

The Principles Of Jujutsu

By Professor Jigoro Kano

There is in Japan a Kano school of painting, and there is a Kano school of *jujutsu*. Jigoro Kano, Director of the Higher Normal School of Tokyo, is the founder of the modern improved school of *jujutsu*, which he has renamed—*judo*. Professor Kano, after twenty-seven years of patient study, and the constant expenditure of his private means, has as a result, more than ten thousand actual pupils and hundreds of thousands of indirect ones now, including many Europeans, Americans and Chinese who have studied with teachers trained by Kano himself. His central gymnasium in Tokyo, called Kodokan, was incorporated in 1909, and Kano himself endowed it with ten thousand yen, so that this wonderful institution might be able to continue to reconstruct, for that is what it really does, the moral and physical nature of the Japanese youth, without its founder's personal attention.

As a young student, Jigoro Kano was delicate in health, with a pale face and flabby muscles. He had, however, an indomitable spirit. His physical condition prompted him to take lessons from a *jujutsu* master at a time when everything Japanese was tabooed as out-of-date, and other young men were busy learning European games and gymnastics. His first master belonged to the Tenjin Shinyo school of *jujutsu*, the chief object of which was to teach policemen how to arrest criminals without injuring them. He sought later another master, of the Kito school, which specialized in the control of men in heavy

armor. After acquiring a degree of proficiency in these two extreme forms of *jujutsu*, Kano began to investigate several other schools and methods, either with the few survivors of the feudal age of military accomplishments, or through documents handed down from generation to generation in the families of the great masters. In the midst of this exhaustive study, his own private gymnasium was established in June, 1882, in a Buddhist temple at Shitaya, Tokyo. Through theoretical investigation and practical experience, the fundamental principle of a higher and more scientific *jujutsu* were now evolved in his mind. In brief these are: (1) to build up physical strength and endurance; (2) to attain intellectual alertness; (3) "to acquire certain moral habits on the psychophysiological basis of the constant practice of exercising mind and body simultaneously." An old military art was thus recast into a mode of physical and moral training, with the retention, however, of the historical ideal of controlling brute strength with pliancy; of conquering an opponent by yielding to his superior strength. As a method of self-defense, Professor Kano's *judo* had a very great attraction to the Japanese people who had but recently witnessed their *samuari* orders relinquish their two swords. As a form of bodily culture, *judo* exercises and develops all parts of the human body evenly; and this with the least possible expenditure of time and money. The upbuilding of moral character—slow deliberation and quick ac-

tion; the idea of fair play; the idea of doing one's best always; an aesthetic conception of *being*, as for instance preferring to be beaten gracefully rather than to win by violence—these are a few of the many things which the practice of *judo* brings.

The Kodokan Gymnasium of Tokyo has been moved several times, its scope being enlarged at each removal to accommodate the ever-increasing number of pupils. For the first few years, the annual enrollment did not exceed ten students; but in 1886 ninety-eight registered, and 293 in the following year; while in 1890 there were 528 new pupils. *Judo* gymnasiums have been rapidly established in different schools throughout Japan, in the Naval College at Etajima, the Fifth Higher Middle School of Kumamoto, the Imperial Universities at Tokyo and Kyoto, the Peers' School of Tokyo, and others, so that to-day there is hardly a school of standing in Japan which does not teach *judo*; and the police and prison officials of Japan are also trained in *judo*, or in some form of *jujutsu*. Do not get the impression that Kano is in any sense a professional athlete; he is not, but is one of the leading educationists of his country. Upon graduating from the Tokyo Imperial University in 1882, he became a professor in the Peers' School; later he was councillor in the Department of Education, then Director of the Kumamoto Higher Middle School, and now is Director of the Tokyo Higher Normal School. In 1885 Dr. F. W. Eastlake became his first foreign pupil, and in this curious way. This American teacher of English was a heavyweight wrestler, and assured Kano of his ability to manage three Japanese of the ordinary size without difficulty. The latter suggested a

match with one of the smallest of his pupils, on the condition that the American should become his pupil in *judo*, if defeated. The terms were agreed upon, and the American Goliath met the Japanese David on the gymnasium mats at Tokyo. The stalwart American naturally seized the small Japanese by the arms and shoulders. In a few seconds, however, the clasping hands became tired, and more tired, and then the left arm of the little David was shaken loose, and put about the waist of his opponent. Then, in an instant, the American was thrown flat.

