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QUINCY WRIGHT

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## THE NEW ORIENT IN BOOKS

*Festivals and Songs of Ancient China.* By Marcel Granet, Professor at the School of Oriental Languages, Paris. Translated by E. D. Edwards. E. P. Dutton and Co. New York, 1932. Pp x+281.

In this most illuminating study of the *Shih Ching*, the ancient anthology of poems or odes supposed to have been collected by Confucius, Professor Granet has sought to see beyond the orthodox interpretation and to determine the character of the life of the primitive Chinese peasants. His analysis shows that the songs are the "outcome of the inspiration of the seasonal festivals...the expression of the love that was generated along with it." From the texts of the odes he derived the origin and meaning of the ancient, rural festivals, and the relation between the sexes in this early society. He also shows that, because of their sacred and ritualistic origin, and their great antiquity, these odes came to be considered as learned and moral writings. When conditions of life and society changed so that they were no longer suitable, a new symbolism was implanted upon them by the scholars.

This book is of great interest and importance not only to the student of Chinese customs but also to anyone interested in early social life. The translation is excellent.

*Creative Energy. Being an introduction to the study of the Yih King or Book of Changes with translations from the original text.* By I. Mears and and L. E. Mears. E. P. Dutton and Co. New York. 1932. Pp xxiii+239.

The Yih King is one of the most ancient of the Chinese Classics and was originally deduced from eight diagrams of broken and unbroken lines. Its meaning, however, is obscure, and many of the greatest Chinese philosophers have devoted much thought to solving its problems. It explains the earth and its inhabitants, how they came into existence and how they continue to exist. The authors of this volume feel that they have found a key to the deeper significance of the abstract numerical diagrams and symbols, and this book is the result of their findings.

*The Religious Foundations of Internationalism.* By Norman Bentwich. Weizmann Professor of the International Law of Peace at the Hebrew University of Jerusalem. George Allen and Unwin. London 1933. Pp 288.

The extent to which religion has influenced the development of both national and international life is here discussed, beginning with the early civilizations whose law derived from the religion of the ruler, and including Judaism, Christianity in its different phases, Islam, the religions of the Far East, and Soviet Russia. The author surveys each from the point of view its influence for peace or war. He follows the development of international law and the idea of religious liberalism from their first appearance to their general adoption after the World War.

While discouraged by the present burst of nationalism in Europe and in the Orient, he sees hope for a greater coöperation between churches and communities and for unification in the replacement of old theological dogmas by principals common to the great religions. In conclusion he suggests an League of Religions to pave the way toward greater coöperation in internationalism, and to direct the common motives of religions, maintaining that "a Union of Religions would be the soul of the international union of states."

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# THE NEW ORIENT SOCIETY OF AMERICA

THE NEW ORIENT SOCIETY OF AMERICA is now completing its first year, and and it can look back upon a successful time during a difficult economic period. At the annual meeting of November 18, the following Officers and Directors were elected:

PROFESSOR JAMES H. BREASTED.....	Honorary President Director Oriental Institute, University of Chicago
DR. BERTHOLD LAUFER.....	Honorary Vice-President Field Museum of Natural History, Chicago, Illinois
PROFESSOR WILLIAM R. SHEPHERD.....	President Columbia University, New York, N.Y.
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Six monographs, listed below, have been published. During 1933 we will publish the second series of six monographs as special numbers of *The Open Court*. These monographs will deal with various cultural aspects of the New Orient, and will be edited by leading American scholars.

## FIRST MONOGRAPH SERIES PUBLISHED BY THE OPEN COURT

January, 1932. <b>The Heritage of Western Asia.</b> Edited by Professor Martin Sprengling, University of Chicago.	July, 1932. <b>Syria-Palestine.</b> Edited by Professor A. T. Olmstead, University of Chicago.
March, 1932. <b>The Heritage of Eastern Asia.</b> Edited by Professor A. E. Haydon, Department of Comparative Religion, University of Chicago.	September, 1932. <b>Egypt.</b> Edited by Professor Halford L. Hoskins, Department of History, Tufts College, Massachusetts.
May, 1932. <b>Modern Turkey.</b> Edited by Professor A. H. Lybyer, University of Illinois.	December, 1932. <b>Arabia.</b> Edited by Professor Martin Sprengling, University of Chicago.

