

# Occupation Changes Noted in Personality of Emperor

By KIM WILLENSON  
United Press International  
TOKYO (UPI) — It was one of those end-of-the-summer days at Nasu, in the mountains of Northern Honshu.

There was just enough of the tang of autumn in the air to make a man take a long walk, wearing a comfortable cardigan. That, indeed, is precisely what the Emperor of Japan was doing recently when 15 reporters and photographers dropped by his villa to pay their respects.

The emperor, Hirohito, who has proved himself a whimsical man in the past—he still keeps a bust of Napoleon he picked up in Paris 42 years ago on what was probably the only shopping trip a Japanese emperor has ever made—decided to meet the press in person.

He brought along his wife, the empress Nagako, who carried a pair of binoculars for observing birds—her custom since her son Yoshi became president last year of the Japan Bird Protection society.

It was a brief, casual meeting, the kind that the great of ten bestow.

A newsman asked the emperor about his plans for future. The emperor replied with an offhand comment.

"I regret to say that I haven't done anything really worthwhile for the past 60 years of



VACATION AT BEACH — Emperor Hirohito of Japan and his wife, Empress Nagako, casually attired, are shown as they collected seashells on the beach at Kasashima Island. They were vacationing at the Imperial villa on the island when this photo was taken. (UPI)

my life. I only hope that during my remaining years, I will be able to do as much as possible for the people and for international good will."

When the quote appeared next day in the newspapers, most

Japanese chuckled, put it down to oriental modesty, which is what it amounted to, and forgot it.

The emperor is a great man to the Japanese, but these days his press notices are not nearly

so prominent as those of the politicians and movie stars.

His people do not like him, but not in anything like the fashion of the British and their queen. But the newspapers report, with monotonous repetitiveness such tidbits as:

—The Emperor has brought a new car at a cost of \$56,000 (over half of which went to the government in taxes) and now has three Rolls-Royces, three Benzes, a Cadillac and a Daimler at his beck and call.

—The gnarled old pines on the palace grounds are being given injections of turpentine and insect poison to save them from worms.

—Hirohito spent 19 days at the Imperial Villa in Hayama (Tokyo's seaside resort) this July gathering sea shells and dragging for plankton, and the rest of the summer at Nasu doing the research on a revision of one of his four biological books.

—He studies (he is an accomplished marine biologist and botanist) as late as 11 p.m. some nights.

—For a man of 62 (last April 29) and a woman of 60 (March 6), he and the Empress (and all five of their children) are in good health and spirits.

Then, there is the constant speculation about the marriage plans of Prince Yoshi, who takes after his father perhaps more even than the crown prince.

The publicity is twice remarkable. Once for its triviality. And once for the fact that the press is even allowed to print it in a nation where less than 20 years ago the emperor was literally thought of and treated as a deity incarnate.

No small part of the change is the work of the emperor himself.

Hirohito comes from an unbroken line of 124, dating back 200 years to Jimmu, who, as legend has it, was the child of the goddess of the sun. He is the first to step from the pose of a god to the stance of a man.

The process has not been an easy one for him, but it is one that he apparently wanted to undergo since he was old enough to understand fully what he was.

He probably would have done so long before the war, had it not been for the demands of the clique of generals around him who demanded that he go along with the propaganda of divinity that helped them control the Japanese people.

As had happened often before in Japanese history, the real power was controlled from behind the throne. Hirohito, by talk of his duty to the nation, was manipulated into lending his name and tacit public support to a program of conquest and military rule that he did not believe in and scarcely hoped could succeed.

At the Nasu interview, one reporter asked him how he felt as he attended the first memorial services for World War II dead, which were held in Tokyo last month.

"I can hardly describe what I felt at that time," he replied. "Whenever I think of the millions of innocent people who died in that war and the suffering of their bereaved families, my heart almost bursts with grief."

He felt himself driven to interfere directly when Japan was all but beaten, had suffered the atomization of two of its cities and the devastating fire bombing of many more.

On the 8th of August, 1945, the Imperial General Council met in an underground shelter on the palace grounds. The council was badly split between the exhausted navy, which knew that Japan had been outmanned, outgunned and outproduced in the war, and the army fanatics who were already issuing bamboo spears to school boys for the last ditch stand they envisioned.

After hours of indecisive argument over whether to end the war, Adm. Kantaro Suzuki suddenly looked at the emperor, who had been presiding over the meeting. How did he feel, the admiral asked.

At that point, Hirohito spoke

the crucial words that saved Japan from a destruction so complete, a wastage of its young manhood so thorough that it would have been generations before the country recovered. "I am in favor of ending the war," he said. He went on to propose that he shatter another imperial precedent. He would address the nation over the radio.