He clapped his hands in admiration, even in the midst of his consternation, and learned *judo*. An interesting story about Kano is this—when once he was on a voyage to Europe via the Indian Ocean, there was a huge, muscular Russian on board the steamer who challenged anybody to a wrestling match. Kano was the only one who accepted the challenge; but taking compassion on his size, the Muscovite admonished the Japanese not to hurt himself by a useless display of mere courage. Some of the bystanders knew the secret, and encouraged them to go on. A temporary gymnasium was set up on the deck; passengers gathered about and without much ado, the big man was raised on the back of the small, and thrown over his shoulders, landing on the deck with a thud, but with the arm of the victor under his head to minimize the shock. The defeated man was disconsolate, and would not speak to his conqueror for several days; but they became good friends afterwards.

Of course, neither *jujutsu* nor *judo* can work miracles, for we cannot escape from our physical and moral limitations. But within these limitations, it is wonderful what the *judo* school of Kano has

accomplished.—EDITOR, The Oriental Review.

WHAT IS JUDO?

In an interview with Professor Kano while he was in New York, many questions were asked him by a representative of the REVIEW concerning the essential principles of the *jujutsu* of his own school, and also as to the way in which the art is studied by foreigners in Japan and Europe. Pressed as he was for time, Mr. Kano was kind enough to give such answers that even the Western people who happen not to know anything about *jujutsu* can gather a pretty good idea of this unique athletic art of Japan from them.

"From my own observations in Europe," said Professor Kano, "it seems to me that the real essence of spirit of *jujutsu* is not, so far, fully understood in Western countries. I am not, however, surprised at this fact, for the task of endeavoring to make Western people understand what *jujutsu* really is in any satisfactory manner requires a man of several qualifications. He must certainly possess three distinctive qualifications—(1) a thorough understanding of the practical side of the art, (2) a full grasp of its theory, (3) a competent knowledge of a foreign language. Now I don't think I at present know any one who can satisfy these three qualifications. For instance, some may satisfy the first two qualifications, but their knowledge of a foreign language is not sufficient to impart their ideas to foreigners, and others may be well qualified in the last two points, but they lack in the practical side of the art. Such being the case, it is really difficult to find a competent teacher for foreigners. It may be said, therefore, that, primar-

ily owing to the lack of competent teachers, Western people do not, so far, understand what *jujutsu* really is.

"If circumstances permitted, I would be glad to give lectures to foreigners with an exhibition of the practical side of the art. I am not in a position to do so now. If I were asked to express the principles of *jujutsu* in a single sentence, I would say that it is an art which makes use of both the mind and body to the best possible advantage. It must be considered from three different points—(1) mental and moral training, (2) physical training, and (3) self-protection. Before going any further, let me tell you about the difference between *jujutsu* and *judo*. I have used the term '*jujutsu*' till now, simply because the term is more familiar to Western people than the word '*judo*.' But I should have used the word '*judo*,' for what I really mean is *judo*, not *jujutsu*. Now *judo* is an evolved form of *jujutsu*. Literally translated, *jujutsu* means the 'gentle trick,' and *judo*, the 'gentle way.' The principal difference between *jujutsu* and *judo* is that in the former case greater importance was attached to the fighting side of the art, while in the latter form its fighting side does not play so important a part as in the other. The use of such a term as the 'gentle trick' or the 'gentle way' indicates the nature of the art; that is to say, it is not merely built upon the brutal force of the human race. There is a saying in Japan—'the gentle can easily get the upper hand of the strong.' In a word, a mere appeal to the sheer physical force does not cover the whole field of *judo*.

"Much opposition was raised in Japan when I first began to spread the practice of *judo*. The contention of my oppon-

ents was that the principal objects of *jujutsu* were fighting and self-defence, and that, therefore, it had no *raison d'être* for the modern civilized state of society in which peace and order reigned. But they had a misconception of the *judo* of my sown school. Of course, such *jujutsu* which was established in conformity with the old state of society may not suit the society in which we now live, but its theory can be so evolved as to be fit for the requirements of the most highly developed states of modern society. It was thus that I began to establish my own school out of the old forms of *jujutsu*, and I employ the term '*judo*,' as I have said before, in order to distinguish it from the *jujutsu* of the old style. I think I have told you about the difference between *judo* and *jujutsu*. Well, I am glad to say that the *judo* of my own school is now practiced in almost all public schools of Japan. It must not be supposed, however, that every detail of my school has been brought forth to perfection. No, far from that. As a matter of fact, I am still in the course of study on some points or others. But is there anything in this world which cannot be improved?

