THE CURTAIN RISES

In the Takarazuka Theater in Tokyo, the curtain fell on the main performance of the evening, a play describing the life of the Japanese in Hawaii. According to the program, an intermission of twenty-five minutes was to follow. But before the people had a chance to get up from their seats, the curtain was raised again. All the actors of the play stood assembled on the stage, and one of the stars stepped forward to make a brief address. The entire audience had risen. Suddenly they all made a half turn to the right, bowed deeply, remained in this position for several seconds, and then ended the short ceremony with three thunderous Banzais. In a manner surprising and impressive to the foreigner, but natural to the Japanese, they had paid their respects to the Emperor.

What I had witnessed in the Takarazuka Theater was going on all that day throughout the entire city of Tokyo. Its millions of inhabitants were celebrating March 12 as the day set aside for rejoicing over the fall of the Dutch East Indies and Rangoon. All day long a flood of people—adults and children, in civilian clothes, in school uniforms, in soldiers' dress, or in the white garb of the wounded—had thronged the streets of the city, waving little flags with the Rising Sun, flags no longer quite new, for by now they had been carried in many a victory celebration during the three preceding months. All day long the people of Tokyo—and, in fact, all Japanese throughout the world—had been bowing in the direction of the Imperial Palace, thanking their Emperor, according to Japanese custom, for the fact that his virtue had made these victories possible, victories won at an amazingly low cost in human life.

THREE DATES

There was another development for which the people of Tokyo in particular had reason to give thanks, although probably only a few of them realized this on that solemn day. Some of the
most important events in history happen overnight and almost unnoticed by their contemporaries. Hence it is unlikely that, among the millions of Tokyoites who celebrated March 12, there were many who were aware of the fact that they were also marking an occasion which had suddenly made their city the capital of East Asia.

Japanese schoolchildren have long been taught that, in the year which corresponds to our 1590, Tokyo—then known as Yedo—became the capital of the Shogunate, and that in 1868 it was made the capital of Japan. Soon, we expect, they will memorize a third date which will stand out in the history of Tokyo and Japan—the year 1942 and perhaps the day March 12, when Tokyo became the capital of an empire reaching from the southern tip of Kamchatka to the Solomon Islands.

In previous visits, Tokyo had seemed to me just another big city. But this time I knew after a few hours that I had come to a different Tokyo. Within its walls the destiny not only of Japan but of the whole of East Asia was being moulded.

Tokyo has changed greatly in the six months between my visits in the summer of 1941 and the early spring of 1942. Not that it differs much in appearance. It still looks like the same city, busy with movement and life around the dignified calm of the Imperial Palace grounds in its center. It is in the people that this change can be noticed—in a limited section of the people, it is true, but a section which is growing day by day. With a rapidity which no one outside of Japan, and very few inside, had expected, the East Asia Co-Prosperity Sphere has become a reality. The fall of Java has brought the Netherlands East Indies under Nippon’s control, and the fall of Rangoon, cutting the life line of Chungking, is forcing even this most stubborn bulwark of resistance gravely to consider its position.

THE BIRTH OF IDEAS

With the exuberant joy over the sudden rise of what to many had seemed only a dream of the future has also come the realization of the huge tasks and responsibilities which its new status has brought to Tokyo. A few examples from what I saw, heard, and read during these weeks in the capital will show how leading personalities in Tokyo today are struggling with their new tasks from many different angles. The outside observer who spends some days or weeks as a guest in the capital will find that in many cases no definite answers have been found as yet to the questions which have just arisen. It is fascinating to see how before one’s eyes the outlines of the answers are gradually emerging from dispute and controversy. There is nothing more exciting in the whole field of thought than to behold the birth of ideas. And to Germans, who, like the writer of these lines, are prevented by a hundred and twenty degrees of longitude from watching the changes which recent history has brought to their capital, the study of Tokyo today has a peculiar significance.

HOW TO TALK?

Let me start with a subject which is being discussed in the capital with special intensity today, the question of language. To possess means for mutual understanding, in the literal sense of the word “understanding,” is perhaps the most obvious requirement of a newly formed Grossraum—to use this untranslatable term which we introduced last November to define large areas with a dominating central control, such as the East Asia Co-Prosperity Sphere, the new Greater Europe, and the Americas. A common linguistic instrument to enable at least a part of the population throughout the Grossraum to understand one another is of prime importance.

