

THROUGH JAPANESE EYES

by Otto D. Tolischus

THE JAPANESE WARRIOR XI

DESPITE long and bitter years of war, in which the enemy has revealed himself in all his many aspects, the Japanese as a nation, as individuals, and especially as warriors are still a puzzle to the Western world, even to the Allied fighting men who have learned to know them the hard way. The latter in particular have learned to know the Japanese as hard, tough, and fanatic fighters who die rather than surrender. They have seen them commit mass suicide in desperate situations with their own guns, knives and hand grenades, or seek death in futile "Banzai" charges in which even the wounded and the crippled participate. They have seen mass suicide even among civilians in which parents strangled their children before killing themselves. They have seen Japanese flyers deliberately crash into Allied warships as "human bombs," or refuse rescue at Allied hands. They have found that the Japanese shoot their own wounded rather than permit them to be captured, and Japanese prisoners are few and far between.



This Jap Soldier's Arm Was Cut Off for Token Cremation "To give up one's life for the sake of the Emperor cannot be called self-sacrifice."

But the same Allied fighting men have also learned to know the Japanese as dirty, tricky, and treacherous by instinct rather than by design; and the treachery of Pearl Harbor is being repeated daily on a smaller scale on every Pacific battle field. They have seen the Japanese go berserk, or hysterical, shrieking, howling, stomping, or dancing insanely in the midst of Allied fire. Above all, they and the whole world have learned to know the Japanese for their barbarous atrocities on Allied prisoners of war and conquered populations, for which scores are still to be settled in Tokyo.

Japanese Bravery
Brave the Japanese are, without doubt. They are brave because Shinto, in proclaiming the Japanese to be a "master race" of gods under a "divine" command to conquer the world for their Emperor, has given them both a sense of superiority and a sense of mission which every Japanese is trying to live up to. They are brave because they have been taught from childhood that it is their greatest glory to die for the Emperor and their greatest disgrace to surrender—a disgrace that will cast them out of the ranks of the gods and of their own family. Indeed, the captive Japanese is officially dead to his nation and his family, and the Japanese Government so treats him. They are brave, finally, because Shinto teaches them that

being gods they do not really die, and that if they end this mundane phase of existence well, especially on the battle field, they will continue to live as gods in the spirit world, and will be worshipped as patron gods of the nation ever after.

On this fundamental basis which provides the dynamics of action and obscures the dividing line between life and death, the Japanese Shinto statesmen have erected a code of behavior directing the action toward the desired end. That code is known as Bushido, or "The Way of the Warrior," which has developed the only ethical ideal the Japanese know—absolute loyalty to the Emperor—unto death. This does not mean that the Japanese welcomes death. All flesh dreads death and dissolution, and the Japanese is no exception. The Japanese war literature is ample proof of this, and so is the chaining of Japanese soldiers in exposed observation posts of the Pacific Islands. But in most situations the indoctrination is able to overcome the dread, and the soldier's body is conditioned for that purpose by a harsh and grueling training exceeding any known in the West. Yet every so often, the natural dread of death and Shinto indoctrination clash too harshly in the Japanese single-track mind and throw it off the track, which leads to harakiri and suicidal—or murderous—mass hysteria.

To give up one's life for the sake of the Emperor cannot be called self-sacrifice. It is rather discarding one's lesser self to live in the great Imperial Virtue, and exalting one's true life as a na-

tional subject."—The Basic Meaning of the National Policy, by Dept. of Education, Tokyo, 1939.

"We must be prepared to die brilliantly to serve our nation."—Tokyo Radio, March 21, 1944.

Battle Song Praises Death

"In serving on the seas, be a corpse saturated with water. In serving on land, be a corpse covered with weeds. In serving in the sky, be a corpse that challenges clouds."

"Let us all die close by the side of our Sovereign, without the slightest regret."

—Poem published by Japanese newspapers on the occasion of the special spring Yasukuni shrine festival for the dedication of the war dead.

"Death involving a question of honor, was accepted in Bushido as a key to the solution of many complex problems, so that to an ambitious samurai a natural departure from life seemed a rather tame affair and a consummation not devoutly to be wished for."

—From Bushido, the Soul of Japan, by Inazo Nitobe, Professor of Kyoto University, 1905.