"As for the comparison between boxing and *judo*—well, boxing is a part of our *judo*. In other words, our *judo* contains in some measure those elements of boxing which I may call the fighting side. The only difference is that in boxing the fighting side occupies the whole field, while in *judo* it constitutes only one side. In *judo*, we do not attach too much importance to fighting.

JUDO IN EUROPE.

"During my recent visit to Europe I saw some gymnasiums for *judo* estab-

lished by foreigners. I was naturally pleased to see European people getting interested in this art of Japan and I appreciate the work of those gymnasiums, but I must say this, that it is doubtful whether the true spirit of *judo* is being interpreted by them in the right way. Of course, I do not mean to say that their way is entirely wrong. What I really mean is that much is still left to be desired.

"England is at the head, so far as the study of *judo* is concerned. Next comes Germany, and then France. While in London, I received a visit from the principal of a *judo* gymnasium, and saw the institution myself. In Germany and in France, I also visited some *judo* gymnasiums. When in Hungary, I heard that there was a gymnasium, but I did not see it. As for America, there are some gymnasiums, generally established by Japanese in the West, but, so far I haven't seen any in the East. In fact, I have not yet been long in New York.

FOREIGN STUDENTS IN JAPAN.

"Who was the first foreigner to study *judo* at my gymnasium in Tokio? Well, so far as I can recollect now, I think the late Mr. Eastlake—professor of English, you know—was the first foreigner who asked me to teach him *judo*. It was, I think, in 1885. Then a retired British Major, named Hughes, came to study at my gymnasium. As for their work, they studied the principles rather than the practical side of the art.

"At present, there are three foreign students in my institution who come regularly to practice. They are Mr. Weed, an English gentleman, Mr. Harrison, of the Japan Advertiser, and Mr. Steers, an English gentleman. Perhaps Mr.

Steers is the most earnest foreign student I ever had. What a keen interest he takes in *judo* may be gathered from this story: It seems that he had started to study *judo* at home, but he soon found that he could not obtain such knowledge of the art as he wanted in his own country. Then he decided to go to Japan in order to satisfy his desire for the study. To be entirely free to apply himself, he had sold his house and disposed of all his family affairs, and then he started for the country where the subject of his study lay. So he came to Japan for the sole purpose of studying *judo*. In consideration of his adventure and sincerity, I have been conducting his training myself. When I left Japan for my present European trip last summer, I entrusted his training to one of my best assistant teachers.

"You ask me what advantages and disadvantages foreigners have in studying *judo* as compared with Japanese. Generally speaking, foreigners are stronger than Japanese in the upper part of the body, but they are weak in the lower part of the body, especially the strength of their waist is poor. As may be expected from the fine physique of Western people, their sheer physical force is by far superior to that of Japanese. One thing which I notice in almost all foreign students is that they seem to have taken up their study and practice of *judo* rather out of curiosity, without any conviction. On the other hand, all Japanese students who come to me are sincere in their work. We must admit, however, that the real merits of *judo*, as I have mentioned before, are not yet fully known to Western people, and that those who try to study it are not moved by any considerable amount

of conviction. I hope the time will come when foreigners shall appreciate the true merits of our *judo* and study and practice it with sincerity.

JAPAN AT THE OLYMPIC GAMES.

"The result of the Japanese representation at the Olympic games held at Stockholm last summer was not very brilliant, as you all know, but, according to your request, I shall give my own views. First of all, it must be understood that what are called the Olympic games are not practiced in Japan, or perhaps I had better say, they are not practiced in the way in which they are done in Europe and America. Another thing which must be taken into consideration is that the Olympic games are conducted on different principles from those prevailing in our country. Take the case of swimming. From olden times swimming has been much practiced in Japan, with the result that great achievement has been made in this line of sport. But Japanese representatives cannot show their full prowess at the Olympic games, for they must swim on entirely different principles from those to which they are accustomed. As to the question whether there is any chance for Japan to hold her own at the Olympic games, I may answer that in certain lines she can 'cross swords' with other nations, provided that the principles which do not handicap Japanese representatives are adopted. Japan has, it seems to me, a very fair chance in the pole jump, for instance.