A large number of languages is being spoken in the Grossraum of East Asia—Japanese, Chinese (with its many dialects), Mongolian, Tagalog, Annamese, Thai, Malay, English, Spanish, Dutch, to mention but a few among hundreds. This is a serious
impediment to administration and commerce. Something has to be done.

Of course, nobody would seriously suggest that the hundreds of millions of people in East Asia should all speak the same language. As one wise and influential Japanese said to me when we were discussing the question: "The native language is an inherent part of each people and cannot be replaced by another language." But while the masses of the Grossraum's peoples will continue to use their native languages in daily life, there remains the problem of finding a medium of communication for purposes of administration and the exchange of ideas among the leaders.

WESTERN TONGUES

Theoretically there are three possibilities for a common linguistic medium in East Asia. One could:

1. invent an entirely new language— a kind of East Asiatic Esperanto;
2. take one of the Western languages which have been widely used in the past among the people of the East;
3. choose one of the leading languages of East Asia.

The first solution need not be discussed. To our knowledge it has no advocates. But, strange as it may seem, for the second possibility some strong supporters can be found in Tokyo today. The last four months have made Japan the heir to three important Western cultures which, during their period of supremacy, left a profound mark on the East. The oldest is the Spanish influence, which has remained alive in the Philippines and Guam even after the United States took over these islands. The second is that of the Dutch, which has dominated the East Indies through centuries up to the present day. The most recent but by far the most widespread is the Anglo-American, with its strongholds in Malaya, Singapore, the Philippines, Hongkong, Shanghai, in fact all through the entire Grossraum. Millions of eastern Asians have learnt during the past centuries one or more of these three Western languages, which have served as a common tongue for many different races united today under the flag of Japan.

ENGLISH OR "KOAGO"?

To retain all three languages would obviously make things too complicated, so that those who advocate the continued use of a Western language in East Asia concentrate their demands on English. In recent weeks several serious and well-known men in Tokyo have openly championed English as a lingua franca for East Asia. In the Tokyo Nichi Nichi, Dr. Sanki Ichikawa, professor at the Tokyo Imperial University, severely attacked the decision of a recent conference of the high school presidents of Japan to reduce the hours devoted to the study of English in Japanese schools. Dr. Ichikawa declared that the need for the study of English, a language widely known in China, Thailand, Malaya, and the Pacific islands, will increase rather than decrease in the process of constructing the Co-Prosperity Sphere. He maintained that no amount of translations of Western books can make up for the ability of the Japanese to read Western publications in the original.

Another author writes in the monthly magazine Sozo: "The English language does not exist today simply for the interchange between Anglo-Saxon races, rather has it attained the status of an international language." In their attempt to divorce English as an international language from English as the language of Japan's enemies, some Japanese have even gone so far as to suggest calling English by a completely new name. Instead of Eigo (English), they advocate labeling it Koago (興望語, Asia development language).

TOO CONCEITED?

A most interesting argument in defense of the English language comes from Dr. Kojiro Sugimori, professor at Waseda University, who writes:

Through the study of the English language, the Japanese people did their best to acquaint
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themselves fully with conditions in Britain and the United States, whereas the British and American peoples have made no attempt to study the Japanese language on any effectual scale. Herein lies one cause of the defeat of Britain and the United States in the present War of Greater East Asia. They were too conceited to take the trouble to study Japan and appreciate her true worth. One who has no adequate knowledge of the true merits of his adversary is sure to be defeated in war.

The Japanese people absorbed Chinese culture through the study of the Chinese language and classics, and this has contributed greatly to the advance of this country. While Japan, who has digested Chinese culture, is growing more and more prosperous, China herself is in a bad state. Through the medium of the English language, Japan has gained an intimate knowledge of things British and American, and now Britain and the United States, unable to withstand Japan's vigorous advance, are lowering their flags.

JAPANESE

THE LOGICAL CHOICE

To the outside observer it seems that in the long run the supporters of English are likely to lose out against those who are urging the third possibility, namely, the use of an Eastern language as the common linguistic instrument of the Grossraum. Only two of these could enter the field of consideration: Chinese and Japanese. Quantitatively the Chinese language would be ahead. Chinese is spoken by more people than any other language in the world, but it is broken up into many dialects, often differing greatly one from the other. The so-called “Mandarin” of the north, which has in recent years come to be the national language, remains for a large number of the Chinese themselves almost a foreign language which they must learn to speak in school (although the characters, of course, are the same). Moreover, China has lagged behind Japan in adapting her language to the technical and scientific needs of the twentieth century. Finally, the Chinese themselves will admit that their Eastern neighbors have excelled them in those fields on which they base their claim to leadership in East Asia, namely, the military, political, and economic.

