

learns his first duty—the subordinating of his own personality to the interests of his group. He forms the habit of group thinking and acting, of utter obedience to authority, and, above all, the reference of all his activities to the Kami upon whose favour everything pertaining to his welfare must finally depend.

As the individual is ruled by the religion of the home in his every act, so is his family ruled by the religion of the district in all its relations with the outer world. The centre of this religion, as mentioned above, is the "parish shrine." The days in which the worshippers included only the descendants of the founder of the clan are now over. It is most unlikely that the deity of each Japanese district should in these days represent the common ancestor of its inhabitants. But to the community he is still the Kami in whose power lies the communal well-being. The "parish shrine," therefore, from which the "Ujigami" oversees his children—Ujiko—is the centre of the communal life. The office of priest to the shrine is normally hereditary. His power in the community as representing the religious sentiment of the district, is great—and can at times be irresistible. For just as an offence within the family circle is regarded as an impiety towards the family ancestor, so any breach of village or district custom, any act that might be thought unusual or eccentric would be considered disrespectful to the village code of behaviour. Every member of the community, therefore, is held accountable for his conduct to the rest. Add to this that in Japan generally, but especially in the villages, privacy is unknown. Everybody lives "in public." The home must always be open to visitors: to close its doors would be an insult to the community. And, furthermore, social regulations do not, as with us, emphasize only what must *not* be done. What one *must* do is still more important. Let us see now what restraints are imposed on the young Japanese in the course of his life.

First, the communal will reinforces that of the household. As soon as they have passed young childhood, boys and

girls will be watched in case they become slack in the observance of filial piety. Any act contrary to that duty would be rebuked by all. The more the growing boy begins to feel the pressure of the household law, the more he is conscious of public opinion. As to marriage, the community would not tolerate the least insubordination to the family will. That would be too dangerous a precedent. When married, he may not do what he thinks best with regard to his wife and children; that would be grossly selfish. In all matters he must serve the community, and the higher he rises in the social scale the more tightly is he bound by custom and tradition. Modern conditions, particularly in the towns and cities, may have loosened these restrictions to some extent, but in the villages they still function as of old. Communal sentiment and archaic customs exert a numbing pressure on the development of the individual.

If some individual, wilfully or by mistake, offends the communal conscience he will in a moment find himself most effectively ostracized. The silence, and the very softness of the hostility, is its most terrible character. This is the usual punishment for anything that is "not done."

In feudal days, which lasted until 1867, banishment was the worst fate that could befall a man. Cut off and driven away from his own clan he was indeed alone. There existed in Japan no concept of the brotherhood of man, and the *stranger was everywhere the enemy*. It seems certain that this conception must have had its effect upon the Japanese attitude towards foreigners in general. It is equally certain that it tended to encourage feelings of antagonism and dislike towards them.

While banishment now rarely occurs, the punishment of ostracism is still regularly applied in all educational establishments from middle school upwards. There the class is the community, and the student may endure weeks or months of polite but utterly frigid silence. This will continue until he has publicly apologized to his class mates. But the effect of this ostracism may extend beyond the school grounds.