"The principal reason which induced Japan to seek representation at the Olympic games at Stockholm was that the participation in an international scheme might help to bring the East and

West to a closer relationship. Of course, we had in mind that the participation in international games would give an impetus to the athletic development of our nation. It is, however, our idea (at

least it is my personal view) that we must have in view the general physical development of the whole nation rather than the creation of a selected number of good athletes."

The Japanese In California

Some Suggestions As To Their Future

By Dr. Inazo Nitobe

Dr. Nitobe, author of *Bushido*, gives his opinion, in the Osaka Mainichi Shimbun, on Japanese emigration, and makes some very valuable suggestions to the Japanese in California concerning their future. As Dr. Nitobe is one of the very few men who have a thorough knowledge of both Japan and America, his opinion on this question is of immense interest.—Editor, THE ORIENTAL REVIEW.

Much has been and is being said about the future of the external expansion of our Yamato race. Everybody agrees that something ought to be done with the ever-increasing population of our country, but it seems to me that nobody has yet suggested any definite and tangible program on the subject. There are several places where we may find room for the emigration of our people, but I shall, at present, confine myself to California where a great number of Japanese have already settled. For their future development, I want to make the following four suggestions:

- (1) The establishment of a banking system.
- (2) The establishment of marriage agencies.
- (3) The dispatch of an unofficial diplomat.
- (4) The broadening of the Japanese mind.

BANKING SYSTEM.

From what I myself observed during my visit to California last year, and from the information I obtained from our compatriots there, the most urgent necessity for them seems to be the establishment of a sound banking system. It is true that there are some banks established by Japanese, but their standing is not very edifying. Some years ago several banks failed, and the consequent losses are still felt. I do not pretend to have made a special study of the causes of their failure, but I am told that their failure was not a matter of surprise, for they had been established on such a weak footing that they were bound from the beginning to fail. It must not be supposed, however, that I want to lay blame at the personal door of the managers of those banks. What I really mean to say is that the banking system of our people in California has not hitherto been established on any sound

foundation. There is a branch of the Yokohama Specie Bank which no doubt is doing business with success, but then it principally transacts a money exchange business, and does not meet the needs of the Japanese settlers who are, for the most part, engaged in agriculture and industry. Under these circumstances, I think it advisable for our business men to establish banks in California, which shall cater to the Japanese there with loans for long terms. The capital for that enterprise may not be very great—say, one million or half a million at the beginning. Anyone who has seen the life of our people in California on the spot, will soon realize the necessity for the establishment of such a banking system as I suggest. Some may object to this scheme for the reason that it is impossible to establish Japanese banks in America, for the expenses and the pay of officials must be double or treble those in Japan. Seeing, however, that there are many banks in America run by Englishmen and Germans, it is not a matter of impossibility for Japanese to establish their own banks. And yet, if our businessmen declare that it is impossible to compete with foreign banks—well, then it's no use to talk about the external expansion of our people.

MARRIAGE AGENCIES.

The suggestion as to the establishment of marriage agencies may be received with ridicule in some quarters. And there may be some who will dismiss the suggestion at once on the ground that the thing is impracticable. Of course, the matter cannot be treated as an economic enterprise or considered from the judicial standpoint. In other words, it must

be undertaken in a grandmotherly spirit. But anyone who has some knowledge of the condition of our brethren in California will favor my suggestion. At present, what is called the "marriage by photograph" is practiced. But this sort of marriage, as may be expected, does not generally bring about the result sought. In fact, there are many cases where the marriage of this method has produced moral as well as material misfortune. It may be necessary here to give a brief explanation of the "marriage by photograph." It is done in this way:—When a man in California wants to marry, he sends home his photograph with papers stating his age, past career, present standing, and so forth. This is sent to the girls who wish to marry, and by and by it drops into the hands of a girl who is satisfied with the proposal. Then direct communications between the two parties concerned begin, and finally a marriage is arranged, the couple having never seen each other, except by photograph. It is not surprising to learn that, in some or perhaps many cases, the photograph does not represent the real original and the papers are not a true description of the suitor. The marriages arranged in this way are not calculated to result in a happy life. The object of the agencies which I suggest is, therefore, to give information—reliable information—of the person and standing of possible suitors. Tokyo or Osaka would be a suitable place for their location.

AN UNOFFICIAL DIPLOMAT.