This leaves Japanese as the final logical choice. It is already spoken by some 75 million Japanese and by many other people in Chosen (Korea), Manchukuo, Mongolia, North China, Taiwan (Formosa), and the Japanese Mandated Islands. One of the chief supporters of Japanese as the common language for East Asia, Dr. Yoshimi Ishiguro, professor at the Hosei University in Tokyo, recently substantiated his claims by stressing the following points:

Among the numerous languages of the Co-Prosperity Sphere, the Japanese language is the most developed, and naturally its adoption and spread as the common language should be encouraged. The adoption of Japanese as the common language is advocated, not from any intention to place Japan in a favorable position, but because it is the best qualified as the common language among the languages of East Asia....

The Japanese language has since olden times imported much of the Chinese language, and naturally Japanese culture has been enriched by that of the Chinese. This is clearly evidenced by the fact that about forty per cent of the Japanese vocabulary is of Chinese origin, and the Chinese classics exert a mighty influence upon the mental life of present-day Japan, to say nothing of ancient times. This shows that Japanese has a linguistic affinity with the language used by the four hundred millions of China and Manchukuo, and so it should naturally be comparatively easy for the Chinese and Manchukuoans to master it.

Besides, since the Meiji Restoration in 1868, Japan has imported Western culture extensively and enriched therewith its language as well as civilization. Thus the Japanese language, equipped with both Eastern and Western science and culture, is bound to create a new world civilization.

From the philological point of view, Japan is at present included in the Ural-Altaic family of languages. However, it is also recognized that the Japanese language has many elements borrowed from the Malay-Polynesian language. Thus Japanese has linguistic affinity in vocabulary with Chinese and in phonetics with Malay-Polynesian, two leading languages on the Asiatic continent and in the South Seas. This fact is another proof that Japanese is well qualified to be the common language of the Co-Prosperity Sphere....

Considering these facts, no country or race should object to the advocacy of making Japanese the common language of the Co-Prosperity Sphere.
As a step in this direction we might mention that courses in Japanese have been introduced into the secondary schools of Shanghai and that a number of Japanese language schools have just been established in French Indo-China. Even among our own acquaintances we find that many have recently taken up the study of Japanese.

**CUTTING DOWN**

Tokyo realizes the many difficulties involved in the propagation of the Japanese language. It knows, for example, that the complicated combination of Chinese and Japanese characters will make its use among non-Japanese exceedingly difficult. Hence efforts are being directed toward the simplification of the Japanese script. At the seventy-second committee meeting of the National Language Council recently held at the Ministry of Education in Tokyo, it was decided that the number of essential Chinese characters used in Japanese writing should be reduced from several thousands to 1,012. These characters were selected as those most common in everyday use. Besides these characters, which everyone in Japan should be able to *write*, 1,417 others were chosen which everybody should learn to *read*. These include 71 special characters connected with Imperial Rescripts, the Constitution, and the names of the late Emperors.

This is a marked step toward simplification, in comparison with the much larger number of characters which it was hitherto necessary to learn in order to be able to read Japanese. But even this, Tokyo realizes, is still too much. To a person who does not know any Chinese characters—and hardly anyone does in the recently conquered areas—the memorizing of almost two and a half thousand of them seems a stupendous task. Hence for the special benefit of non-Japanese, a further reduction to 600 was decided upon on March 20. This number, it is claimed, will include two fifths of all characters used in the daily life of Japan.

**STREAMLINING THE GRAMMAR**

Apart from the problem of how to write Japanese, there is the equally important one of the spoken language. Because of the lack of foreign intercourse during the centuries of Japan’s seclusion, the Japanese language has not been adapted to the systematic study of it by foreigners. As long as Japanese was spoken exclusively by people who grew up with the language, there was hardly a need for creating a streamlined grammar. On this point Professor Ishiguro says:

There is much room for improvement in the Japanese language in order to facilitate the expression of ideas with as few words as possible and to make it easily understandable for foreigners. It is necessary to make Japanese more precise, better, and, above all, easier. . . . Japanese vowels are pure vowels similar to those in the Italian language, which can be easily pronounced. Consonants are likewise simple and easily pronounceable. This, however, is a weak point as well as an advantage; for, owing to the simplicity of pronunciation, the phonetics and especially the accentuation of Japanese have more or less been neglected. Thus the accentuation must be standardized, and an authoritative dictionary with pronunciation marks must be published.

