

<資料>

YOUTH UNDER THE STORM  
THE LIVES OF FOUR JAPANESE  
SOCIALIST THINKERS

NAOMICHI HAYASHI

SENJI YAMAMOTO (1889-1929)

THE LIGHTHOUSEKEEPER FOR FREEDOM AND DEMOCRACY

He was born as the eldest son of a rich hotel owner. As a Christian humanist, he studied in an university in the USA. After returning to Japan, he got a position at Kyōto University and the Doshisha University as a lecturer of biology.

Through the birth control movement, he became to sympathize with the workers and tenant farmers in their painful labor and miserable livelihood. He undertook a consultancy about the livelihood affairs for the people, being adored by them under the pet name 'Yama-Sen'.

In 1928, he was elected as the only one Diet member of the Nippon Rō-Nō-Tō (Japans Laborer and Peasant Party). As a standard bearer of protecting freedom of speech, he fought alone against the retrogressive revision of 'the Maintenance of the Public Order Act' (pre-war, the famous worst law named 'Chian-iji-hō').

The next year, he was murdered by a ruffian sent from the ultra-nationalist group with a sharp edged knife.

Now on the hill near along the River Uji, the place of scenic beauty

southeastern Kyōto, is a stone memorial to Senji Yamamoto, in which his words are engraved.

“Yama Sen alone holds a fort. But I don’t feel lonely. Because I am supported by the mass of people behind me!”

## HAJIME KAWAKAMI (1879-1946)

### A GREAT THINKER IN MODERN JAPAN

He was the most well known scholar of economics in Japan. A professor of the Imperial University of Kyōto. His maiden work “A tale of Poverty” (1916) was evaluated as the first economic book written by the Japanese.

He had persistently continued to search why the poverty hadn’t vanished in the wealthy society. After many turns twists and during thirteen years, he at last found the key to solve his long cherished problem in Karl Marx’s economic doctrine.

His many works, which analyzed the contradiction of capitalism and appealed to the necessity of social reform with a passionate and elegant style, had a strong influence on public opinion and contributed to extending the theory of the scientific socialism. Among his disciples many excellent scholars were brought up, and they gained positions in many universities.

Japanese government discharged him from the post of professor in the Imperial University. Then Kawakami joined the Japan Communist Party and secretly participated in revolutionary and antiaggressive war activities.

In 1933, he was arrested by the Special High Police and was imprisoned during 4 years as a politic criminal. After his release, he spent his later years as silent as a priest retired from society, speaking not a single word to support the Japan’s aggressive war.

In 1946, he died owing to undernourishment and senial decay, being delighted at the collapse of Japan militarism and the coming of democratic

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society.

His tombstone is built in the secluded cemetery of the Hōnen-in temple, at the foot of the hill Higashiyama in Kyōto. On his tomb the following poem of himself is engraved:

“Looking back upon the past, from the destination, what many mountains and rivers had I gone beyond!”

EITARO NORO (1900-1934)

### THE PURE AND SINCERE THEORIST OF THE JAPANESE REVOLUTION

He was born as the son of a poor farmer settled in Hokkaido. In primary and middle school days, he was famous as an uncommonly bright boy. Since his younger days he doubted why the hard-working farmers were so poor when the idle landowners lived in luxury?

When he was a student of Keiō University, he had already mastered Marx's theory and moreover learned the actual knowledge on the Japanese economy as the result of his feverish effort.

After graduation he entered the Institute of Research for Industry and Labor (Sangyō-Rōdō Chōsasho), and lectured on the Japanese economy to the workers.

Transcript of his lectures in the workers school were published under the title of “History of Development of the Japanese Capitalism” (1930). This book was given a high evaluation as the scientific work which first elucidated the structural characteristics of Japanese Capitalism.

Next, Noro planned to organize a great number of economic scholars and to codify a grand series totaling eight volumes, in order to thoroughly analyze Japan Capitalism. This plan was realized by his successors after his death.

Noro proved that the power structure of Japanese state named Tenno

system was of feudal-absolutistic substance; and that the relation of landholding in Japanese agriculture had not capitalistic, but half-feudal character. So he concluded that Japanese socialism should not start from a direct socialistic revolution, but from a bourgeois-democratic revolution.

Noro analyzed the inevitable contradiction between the stronger increase of industrial production and the narrow inner-market because of lower wages of workers and higher rents to tenant peasants. This contradiction drove Japan to the way of aggressive expansion of territory. So Noro emphasized that it was the most important mission for Japanese people to check the aggressive war of Japan.

Noro was one-legged because having fallen from a tree and broken the bone of a leg in his boyhood. And moreover he suffered from tuberculosis.

However, he did his best. In 1933 he commanded the struggle against Japanese armed aggression to China. He was arrested by the Special High Police and tortured to death.

The monument in honor of Eitaro Noro is built at Naganuma-chō Yubari-gun Hokkaidō.

SEN KATAYAMA (1859-1933)

#### FATHER OF JAPANESE LABOR MOVEMENT

He was born as the son of a farmer in Okayama prefecture. His parents were of good lineage, but he was engaged with agricultural hard labor such as cultivation, wood cutting, charcoal making and conveyance. His friends said Katayama's tenacious character was cultivated by these agricultural labors in his boyhood.

He went to North America and during thirteen years there he worked in various occupations such as dishwasher, cook and manager of students dormitory, etc. in order to earn money for his education expenses. After

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obtaining the qualification of M.A. and B.D. of the USA universities and graduate school, he came back to Japan.

He had no interest to rise to a high position in the capitalist society, but he selected the way to assist the working people from the standpoint of Christian humanism. He entered into the labor movement and consumers cooperation movement.

In earlier years he could not shake himself free from capital-labor conciliation thought and the special doctrine of 'socialism under the Tenno system'. But through the honest activities over many years, he became to understand the essence of modern socialism. He was given the name of 'Father of Japanese Labor Movement'.

In August of 1904, in the midst of Japan-Russian War, he was present at the sixth Amsterdam Congress of the second International. On the platform of the Congress, he shook hands with the Russian representative G.V. Plekhanov. By this handshake they demonstrated that Japanese and Russian workers would not fight each other.

He spent the latter part of his life as a political refugee in Moscow, and was engaged with the international activities such as to assist the Mongolian revolution and to organize the Peace Conference against the aggressive war.

He was buried in the Red Square of Moscow.