At any important place in California there is stationed a Japanese Consul—a Consul General at San Francisco—and every question is dealt with in a satis-

factory manner by our competent officials. And nothing is left to be desired so far as official transactions are concerned. But the reason why I want to see an unofficial diplomat installed in California is that, in consequence of the great number of Japanese people living there, questions occur now and then, the nature of which does not come within the range of the formality of official negotiations. A trifling matter assumes an unproportionately great extent when it is put forward through the official channel. For instance, I heard an example from Americans. Three or four Americans became intoxicated at a restaurant kept by a Japanese, and broke some glass-windows. The proprietor took up the matter ostentatiously and demanded the power of the Japanese Consulate for its settlement. Such a matter could easily be settled without appealing to the authorities. Of course, I have no doubt that there must be some among the twenty thousand Japanese who, with their command of public confidence and high character, would themselves volunteer to act as arbiter in such a matter as cited above. And I believe in their capacity. But they have their own affairs to manage and cannot devote their whole time to this sort of business. In consequence, I believe in the necessity for the dispatch of an unofficial diplomat. The choice of a man competent enough to fulfill that post will be attended with difficulties, but his choice must necessarily be from unofficial quarters.

BROADENING OF THE JAPANESE MIND.

What I mean by the broadening of the mind of our compatriots is that they must get rid of their insular spirit. It is in my opinion, a too hazardous conclusion to attribute the expulsion of our emigrants to mere economic reasons. The chief reason is, I think, that foreigners are under the impression that Japanese are incapable of political assimilation. No Japanese would doubt the power of our patriotic spirit, and I have myself once taken the trouble to interpret this spirit to Western people. On the other hand, however, when we go to such a country as America where a definite policy is established for its national career and education, we are bound not to promulgate a doctrine which is injurious to the destiny of the nation. Some years ago, I had occasion to speak before a meeting of foreign missionaries in Tokyo, and made a statement to the effect that they were quite welcome to our country, so long as they confined themselves to the spread of the Gospel, but that, if any American missionary tried to infuse republican ideas among our people, he should be expelled without mercy. On that occasion the Japanese papers attacked me, saying that I committed discourtesy to the foreign missionaries. But I said what I believed. A missionary should not spread a doctrine injurious to a nation.

The Vampire Cat of Nabeshima

By Lord Redesdale

Cats, foxes, and badgers are regarded with superstitious awe by the Japanese, who attribute to them the power of assuming the human shape in order to bewitch mankind. Like the fairies of our Western tales, however, they work for good as well as for evil ends. To do them a good turn is to secure powerful allies; but woe betide him who injures them!—he and his will assuredly suffer for it. Cats and foxes seem to have been looked upon as uncanny beasts all the world over; but it is new to me that badgers should have a place in fairy-land. The island of Shikoku, the southernmost of the great Japanese islands, appears to be the part of the country in which the badger is regarded with the greatest veneration. Among the many tricks which he plays upon the human race is one, of which I have a clever representation carved in ivory. Lying in wait in lonely places after dusk, the badger watches for benighted wayfarers; should one appear, the beast, drawing a long breath, distends his belly and drums delicately upon it with his clenched fists, producing such entrancing tones, that the traveller cannot resist turning aside to follow the sound, which, Will-o'-the-wisp-like, recedes as he advances, until it lures him on to his destruction. Love is, however, the most powerful engine which the cat, the fox and the badger alike put forth for the ruin of man. No German poet ever imagined a more captivating water-nymph than the fair

virgins by whom the knight of Japanese romance is assailed: the true hero recognizes and slays the beast; the weaker mortal yields and perishes.

The Japanese story-books abound with tales about the pranks of these creatures, which, like ghosts, even play a part in the histories of ancient and noble families. I have collected a few of these, and now beg a hearing for a distinguished and two-tailed connection of Puss in Boots and the Chatte Blanche. Cats are found in Japan, as in the Isle of Man, with stumps where they should have tails. Sometimes this is the result of art, sometimes of a natural shortcoming. The cats of Yedo are of bad repute as mousers, their energies being relaxed by much petting at the hands of ladies. The Cat of Nabeshima, so says tradition, was a monster with two tails.