**BASIC JAPANESE AND ITS DANGERS**

So it seems that something of a “Basic Japanese” for non-Japanese is in the making in the capital of East Asia. This is not the toy or hobby of some professors but an urgent need. As it was, the mastering of Japanese in contrast to the Western languages took many years or, as some claimed, a lifetime. Even with the suggested simplifications it will remain a huge undertaking for a Filipino or a Malay to learn Japanese as well as he could learn one of the Western languages in much less time. If only one per cent of the non-Japanese population of East Asia were to learn Japanese, some five million or more people would now have to sit down to long years of study.

Of all this Tokyo’s advocates of the Japanese language are fully aware. They also know that Japan would lose
an important advantage if the outlined simplification of its language were carried through. As long as Japanese was one of the hardest languages to learn, it was for all practical purposes a secret language, fully known only to the Japanese and a few hundred non-Japanese. This contributed towards making Japan the great mysterious question mark of the East. Professor Sugimori is quite right in stressing the importance of this fact for Japan’s victories over the Anglo-American forces. Even among the diplomats and foreign correspondents who were sent to Japan for the specific purpose of studying the country and keeping their governments and peoples informed about it, only a fraction could actually read and write its language. This situation will change the moment the Japanese language and script is streamlined to the point at which it can be taught to millions of Filipinos, Malayas, Chinese, and Thais.

TOO MUCH AND TOO LITTLE

Still more complicated than the problems of language are those of the economic reconstruction of East Asia. Clearly one of the main tasks facing Tokyo is to work out an economic plan for the entire area. This is a difficult undertaking.

The fundamental issues confronting Tokyo in the economic sphere can be seen at a glance from our chart, based on figures just published by The Oriental Economist. According to this Japanese publication, the East Asia Co-Prosperity Sphere comprises Japan, Manchukuo, China, French Indo-China, Thailand, the former Dutch East Indies, the Philippines, and Malaya, and our chart shows to what extent this area is or is not self-sufficient. In terms of yen, and taking the average of the years 1935-1937, the members of this Grossraum sent 69.1% of all their exports to, and received 61.1% of all their imports from countries outside the Co-Prosperity Sphere.

The commodities essential to the economic life of East Asia fall into three categories. First come those where the degree of self-sufficiency is approximately 100% — rice, iron, and coal. Next come those where the supply falls short of the demand — wheat, cotton, wool, pig iron, steel, copper, lead, zinc, machinery, while 100% of the scrap iron and aluminum is imported. In the case of others, such increase will be very difficult, if not impossible, if it is to be based solely on the resources of this area. The third category comprises those articles of which East Asia has an overabundance — soybeans, sugar, tin, and rubber.

WHAT TO DO WITH RUBBER?

What, for example, is to be done about the rubber output of Malaya? At present and for a long time to come Malaya, which up till now has been supplying the demands of the whole world for this article, is producing much more than the Co-Prosperity Sphere can use. As long as the war
lasts, America is obviously not to get anything of this product from Malaya. By the time the war is over, the USA may have developed a synthetic industry as well as a rubber production in South America large enough to take care of her needs. Japan's allies are for the moment still unable to transport from Malaya to Europe the rubber which they would like to buy from the Co-Prosperity Sphere. And while the demand in Europe is large enough, once the seaways between Asia and Europe are reopened, to do much for the solution of most of Japan's rubber problems, something has to be done until that moment arrives. Should the surplus rubber be stored? Or should the plantations be left to themselves for a time? What would happen to the people who make their living from the rubber plantations?

The same applies to soybeans, tin, and the entire world's supply of spices grown in the former Dutch East Indies.

**SUGAR AND SHIPS**

Even more complicated is the case of sugar. East Asia includes the world's largest exporters of sugar, the Philippines and Java, with an annual surplus of close to a million (Philippines) and one and a quarter million (Java) metric tons. The present war is leading to the development of new sugar-producing areas in various parts of the world, and it is very doubtful whether after the war this surplus could be disposed of on the world market. What is to be done? For realistic planning there are only two alternatives, both of which are being considered in Tokyo today: either to increase the consumption of sugar within the Co-Prosperity Sphere to such an extent that the surplus will be taken care of, or to curtail production radically. The suggestion has been made, for instance, to convert as much as 90% of the existing sugar acreage in the Philippines into cotton fields. All these decisions being discussed in Tokyo at present involve the fate of millions of people and millions of yen.