## SECOND MONOGRAPH SERIES TO BE PUBLISHED DURING 1933

January, 1933. <b>Persia.</b> Edited by Professor Arthur Upham Pope, Director of the Persian Institute.	July, 1933. <b>India.</b> Edited by Professor Walter E. Clark, Department of Sanskrit, Harvard University.
March, 1933. <b>Central and Russian Asia.</b> Edited by Dr. Berthold Laufer, Curator, Department of Anthropology, Field Museum of Natural History, Chicago.	October, 1933. <b>China.</b> Edited by Dr. Berthold Laufer, Field Museum of Natural History.
May, 1933. <b>Japan.</b> Edited by Professor Quincy Wright, Department of Political Science, University of Chicago.	December, 1933. <b>Northern Africa.</b>

Those who are desirous of becoming members of the New Orient Society of America are invited to apply for particulars of purposes and privileges of membership to the SECRETARY, CATHERINE E. COOK.

The New Orient Society of America  
337 E. CHICAGO AVE. CHICAGO







HIS IMPERIAL MAJESTY, THE EMPEROR OF JAPAN

*Frontispiece to The Open Court.*

# THE OPEN COURT

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NEW ORIENT SOCIETY MONOGRAPH: SECOND SERIES

NUMBER THREE

## JAPAN, OLD AND NEW

BY QUINCY WRIGHT

Professor of International Law, University of Chicago

TO THE western world, Japan is remarkable for its successful imitation of western industrialism and international politics. In half a century it sprang from agricultural feudalism to world power with centralized financial and industrial organization, an efficient army and navy, an extensive merchant marine and world trade. In spite of the evidence collected by careful economists, showing that in comparison with western Europe, Japan is still in the early stages of industrialism, that most of her manufactures are still carried on in cottages or small establishments, that most of her people depend mainly on agriculture, the West envisages the placid Japanese landscape as rapidly disappearing in the smoke and clang of heavy industry and the indigenous ideals of the Japanese people as practically superseded by new ambitions manifested on the battlefields of Korea, Manchuria and Shanghai.

To those westerners who have lived for a long time in Japan and to most of the Japanese themselves, these phases of Japan's development are far less arresting. They think first of the tea ceremony, the art of floral arrangement, the peculiarly rich green of the terraced rice fields, the gem-like brilliance of the temples of Nikko in the shade of enormous cryptomerias, the path up the mountain above the water torii at Miyajima, the infinite calmness of the great Buddha at Kamakura, the temples and palaces in the ancient capitals of Nara and Kyoto, the hundreds of placid temples approached through gracefully curved torii, the thousands of frail wooden, tile-roofed houses with unvarnished grained-wood finish and little furniture, the millions of serious, diligent men and women garbed in kimonos clattering over the streets in geta, laboring in the rainy fields with straw hats and straw coats and bare feet, or sitting on matting in houses or restaurants with footgear left outside. The concrete buildings and factories of Yokohama, Tokyo, Osaka, and

Kobe, the armies in Manchuria, the vigilant and suspicious officials in Korea, the railroad trains always on time, the world-spanning steamboat lines of the Nippon Yusen Kaisha, and the third largest navy in the world, are all there, but to the initiated they seem less a part of real Japan.

Yet the flood of western goods, techniques, and ideas has had its effect in all phases of Japanese life. The feudal economy of Old Japan was determined by its peculiar culture, and the feudal government of Old Japan was determined by this economy. Japanese culture, blended of indigenous and Chinese elements, is still distinctive. It is still a way of life which impresses the traveler but it is being molded under the mighty blows of the new industrial economy. It has ceased to control the other phases of Japan's activities and has become a passive, although formidable mass, which the other forces are slowly changing. But the new economic life is not independent. It is run by the government. Since the restoration of 1867, the rôle of the three phases of social activity has been reversed. Government has directed economy, and economy has begun to mold culture. All of the writers who have independently contributed to this symposium have recognized this fact and have taken the restoration as a point of departure. "In the whole process of imitation (of occidental capitalism), the Meiji Government itself was the pioneer and aggressive leader," writes Mr. Takahashi. Dr. Nitobe points out how after the restoration the older "matriotism" represented by the Japanese word *yukoku*, which taught men to conform the state more perfectly to their cultural ideal, has given way to "patriotism" the Japanese *aikoku*, which demands loyalty to the state above everything. Dr. Nitobe also notes that "Economic reasons, in one word, utility, makes the change in the mode of life necessary. . . . It is cheaper to dress in the foreign manner." Time is being found too short for the ancient etiquettes, formalities, and arts.