There is a tradition in the Nabeshima family that, many years ago, the Prince of Hizen was bewitched and cursed by a cat that had been kept by one of his retainers. This prince had in his house a lady of rare beauty, called O Toyo; amongst all his ladies she was the favorite, and there was none who could rival her charms and accomplishments. One day the prince went into the garden with O Toyo, and remained enjoying the fragrance of the flowers until sunset, when they returned to the palace, never noticing that they were being followed by a large cat. Having parted with her lord, O Toyo retired to her own room

and went to bed. At midnight she awoke with a start, and became aware of a huge cat that crouched watching her; and when she cried out, the beast sprang on her, and, fixing its cruel teeth in her delicate throat, throttled her to death. What a piteous end for so fair a dame, the darling of her prince's heart, to die suddenly, bitten to death by a cat! Then the cat, having scratched out a grave under the verandah, buried the corpse of O Toyo, and assuming her form, began to bewitch the prince.

But my lord Prince knew nothing of all this, and little thought that the beautiful creature who caressed and fondled him was an impish and foul beast that had slain his mistress and assumed her shape in order to drain out his life's blood. Day by Day, as time went on, the prince's strength dwindled away; the color of his face was changed and became pale and livid; and he was as a man suffering from a deadly sickness. Seeing this, his councillors and his wife became greatly alarmed; so they summoned the physicians, who prescribed various remedies for him; but the more medicine he took, the more serious did his illness appear, and no treatment was of any avail. But most of all did he suffer in the night-time, when his sleep would be troubled and disturbed by hideous dreams. In consequence of this, his councillors nightly appointed a hundred of his retainers to sit up and watch over him; but, strange to say, towards ten o'clock on the very first night that the watch was set, the guards were seized with a sudden and unaccountable drowsiness, which they could not resist, until one by one every

man had fallen asleep. Then the false O Toyo came in and harassed the prince until morning. The following night the same thing occurred, and the prince was subjected to the imp's tyranny, while his guards slept helplessly around him. Night after night this was repeated, until at last three of the prince's councillors determined themselves to sit up on guard, and see whether they could overcome this mysterious drowsiness; but they fared no better than the others, and by ten o'clock were fast asleep. The next day the three councillors held a solemn conclave, and their chief, one Isahaya Buzen said:

"This is a marvellous thing, that a guard of a hundred men should thus be overcome by sleep. Of a surety, the spell that is upon my lord and upon his guard must be the work of witchcraft. Now, as all of our efforts are of no avail, let us seek our Ruiten, the chief priest of the temple, called Miyo In, and beseech him to put up prayers for the recovery of my lord." And the other councillors approving what Isahaya Buzen had said, they went to the priest Ruiten and engaged him to recite litanies that the prince might be restored to health. So it came to pass that Ruiten, the chief priest of Miyo In, offered up prayers nightly for the prince. One night, at the ninth hour (midnight), when he had finished his religious exercises and was preparing to lie down to sleep, he fancied that he heard a noise outside in the garden, as if someone were washing himself at the well. Deeming this passing strange he looked down from the window; and there in the moonlight he saw a handsome young sol-

dier, some twenty-four years of age, washing himself, who, when he had finished cleaning himself and had put on his clothes, stood before the figure of Buddha and prayed fervently for the recovery of my lord the prince. Ruiten looked on with admiration; and the young man, when he had made an end of his prayer, was going away; but the priest stopped him, calling out to him:

"Sir, I pray you to tarry a little: I have something to say to you." "At your reverence's service. What may you please to want?" "Pray be so good as to step up here, and have a little talk." "By your reverence's leave;" and with this he went upstairs. Then Ruiten said: "Sir, I cannot conceal my admiration that you being so young a man, should have so loyal a spirit. I am Ruiten, the chief priest of this temple, who am engaged in praying for the recovery of my lord. Pray what is your name?" "My name, sir, is Ito Soda, and I am serving in the infantry of Nabeshima. Since my lord has been sick, my one desire has been to assist in nursing him; but, being only a simple soldier, I am not of sufficient rank to come into his residence, so I have no resource but to pray to the gods of the country and to Buddha that my lord may regain his health." When Ruiten heard this, he shed tears in admiration of the fidelity of Ito Soda, and said:

"Your purpose is, indeed, a good one; but what a strange sickness this is that my lord is afflicted with. Every night he suffers from horrible dreams; and the retainers who sit up with him are all seized with a mysterious sleep, so that not one can keep awake. It is

very wonderful." "Yes," replied Soda, after a moment's reflection, "this certainly must be witchcraft. If I could but obtain leave to sit up one night with the prince, I would fain see whether I could not resist this drowsiness and detect the goblin." At last the priest said, "I am in relations of friendship with Isahaya Buzen, the chief councillor of the prince. I will speak to him of you and of your loyalty, and will intercede with him that you may attain your wish." "Indeed, sir, I am most thankful. I am not prompted by any vain thought of self-advancement, should I succeed: all I wish for is the recovery of my lord. I commend myself to your kind favor." "Well, then, tomorrow night I will take you with me to the councillor's house." "Thank you, sir, and farewell." And so they parted.