Another economic problem, which is not revealed in our chart, is in the minds of Tokyo leaders: that of transportation. With the building of the Co-Prosperity Sphere Japan has assumed the responsibility of transporting the goods not only of Japan but of all of East Asia. This fact, together with the absence of other ships and the general decline of world tonnage, has tremendously boosted the demand for ships. The Japanese Economic Federation recently recommended the increase of tonnage to a total of 15 million gross tons. (The present tonnage of Japan is not known exactly, but towards the end of 1938 it was stated to be over 5,000,000 gross tons.)

**CATCHING UP**

Almost every day adjustments in organization are mentioned by which Tokyo is trying to catch up with the rapid developments. The other day the creation of a Colonial Investigation Department in the Overseas Ministry was announced whose task it will be to study four questions: the southern advance of the Japanese race hitherto; the administration of the southern races; the planning of future Japanese immigration; and the development of the natural resources in the Grossraum. Then the forthcoming opening of a "Greater East Asia Hall" in the principal business district of Tokyo was proclaimed. The purpose of this hall will be to disseminate information regarding the countries of Greater East Asia and to promote better understanding among its peoples. It will contain a library, club rooms, lecture halls, offices of economic bodies, and exhibitions of various East Asiatic products.

On March 15 it became known that more than forty experts on tropical diseases are being sent to the south for research. The press contained an item that the East Asia Research Institute was beginning an exhaustive investigation of the economic, racial, and colonial problems of the new areas. The Tokyo Imperial University published
the names of those of its professors who have decided to carry out new studies on the British and Dutch colonial policies and the economic conditions in the south. And every day brings more news of this kind.

**GROSSRAUM-FILMS?**

While there are a thousand problems to be solved in economics and administration, we would like to discuss one other issue in the cultural field. We believe that it reveals with particular clarity the wide ramifications of the questions facing Tokyo today.

It is probably less exaggerated than it may sound at first if we say that, next to language and ideology, the movie is the most important cultural medium for uniting a Grossraum and holding it together. There can be little doubt that Hollywood has contributed enormously, and perhaps more than any other single factor, to the creation and development of American prestige abroad. With this fact in mind, I visited a number of Japanese cinemas during my recent stay in Tokyo. I saw quite a few films which were excellent from the point of view of acting, photography, scenario, and settings. To mention two of those which have just been released and which Tokyo considers to be among the outstanding productions of the Japanese movie industry, I saw the second and main part of *The Forty-Seven Ronins* (the first part is reviewed on page 314) and *General, Officers, and Soldiers*. I looked at them, not with the eyes of the professional film critic, but with the question in mind: have these films the makings of a Grossraum-film, of a film which could be enjoyed outside of Japan—by Chinese and Filipinos, by Thais and Japanese—with the same eagerness with which they have enjoyed Hollywood productions in the past?

**"THE FORTY-SEVEN RONINS"**

*The Forty-Seven Ronins* is in many ways a remarkable historical film. Hollywood has never displayed greater skill in the use of the moving camera. For long periods the camera follows the actors without interruption from room to room, one of the most difficult technical achievements in movie production. The settings, for instance the scenes in the snow, are superb, and the fine acting demonstrates the composed and quiet dignity of Japanese men and women of the past. But from the point of view of the spectator, the content of a picture is also important, and this is where limitations are to be found which have hindered the Japanese film from becoming a Grossraum-film. The story of the Forty-Seven Ronins is utterly Japanese, so much so that for non-Japanese it is very difficult to follow, although the plot itself is, among foreigners, one of the best known of all Japanese stories: the forty-seven followers avenge their lord's death by killing his enemy, but in following the honorable path of revenge they are forced to break the law, so all forty-seven must commit suicide.

The most extraordinary scene is the one in which a young girl, in love with one of the ronins, and loved by him, commits hara-kiri so as to make death easier for her lover. Now he will not have to leave her behind when his turn comes to commit suicide. While the girl is dying, her lover kneels at arm's length from her without displaying any emotion, without as much as touching or comforting her in her last moments. It is a very powerful scene, but it shows an attitude quite unintelligible to all but the Japanese. To any non-Japanese this film seems like a different world in which he feels a stranger. On the other hand, it has been the strength of Hollywood that it made every spectator identify himself with the hero or heroine of each film.

