

**WOMEN AND
WISDOM
OF JAPAN**

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Women and Wisdom of Japan by Shingoro Takaishi

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SHINGORO TAKAISHI

**WOMEN AND
WISDOM
OF JAPAN**

The Wisdom of the East Series

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WOMEN AND WISDOM OF JAPAN

WISDOM OF THE EAST

WOMEN AND WISDOM
OF JAPAN

WITH AN INTRODUCTION
BY SHINGORO TAKAISHI



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CONTENTS

	PAGE
INTRODUCTION	11
I	
GIRL'S INSTRUCTION !	33
II	
DEMARRATION BETWEEN THE SEXES	34
III	
"SEVEN REASONS FOR DIVORCE"	35
IV	
THE WIFE'S MISCELLANEOUS DUTIES	38

V	
	PAGE
THE TREATMENT OF SERVANTS	42
VI	
THE INFIRMITIES OF WOMAN	44
APPENDIX A	
THE JAPANESE REVOLUTION	49
APPENDIX B	
THE LEGAL CONDITIONS FOR A DIVORCE . . .	63

EDITORIAL NOTE

THE object of the editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West, the old world of Thought, and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally, in thanking press and public for the very cordial reception given to the "Wisdom of the East" series, they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand.

L. CRANMER-BYNG.
S. A. KAPADIA.

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INTRODUCTION

THE sole basis of the entire moral teaching of Japan may be said, in the briefest phrase, to consist of the spirit of unselfishness. Thus, humility in place of ostentation, reserve in place of *réclame*, self-sacrifice in place of selfishness, forbearance in place of impetuosity, and complete submission to authority are the principal features of the Japanese moral code; on these cornerstones stands the whole edifice under which the Eastern people have been brought up.

The *Onna Daigaku*, or the "Greater Learning for Women," which is the text of this little book, is, as its title indicates, a half-dogmatized precept exclusively intended for women. The author is Kaibara Ekken, the famous moralist of Japan, who flourished about two hundred years ago. Kaibara Ekken was a great scholar of Japanese literature, with an immense knowledge of Chinese ethics.* It is beyond question that his idea of morality was, to a great extent, formed on Chinese lines, as most of the other thinkers' and moralists'