On the following evening Ito Soda returned to the temple Miyo In, and having found Ruiten, accompanied him to the house of Isahaya Buzen; then the priest, leaving Soda outside, went in to converse with the councillor, and inquire after the prince's health.

"And pray, sir, how is my lord? Is he in any better condition since I have been offering up prayers for him?" "Indeed, no; his illness is very severe. We are certain that he must be the victim of some foul sorcery; but as there are no means of keeping a guard awake after ten o'clock, we cannot catch a sight of the goblin, so we are in the greatest trouble." "I feel deeply for you: it must be most distressing. However, I have something to tell you. I think that I have found a man who will detect the goblin; and

I have brought him with me." "Indeed! who is the man?" "Well, he is one of my lord's foot-soldiers, named Ito Soda, a faithful fellow, and I trust that you will grant his request to be permitted to sit up with my lord." "Certainly, it is wonderful to find so much loyalty and zeal in a common soldier," replied Isahaya Buzen, after a moments' reflection; "still it is impossible to allow a man of such low rank to perform the office of watching over my lord." "It is true that he is but a common soldier," urged the priest; "but why not raise his rank in consideration of his fidelity, and then let him mount guard?" "It would be time enough to promote him after my lord's recovery. But come, let me see this Ito Soda, that I may know what manner of man he is: if he pleases me, I will consult with the other councillors, and perhaps we may grant his request." "I will bring him in forthwith," replied Ruiten, who thereupon went out to fetch the young man.

When he returned, the priest presented Ito Soda to the councillor, who looked at him attentively, and, being pleased with his comely and gentle appearance, said: "So I hear that you are anxious to be permitted to mount guard in my lord's room at night. Well, I must consult with the other councillors, and we will see what can be done for you." When the young soldier heard this he was greatly elated, and took his leave, after warmly thanking Ruiten, who had helped him to gain his object. The next day the councillors held a meeting, and sent for Ito Soda, and told him that he might keep watch with the other retainers that very night.

So he went his way in high spirits, and at nightfall, having made all preparations took his place among the hundred gentlemen who were on duty in the prince's bed-room. Now the prince slept in the centre of the room, and the hundred guards around him sat keeping themselves awake with entertaining conversation and pleasant conceits. But, as ten o'clock approached, they began to doze off as they sat; and in spite of all their endeavors to keep one another awake, by degrees they all fell asleep. Ito Soda all this while felt an irresistible desire to sleep creeping over him, and though he tried by all sorts of ways to rouse himself, he saw that there was not help for it, but by resorting to an extreme measure, for which he had already made his preparations. Drawing out a piece of oil paper which he had brought with him, and spreading it over the mats, he sat down upon it; then he took the small knife which he carried in the sheath of his dirk, and stuck it into his own thigh. For a while the pain of the wound kept him awake; but as the slumber by which he was assailed was the work of sorcery, little by little he became drowsy. Then he twisted the knife round and round in his thigh, so that the pain becoming very violent, he was proof against the feeling of sleepiness, and kept a faithful watch. Now the oil paper which he had spread under his legs was in order to prevent the blood, which might spurt from his wound, from defiling the mats.

So Ito Soda remained awake, but the rest of the guard slept; and as he watched, suddenly the sliding-doors of the prince's room were drawn open, and he saw a figure coming in stealthily, and, as it drew nearer, the form was that of a

marvellously beautiful woman some twenty-three years of age. Cautiously she looked around her; and when she saw that all the guard were asleep, she smiled an ominous smile, and was going to the prince's bedside, when she perceived that in one corner of the room there was a man yet awake. This seemed to startle her, but she went up to Soda and said: "I am not used to seeing you here. Who are you?" "My name is Ito Soda, and this is the first night that I have been on guard."

"A troublesome office, truly! Why, here are all the rest of the guard asleep. How is it that you alone are awake? You are a trusty watchman."

"There is nothing to boast about. I'm asleep myself, fast and sound."

"What is that wound on your knee? It is all red with blood."

"Oh! I felt very sleepy; so I stuck my knife into my thigh, and the pain of it has kept me awake."

