

time and learning was for hundreds of years put down by sword. Consequently Chinese thought remained destitute of the idea of right. In Japan the idea of self-sacrifice was strongly emphasized in the native ethical doctrine, so strongly that individual rights were often submitted to the will of the elders and under such circumstances it is no doubt impossible to see a rise of democracy, or individuals insisting on their own rights. But these conditions have disappeared since the introduction of Western culture. In Japan we can now find everything, I repeat, everything good or bad brought about by modern democracy, from the constitutional system of government to the very radical anarchist. You will soon hear the Japanese on the other side of the globe crying for "votes for women, votes for children, votes for babies, votes for monkeys."

(3) The idea of personality and liberty we also owe the West. Of course we had a vague and implicit conception of personality or liberty in Japan as well as in India and China; but it was owing to Western ideas that the Japanese could come to conceive personality or liberty quite vividly and explicitly. You will not wonder when you have already seen that the idea of individual rights could not arise in the East, that the personality of liberty could not be recognized in its full significance.

We have thus with great pleasure accepted from the West such contributions as natural science, the idea of right, personality and liberty, which the West in turn owes the Greek and Christian civilization. Now, it will be easy to see that there are in Japan these five elements of civilization—the Greek, the Hebrew, the Indian, the Chinese and the native. And each element has its own peculiarity; therefore, it is no very uncommon thing for one element to come into collision with another, especially is it so when they are not well united or harmonised with one another, as was the case in Japan for a time. It was thus chiefly on account of this kind of a collision that Japanese thought was extraordinarily confused and all their social conditions appeared quite abnormal some twenty years ago. The strife between government and the people, between capital and labor, between handicraft and machinery, between the old and the new idea in domestic life, and the sudden increase of criminal cases, insanity, suicide, and the weakening of the hold of public morality and customs and manners,—all these undesirable phenomena of society appeared as consequent on the introduction of Western civilization. Fortunately these dreadful conditions of the community are quickly disappearing, and Eastern and Western civilization are now on the way to be united with each other.

This unification of the two sources of civilization we owe to our native minds which are still striving to harmonize one with the other, taking our own history as the unifying principle, and allowing due consideration to each factor. For the purpose of harmonising the East with the West there are journals, associations and the extension of University lectures, which are delivered by academic people in country towns, mostly before the meeting of public school teachers. A certain phase of the modern civilization of Japan has already taken on a form peculiar to the country. Christianity in Japan, for instance, is assuming quite a different color from that in Western countries;