The contributions here brought together have been arranged with this relationship in mind: First the government, then the economy, and, finally, the culture of Japan. This order in the initiation of social change in Japan will not necessarily last forever. Japanese history is full of strange shifts. Isolated in their island home and united by the oldest government in the world, the Japanese have through long periods turned in on themselves and their culture, integrating its elements and making them a part of the per-

sonality of every Japanese. But these periods have three times been ended by orgies of foreign borrowing; once from the Chinese and Koreans in the sixth and seventh centuries and twice from Europe in the sixteenth and in the nineteenth centuries. The enthusiastic willingness to learn from abroad during these periods has given the Japanese a reputation as imitators and their civilization as eclectic. It perhaps would be as true to characterize the Japanese civilization as the most indigenous and unified in the world. The Japanese have borrowed only to absorb and in absorbing to transform. They have never allowed a foreign culture to be forced upon them for any length of time. They have preserved their independence to receive or reject at will and they have in the past received only that which could be eventually fitted to the basic patterns of Japanese culture. Perhaps the contacts of the last half century will prove more revolutionary. But, perhaps, we will again see Japan turning in on herself to digest for a period the somewhat tough mouthfuls which she has attempted to eat.

The situation of Japan can be instructively contrasted with that of Palestine at the other end of Asia. Palestine has a truly eclectic culture—a culture left in the trail of passing and repassing armies, emigration and immigration, millenniums as the center of world trade routes and world religions. Palestine has had diverse cultures thrust upon her and has many times died of indigestion until today she is not a personality but a geographic mosaic of divergent culture groups and a pawn in the game of great religious and political organizations with far distant centers.

Japan's position, at the edge rather than the center of world civilization, on an island flanked by the largest ocean rather than at the junction of three continents, has protected her from this fate. Japan has been self-governed for two millenniums where Palestine has been self-governed for scarcely two centuries. Yet there are dangers in isolation—there may be a deficiency in the sense of proportion between imitation and assimilation, between self-depreciation and self-confidence, between willingness to learn and intolerance. The history of Japan offers evidence of instability due to these deficiencies. She has not pursued a straight course but has turned abrupt angles, always, however, again turning back with equal abruptness so as to restore the balance before it was too late.

Of all nations, Great Britain's geographical situation has the closest resemblance to that of Japan and the Japanese have noticed

this parallelism. But, since the Norman Conquest, England has more persistently welcomed the civilizing and stabilizing influence of continuous international contact. These contacts led her far earlier than Japan; first, to the impossible effort to incorporate by force alien peoples on the adjacent continent and then to a career of overseas trade and empire. The growth of her experience has not been broken and her history has been characterized by less radical deflections than that of Japan.

Japan is now confronted by conditions which led Britain to her world career centuries ago—an island position, a unified culture, a growing population, a growing inadequacy of domestic agriculture to supply the wants of this population. But she has entered the world of international politics too late. There are neither backward lands nor foreign markets to turn to. Protective tariffs, immigration restrictions, and prohibitions of war have made expansion difficult. Thus, after fifty years of tremendous internal development through the use of western technology, she found soon after the World War, which marked the height of her prosperity, that further economic progress by these means was not to be expected. On top of this discovery came the devastating earthquake and fire. Since 1924, her political and economic problems have increased in gravity. Statesmen have oscillated between a solution through international friendship and international trade, especially with China and America, and a solution through force in Siberia, Manchuria, and China. Neither policy has worked and the problem remains. As Professor Haydon has pointed out in an earlier number of this series, "Japan is in the unhappy state of being too late to be saved by military might and too early to be helped by planned world economy and coöperation." (*The Open Court*, March, 1932, p. 182).

The pressing gravity of these problems which for the past decade have dominated Japanese thought is the excuse for devoting so much of this symposium to political and economic problems. The illustrations, it is hoped, will give some slight impression of the architecture, art, and domestic life which in spite of the grave problems still form the matrix of Japanese life.