"What a wondrous loyalty!" said the lady.

"Is it not the duty of a retainer to lay down his life for his master? Is such a scratch as this worth thinking about?"

Then the lady went up to the sleeping prince and said, "How fares it with my lord to-night?" But the prince, worn out with sickness, made no reply. But Soda was watching her eagerly, and guessed that it was O Toyo and made up his mind that if she attempted to harass the prince he would kill her on the spot. The goblin, however, which in the form of O Toyo had been tormenting the prince every night, and had come again that night for no other purpose, was defeated by the watchfulness of Ito Soda; for whenever she drew near to so tha

the sick man, thinking to put her spell upon him she would turn and look behind her, and there she saw Ito Soda glaring at her; so she had no help for it but to go away again, and leave the prince undisturbed. At last the day broke, and the other officers, when they awoke and opened their eyes, saw that Ito Soda had kept awake by stabbing himself in the thigh; and they were greatly ashamed, and went home crestfallen. That morning Ito Soda went to the house of Isahaya Buzen, and told him all that had occurred the previous night. At the same hour, the false O Toyo came and looked all round the room, and all the guard were asleep excepting Ito Soda, who was wide awake; and so, being again frustrated, she returned to her own apartments.

Now as since Soda had been on guard the prince had passed quiet nights, his sickness began to get better, and there was great joy in the palace, and Soda was promoted and rewarded with an estate. In the meanwhile O Toyo, seeing that her nightly visits bore no fruits, kept away; and from that time forth the night-guard were no longer subject to fits of drowsiness. This coincidence struck Soda as very strange, so he went to Isahaya Buzen and told him that of a certainty this O Toyo was no other than a goblin. Isahaya Buzen reflected for a while, and said: "Well, then, how shall we kill the foul thing?"

"I will go to the creature's room as if nothing were the matter, and try to kill her; but in case she should try to escape, I will beg you to order eight men to stop outside and lie in wait for her."

Having agreed upon this plan, Soda went at nightfall to O Toyo's apartment, pretending to have been sent with a mes-

sage from the prince. When she saw him arrive, she said:

"What message have you brought me from my lord."

"Oh! nothing in particular. Be so good as to look at this letter;" and as he spoke, he drew near to her, and suddenly drawing his dirk cut at her; but the goblin springing back seized a halberd, and glaring fiercely at Soda, said:

"How dare you behave like this to one of your lord's ladies. I will have you dismissed;" and she tried to strike Soda with the halberd. But Soda fought desperately with his dirk; and the goblin, seeing that she was no match for

him, threw away the halberd, and from a beautiful woman became suddenly transformed to a cat, which, springing up the sides of the room, jumped on to the roof. Isahaya Buzen and his eight men who were watching outside shot at the cat, but missed it, and the beast made good its escape.

So the cat fled to the mountains, and did much mischief among surrounding people, until at last the Prince of Hizen ordered a great hunt, and the beast was killed. But the prince recovered from his sickness; and Ito Soda was richly rewarded.—From *Tales of Old Japan*; McMillan & Co., London.

Japan Society Notes

Viscount Chinda, Japanese Ambassador to the United States, honored the Society's Executive Committee by attendance at its meeting held at the Society's headquarters on Friday, January 17th.

Prof. Frederick Starr, of the University of Chicago, addressed the Society on Saturday afternoon, February 1st, on "Korea and the Koreans." Dr. Starr has been a frequent visitor to the Far East, is a profound student of its life and culture, and his lecture proved both instructive and entertaining; its enjoyment being enhanced by the many excellent motion pictures and still views. This lecture was the most largely attended of any ever given by the Japan Society, there being about 800 persons present. It was given in the Belvidere of the Hotel Astor, and Prof. Starr was introduced by Alexander Tison, Chair-

man of the Committee on Literature and Art.

Arrangements are now being perfected for several more addresses on subjects of interest to the Society's members. In all probability Mr. Langdon Warner of Boston, formerly of the Museum of Fine Arts and now a lecturer at Harvard, will be invited to give two addresses before the Society on phases of Oriental art, upon which he is an authority, and Dr. T. Iyenaga, formerly of the faculty of Chicago University, will give an illustrated lecture on Peking. Dr. Iyenaga has for many years been a close student of Far Eastern affairs and has only recently returned from his latest visit of study and observation in Peking.

The Society's Entertainment Committee has under consideration plans for a purely social gathering to be held in the