

civilization and customs. With the passing of the centuries, the fierce Malayan characteristics, which had been emphasized among the migrants to Japan, became more and more weakened in Korea. Inter-marriage also played a large part in the subjection of the Malayan strain to the Mongolian.

Then occurred an event of far-reaching consequence. From the Korean peninsula another large migration entered Japan, landing on the coast of Idzumo province, just opposite Korea. After centuries of separation, the two branches of the original Malayan migration were reunited. But by now they were almost different peoples. Those who had come direct to Japan (known as the Kumaso groups), although superior in the arts of warfare, were quick to recognize the superior culture of the Idzumo, the new arrivals from Japan. The combination of Kumaso and Idzumo, each supplying what was lacking in the other, proved irresistible. Together they pushed northwards, until the whole of the central island of Honshu as far north as Sendai was completely

over-run. The Ainu aboriginals took refuge in the northern island of Hokkaido, where their remnants, fast dying out, are still to be found.

The merging of the two groups form the Japanese as we know them. The two distinct types are still to be seen—the aristocratic type with long thin face, aquiline nose, refined and sensitive, traditionally held to be of Kumaso origin, and the pudding-faced peasant with sunken nose, wide nostrils, thick lips and protruding teeth, the relic of the Mongolian migration of the Idzumo.

But whatever their differences in appearance or habit, all Japanese are bound together by the same religious beliefs. It is this religion which has formed, and still conditions, Japanese national character. The real religion of Japan, fundamentally unchanged by impact with Buddhist and Chinese influence through the centuries, is still Ancestor Worship. In the Japanese form of the Ancestor Worship cult are three distinct rites—the Domestic Cult, the Communal Cult, and the State Cult—concentrating respectively on the worship of the Family Ancestors, the Clan or Tribal Ancestors, and the Imperial Ancestors. The first is the religion of the home, the second is the religion of the local divinity, while the third is the national religion.

Ancestor Worship is the religion of ghosts, rising from primitive man's speculation about the mystery of death. The ghosts of the departed are imagined as constant presences, able in some way to share the pleasures and pains of the living. If pleased they can confer benefits, if angered cause grievous injury. Though their bodies have melted into earth, their spirits fill the air around. By death they have acquired mysterious power; they have become Kami—"Superior Ones." It is important to remember that this word misleadingly translated into English as "gods," carries no moral qualification whatever. The potentiality of each individual for good or for evil is hampered by the burden of his physical body. Freed by death, those potentialities have full play.

