coincidentally. I think I owe the inspiration to Fudo-sama in whom I have great faith. I attribute it to this Buddha who took compassion on my intense desire to do something for the general good.

Initially it was just an inspirational feeling inexpressible in words but I have thought out the matter since and therefore, as I believe the conclusion I derive from this experience is not a mere guessing game with eight to eighty chances of success or failure, I have decided to publicize it.

I will write down here the sequence of how I have come to combine my inspiration with the observations I made of what is going on around me.

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Since my travels in Europe and settling down here in the United States, five years have elapsed. During this period of time, the American women have incessantly been the object of my intense and meticulous observation. And no matter how much I feel more favorable towards my own country women, I have to acknowledge that we are far below the American and European women as far as education is concerned. This reality was foremost in my mind which led me to think how the special qualities of the Japanese women could be utilized to contribute something to the world as women of first-rate nation in Asia.

It is questionable whether, at the level we are now, we would be able to stand on equal ground with other women of the world to accomplish our primary task as women or to raise descendants who could override the currents of today's civilization. I count myself as one of these Japanese women who are not sufficiently prepared for it. In spite of all, in Japan the prevailing opinion is that education is detrimental to women.

Meanwhile, in England, the women's political activities have become extremely turbulent. There are disruptions by women in the Parliament sessions, the Prime Minister was actually besieged, and the confrontation between the two sexes has incurred death as well as injuries. The English women had the reputation of being conservatives and I am inclined to think that women should be more inclined to

conservatism than men. The first thought that came to me was that behind such dramatic demonstrations there must be some concealed intent to obtain something other than mere political rights. However, the violent actions, it seems, were actually directly aimed at obtaining political rights as it was publicly announced. Perhaps the leaders of the movement may have other objectives, for it is regrettable that they resorted to such measures for the sake of obtaining equal rights. It would be uncomely for any Japanese woman to participate in such activities.

I began to wonder what is at the root of all this commotion insisting equal rights above all things? Is it because the contemporary world requires it and is ready for it? Is it that the women can now replace men in any field of work or position?

A woman president seems possible, as is an admiral. In farming, in trades and transportation of cargoes, we may be slower but not totally incapable of managing such activities. The role of detectives, policewomen, firewomen does not seem impossible either. However, what about fighting on the battlefields? If we are able to do combat as men do for the preservation of our national existence, I rather think that men would consider us equal to them.

If we do not make an ideal soldier, it is only because "fighting on battlefields" is just not compatible with women's nature. Herein lies the biological difference between men and women; there is no way of overcoming this initial difference, no matter how we develop ourselves. Even supposing that we become physically fit or change our makeup to some degree, I cannot conceive women making combat soldiers.

From this point of view, we are not equal to men and therefore it is unreasonable to demand equal rights. It is against nature itself.

At this point, I analyzed what was essentially a military man's duty. There is no doubt that his essential duty is to fight in a battle. This led me to consider whether "war" itself is something meaningful or not.

The supporters of armament say it is not a matter of whether a war is just or not, but who will win and whoever wins is "just" and whoever loses "unjust". In other words, war is fought to see who

is right. It is hardly acceptable to think that war is the only solution to judge which party is just. No matter from what point of view one considers, you cannot come to a conclusion that war in itself is a positive thing.

To a woman, killing is essentially against her nature; women have an innate aversion to such acts. It is incompatible with her very nature. It is from my very nature as a woman that I derive this conviction that there is a peaceful means of bringing about "justice" in whatever situation.

My anti-war argument is from only one aspect and is not comprehensive, but who can really deny that war itself is a negative thing and consequently so is armament, and with it, the career of soldiers becomes questionable, too.

Someday, most likely, women will have equal rights, but this is just on paper: Unless we abolish such professions as military men, we cannot actually be equal to men.

Some people think complete abolishment of armament could happen only in an utopian society. However, the voice for abolishment of armament arose as a counter-response to the demand for expansion of armament. It is a voice of profound concern and anxiety. It may have come from humanitarianism or it may be just from a political-economic point of view. The International Arbitrary Court (?) and the Peace Agreement are preludes to a complete extinction of armaments from the face of the earth. How can anyone doubt that this is not the most urgent issue of the next century as well as the present?

Once the American and European women, at the present moment so completely absorbed with winning equal rights, attain their objective and come face-to-face with this awful reality, they will turn against armaments. Whether it will be taken up as a political issue or a humanitarian goal or simply as a women's-mother's demand I do not know, but I sense strongly that it will be taken up as no halfway compromise but as complete disarmament.