Cherry Apron



5739 A well-fitted big "coverall" ap-

ron has a basket pocket of dark green and bright red cherries. Green leaves, cherries and basket handle are applied onto the body of the apron. The basket forms the pocket. Make it in colorful checked cottons—edge it with pink, pale green or red ric-rac and you'll find your "cherry basket" is the envy of all the girls in the neighborhood.

To obtain complete applique pattern and apron pattern for the Cherry Basket Apron (Pattern No. 5739) sizes small (34-36), medium (38-40), and large (42-44), send 15 cents in C.O.D., plus 1 cent postage, YOUR NAME, ADDRESS and the PATTERN NUMBER, SIZE to Anne Cabot, The La Grande Evening Observer, 709 Mission Street, San Francisco, Calif.

Bolero Jumper



8880 1-5 yrs.

By SUE BURNETT
Time to check the wardrobe status of your nursery student? This easily-made jumper set passes every test.
Pattern No. 8880 is designed for sizes 1, 2, 3, 4 and 5 years. Size 2, bolero and jumper, requires 2 1/4 yards of 39-inch material, 1 1/2 yards of machine-made ruffling.
For this pattern, send 20 cents, in coin, your name, address, size desired, and the pattern number to Sue Burnett, The La Grande Evening Observer, 709 Mission St., San Francisco, Calif.
Send for your copy of the new spring issue of Fashion—just off the press. Book full of smart, up-to-the-minute styles. 15 cents.

Screen Actress

- | HORIZONTAL | VERTICAL |
|-----------------------------------|---------------------------|
| 1.5 Pictured actress | 1 Modern Greek |
| 11 She acts in pictures | 2 Indolent |
| 13 Most southern point of Africa | 3 Is seated |
| 15 Leave out | 4 Dawn (comb. form) |
| 16 Bad | 5 Filament |
| 18 Language of Tai | 6 Eye |
| 19 Territory of French Indo-China | 7 Bushel (ab.) |
| 20 Merchandise | 8 Singing voice |
| 21 Eight (comb. form) | 9 Feather shaft |
| 22 It is (contr.) | 10 Philippine Island town |
| 23 John (Gaelic) | 11 Sheds |
| 24 Play division | 12 Recent |
| 27 Foundation | 14 Scrutinizes |
| 29 All correct (ab.) | 17 Virginia (ab.) |
| 30 Upward | 25 Negative word |
| 31 Cite | 26 Piece out |
| 34 Leavening agent | 27 Purchase |
| 38 Vase | 28 Mimic |
| 39 Fathom (ab.) | 31 Shiver |
| 40 Old | 32 Imperative |
| 42 Slave | 33 City in New York |
| 46 A distance | 35 Matter |
| 47 Bleaching vat (var.) | 36 Lack food |
| 48 Sly look | 37 Numerical |
| 49 Tend | 41 Let fall |
| 50 Sign | 42 Otherwise |
| 52 Come | 43 Sow |
| 55 Withered | 44 Compass point |
| | 45 Age |
| | 46 Land measure |
| | 48 Regius Professor (ab.) |
| | 51 Rupees (ab.) |



Answer to Previous Puzzle



Our Boarding House With Major Hoople



Boots and Her Buddies



Freckles and His Friends



Red Ryder



Wash Tubbs



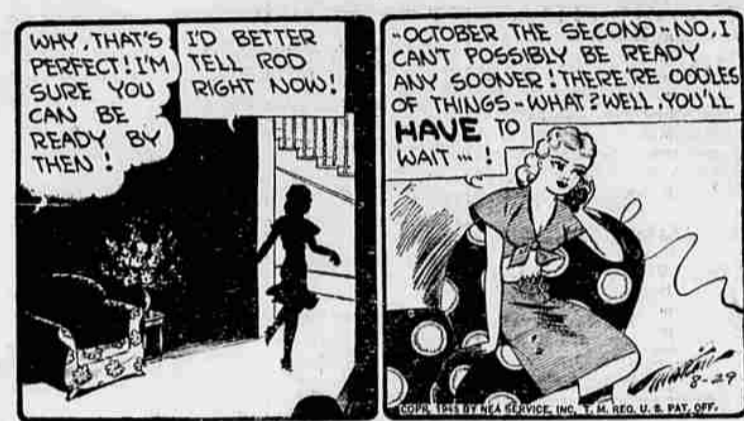
Alley Oop



Out Our Way J. R. Williams



By Edgar Martin



Merrill Blosser



Fred Harman



By Leslie Turner



By V. T. Hamlin