**LIMITATIONS**

Another difficulty in the way of the success of *The Forty-Seven Ronins* outside of Japan is the small amount of acting and the long speeches which would have to be translated. More-
over, a wide knowledge of Japanese history and customs is presupposed of the audience, without which even a literal translation of the dialogue would still leave much of the plot obscure. A film that wishes to appeal not only to one nation but to an entire Großraum or even to the whole world cannot presuppose anything. It must deal with emotions understandable to everybody, not only to the members of its own race. And finally it must replace long dialogues by expressive acting.

Among the films dealing with contemporary Japan, the theme of war stands out in the most recent ones. The film considered the most important among them is General, Officers, and Soldiers. It is one of the best war pictures I have ever seen, made with strong realism, powerful simplicity, and truthfulness. In complete contrast to Hollywood, war is shown as what it really is, as something neither of heroic jubilation nor dirty perversion. The only reservation to be made is again in the content. No matter how good the film may be in itself, to the Chinese the fact will remain that the war shown is a war against Chinese troops. As in the case of The Forty-Seven Ronins, we have an excellent film—just the thing for the Japanese, to confirm their national pride and morale. But it is hardly a Großraum-film. Besides, throughout the world the actual deeds of the Japanese armed forces from Pearl Harbor to Java speak much louder than any film possibly could.

THE FILM FRONT

The war between the Axis and its adversaries is being fought on all fronts, including that of movies. While the actual military fighting will one day come to an end, the struggle in the cultural fields, particularly in that of the film, will go on. The Axis has to compete with Hollywood as much as with the shipyards and aircraft factories of America. In the past, American films have been a most powerful influence in the Americanizing of a vast number of people throughout the world, not by preaching “Americanism,” but by engagingly displaying the pleasures of life which, in the minds of the audiences, have become identified with the “American way of life.”

There is no easier way to win the sympathy of the masses than to appeal to their desire for pleasure or excitement. But the Axis powers are building a new order in which pleasure is not the chief aim of life. The difficult task facing their future film production is to replace the influence of Hollywood on their respective Großraums by films of general and equally strong appeal but of a more worthy spirit.

All this has, of course, been realized by the leaders of the Japanese movie industry. They know that they, just as much as the linguistic experts, are facing a dilemma. Should they continue to produce Nipponistic films? These will remain without appeal to non-Japanese audiences. Should they de-Nipponize their films? This might be undesirable from the point of view of Japanese audiences. Should they adopt a “double standard” for films, one for Japan and the other for the rest of the Großraum? The films of the next months and years will divulge the answer to these questions.

A SECOND MIRACLE?

The repercussions of the fact that Tokyo has become the capital of East Asia are so far-reaching that it is hard to grasp their full significance for Tokyo as well as all of Japan. A process unique in history has been taking place before our eyes. Less than a century ago Japan was an island state of extreme seclusion, where there were even laws against building seaworthy ships lest they lead to intercourse with other countries. Today she is a country that controls the destiny of one third of mankind. Tokyo, the former stronghold of the champions
of Japan's isolation, has become the capital for more than half a billion people. This requires a profound psychological change, particularly in the field of culture, where the emphasis on all that is too exclusively Japanese would have to be abandoned.

The world has been witnessing with amazement the miracle of Japan's transformation from a medieval feudal state to one of the leading capitalist nations without the loss of her identity in the process. It is a never-ending source of surprise to foreigners that two so vastly different periods of human development can live side by side in the hearts of present-day Japanese.

In Tokyo one evening I was invited to a Japanese dinner. The same people whom I had seen a few hours earlier in Western clothes, working behind streamlined desks in efficiently run offices in modern concrete buildings, I now met in their native kimonos, sitting on the floor of just such a room, eating just such dishes, as their ancestors knew a thousand years ago. Later my hosts enjoyed themselves by singing and dancing the roles of medieval plays which, although as old as *Beowulf* or the *Song of the Nibelungs*, are as real to them as the busses on the Ginza.

Is the world about to witness the second miracle of Japan's transformation, this time from recent complete seclusion to all-embracing inclusion? This is the problem which Tokyo faces today and which it must solve. It has become singularly urgent and acute since March 12, 1942, when Tokyo was made the capital of East Asia.