This is my daring prophecy -- that this great work of disarmament will be accomplished by women. Of course, it does not matter who works, men or women, for such ends as peace and happiness of all people; it only matters that all people can enjoy and govern this universe with reason.

A cedar tree will not grow on a rock but a pine will, to create quite a picturesque scenery, and so it is that anything to succeed must have "compatibility" or be in conformity with its nature.

When I made this prophecy, many who are cowardly and near-sighted were completely overtaken with my boldness and criticized me, saying I had lost my mind and forgotten who I am.

It is true the issue embraces the whole world and it has political overtones. However, it is like a small child who is frightened of a wooden statue of "Niwa-sama" (war god). What if women were to go about shouting for expansion of armaments? Would not that be unwomanlike and should not people criticize me and wonder whether I had not lost my mind? It is just like the pine tree on the rocky cliff -- it is becoming that women insist on disarmament. It is something in perfect harmony and conformity with women's nature.

It sounds like a fiction -- to think of a world without a single weapon to kill people -- but it has to become a reality though nobody may say when, whether within the next century or a few centuries hence.

I feel that people unaware are moving towards that goal with the development of civilization. My inclination is to think that the American and European women's activities in order to gain equal rights is in a sense more "unwomanly" than to entertain hopes for happiness of whole mankind. It is also more sensible, it seems to me, that we work for a goal more compatible with our nature.

The realities of war and the women's make-up is something irreconcilable. It is women's innate tendency to be quick to shed tears, be compassionate and inclined to adaptation than to aggression. How can such a make-up ever make an efficient soldier (killer)? With such endowment how can we fight each other like ferocious tigers or be mere onlookers of destructive wars? To prevent such happenings is women's second duty.

Some people will say that it will take a few hundred years to bring about such a goal as disarmament. There is an anecdote of a man seventy years of age who planted persimmon seeds along the edge of a field. When he was ridiculed by a young man who said "Grandpa, why do you do such a thing? You won't eat any fruit from it," he replied "I do not expect to see any fruit nor taste it. I sow seeds

so that when my grandson is big enough to climb the tree, it will yield some fruit. Then I will rejoice from under the tombstone with my grandson." The preciousness of human heart is in the anticipation of this old man. If each one plans only for oneself, seeds would never be planted; then no huge trees will come to existence, neither would we enjoy fruits and there will be no joys. It seems anything worthwhile requires a period of expectation. The greater the result expected, the greater the preparatory period. Today's future will be past some day. Even if it were for a few seconds, if we Japanese women could strive to hasten the day of worldwide peace!

My anxiety is neither from political nor humanitarian consideration and neither is it from mere fear. It is from "an existential feeling".

General Nogi won almost a miraculous victory for the Japanese Army at the Bay of Ryojyun in the Japanese-Russo war. He became renowned as a hero not only nationally but internationally. His exceptional feat in winning the decisive battle for Japan will be recorded by all historians. However, such victory was at the cost of two other sons of his mother. How profound the painful sadness when the lamp light grows dim and the deep night overwhelms her loneliness for her lost sons or when the dripping autumn rain reminds her of them. Even the courageous General is said to sadden at the thought of the loss of his two brothers. Then how much more the sorrow that the mother has to bear day and night. It is empathy or understanding of such painful existence that made me think of such idea as total disarmament.

Many women were indifferent to such ideas as equal rights and political rights. In other words, it is not a universal feeling of womanhood. Such rights could only be fully utilized when the women's intellectual capabilities equal those of men's. Insistence of such rights is meaningful for those who have already arrived at certain level of intellectual development.

However, the understanding that total disarmament is an absolute prerequisite for happiness of all people does not depend on degrees of intellectual accomplishment but is something rooted in woman's nature itself, and the women all over the world are alike in this sense.

The Japanese women may not be on par with European and American women intellectually but that is not to say that her sensibility to what is basic and essential for human happiness is less developed also. In fact, the European women and American women are now too obsessed with their political struggle and are somewhat bypassing this important and gravest women's task.

Total disarmament affects the future of the whole world so it does not matter where the movement is initiated, in the Orient or in the Occident. It does not matter from which point of view people "tackle" this overwhelming enterprise, politically, religiously or from humanitarianism. It is urgent that we Japanese women should contribute something outstanding to the good of the whole universe.