The occupation that followed brought changes to Japan that the Japanese themselves are not yet sure they understand. One change was to the throne, and it was brought about with Hirohito as a willing partner.

General MacArthur was once asked by the occupation cabinet what he wanted the emperor to do.

"Get him out among the people," came the short, sharp directive from the Dai Ichi Bank building, MacArthur's headquarters, which faced the forbidding walled moat of the palace grounds.

And that was precisely what the Japanese did. From early 1946, Hirohito began making an unprecedented series of personal appearance tours throughout the country.

Awkward, nervous (because of his innate timidity) and asking stilted, perfunctory questions at first, he worked hard to develop the poise that was not of his nature.

And gradually, as he became more accustomed to and more practiced at personal appearances, his crumpled gray hat, the shy smile became symbols of personality.

Just as steadily, the crowds that came to see him grew in size and sound. At a tour of Nagasaki in 1949, according to one account, the banzai thundered through the streets as the emperor's car passed, and thousands of hand-held flags waved frantically in the air.

Today hundreds of thousands, sometimes as many as half a million, crowd into the palace grounds themselves on the

emperor's birthday and on New Year's day to noisily extend their greetings to Hirohito and his family.

SECTION D PAGES 1 to 8  
MEDFORD MAIL TRIBUNE  
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## Religion In America

### Churches Found Clearly Useful To Several Forces in Society

Editor's note: Louis Cassels, UPI religion editor, is in Rome to report on the Vatican Ecumenical Council starting Sept. 29. In his absence, this column is written by Robert M. Andrews, a member of the UPI staff in Washington.

By ROBERT M. ANDREWS  
UPI Correspondent

Boy Scouts in the basement, fund-raising notices in the church bulletin, sermons on highway safety from the pulpit. Is the church becoming the captive of the society it set out to free?

More and more people are asking that nagging question today, and the answer is difficult to find.

One who tried is Ross Coggins, associate secretary of the Southern Baptist Convention's

BALLET FOR EMPEROR

WASHINGTON (UPI)—A company of 20 ballet dancers will appear at a White House dinner honoring Ethiopia's Emperor Haile Selassie. The dancers will perform Oct. 2 in the East Room of the executive mansion.

Christian Life Commission. Coggins found that churches are clearly "useful" to many forces in society.

He said the Texas state AFL-CIO, for example, recently mailed a Labor Day message to Baptist pastors with the request that it be "read in the churches."

The National Association of Manufacturers, through a "clergy-industry relations department" publishes a monthly newsletter featuring what Coggins calls "news from the religious world subtly interspersed with conservative economic philosophy."

Ready-Made Sermon

Pastors hear pleas to permit the use of church buildings as fallout shelters. "Soil conservation Sunday" appears on the calendar, and there is a ready-made sermon from the U. S. Soil Conservation Service.

"During the heat of the 1960 campaign, a visitor in some churches might have thought he was witnessing a gathering of one of the political parties for prayer," says Coggins.

Coggins is all for Boy Scouts. He does not believe a church can or should divorce itself from the worldly life around it. But he would like to see a return to the early disciples' "tension with the world."

The disciples transformed the world, he says, not because they were simply "an unpopular irritant in society" but because they stubbornly refused to conform to it.

"The goal of the church is the will of God on earth as it is in Heaven," the Baptist leader says. "To allow the church of the living God to be used for anything else is to be guilty of blasphemy."

Pastor's Answer

In one pastor's view, the answer to the problem Coggins cites may be to abolish the professional ministry and get rid of the church's real estate.

Dr. N. Gordon Cosby, pastor of the Church of the Saviour in Washington, D. C., told readers of the Christian Advocate, a Methodist magazine, that ministers might do a better job working alongside others than preaching from the pulpit once a week.

As for real estate, Cosby said, the church had none in ancient Rome when it was most vibrant. The money saved on real estate could be used for mission projects, he added.

10 Days of Prayer

Jews throughout the world have begun 10 days of prayer and self-evaluation called the High Holy Days. It is the most solemn period in the Jewish calendar and it began last week with Rosh Hashanah, the Jewish New Year.

American Jews were given a special matter to ponder this year by Rabbi Joachim Prinz, president of the American Jewish Congress.

"We Jews must act," he said, "where we live, where we work, where we send our children to school, to demand an end to segregation and the beginning of a decent chance in life for our Negro fellow-Americans."

The rabbi said Jews bring their own unique experience to the "overriding national issue of our time," themselves having survived slavery, segregation and death in pharaoh's Egypt, in the middle ages and under Hitler.

## Dennis the Menace



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