

HANDS AND EYES OF THE POLICE

**PHILOSOPHY OF KAWAJI TOSHIYOSHI,
FOUNDER OF THE POLICE IN MODERN JAPAN**

**POLICE POLICY RESEARCH CENTER
NATIONAL POLICE ACADEMY
NATIONAL POLICE AGENCY OF JAPAN**

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PREFACE

We are pleased to present an English edition of *Keisatsu Shugan* (translated as “Philosophy of Kawaji Toshiyoshi, Founder of the Police in Modern Japan”), the police philosophy by Kawaji Toshiyoshi during the seminal period of the police system of modern Japan.

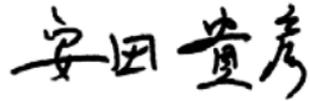
Kawaji Toshiyoshi led the important undertaking of establishing the police system in modern Japan as part of a modern state built in the wake of the Meiji Restoration. It not only vividly conveys the enthusiasm that permeated the Japanese police in those early days but also depicts the young Japanese state as it underwent a rapid transition from the early-modern to modern era. For this reason, it has considerable historical significance.

Although 140 years have passed since *Keisatsu Shugan* was compiled, it still contains a few passages that provide modern readers with useful insights into the ethos of the Japanese police and obligation of police officers as public servants. Examples include “hearing a voice where there is none and seeing a shape where there is none” and “Government officials are like goods purchased with resources acquired by the public with their blood and sweat”.

These observations have led the Police Policy Research Center (PPRC) to translate *Keisatsu Shugan* into English in the belief that it is worthwhile to introduce it to a wider audience outside Japan, particularly overseas researchers and policy developers who are interested in the Japanese police. PPRC is currently looking into translating other historical documents relating to the modern Japanese police “Police Classics” in the future.

The preparation of this English edition owes a great deal to Superintendent Naoya Oyaizu, the Deputy Director of PPRC in that it is based on a modern Japanese translation of the source material produced by Mr. Oyaizu on the basis of his research.

The official version of Keisatsu Shugan remains the Japanese original.
Editorial responsibility for the English edition rests with PPRC.



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NOTES ON KEISATSU SHUGAN

In Japan, the modern state modeled after Western nations was developed during the Meiji period, which began in the late 19th century. Its police system was based on troops contributed by feudal domains, old local governments that were a vestige of the feudal regime in existence prior to the modern Japanese state. In 1872, Kawaji Toshiyoshi, Superintendent General, and others toured Europe to study police systems. In 1874, the Tokyo Metropolitan Police Department was established under the Ministry of Interior in the mold of the Prefecture of Police of Paris, with the concept of the administrative police, a functional component of the police organization that puts one of its focuses on prevention, also introduced. Back then, Japan's police system was influenced by French and German national police systems.

Kawaji Toshiyoshi was born in 1834 in Kagoshima. After playing a great part in the Meiji Restoration, he established the police system in modern Japan as the first Superintendent General. Keisatsu Shugan is a collection of instructions Kawaji gave to his subordinates as compiled by Uematsu Naohisa, his close aide. It was published in 1876 for internal educational use within the police organization. Literally translated as Police Hands and Eyes, Keisatsu Shugan contains numerous practical tips for police activities.



Kawaji Toshiyoshi

1834-1879

THE TEXT

OVERVIEW OF POLICE

1. The essence of the modern administrative police is prevention. It boils down to keeping the public from making mistakes, committing crimes and suffering loss or damage, thereby promoting public well-being.

2. The navy and the army are like soldiers who protect the country from invaders. The police is like medicine to treat internal illness. Enemy states and other external threats are like violent and menacing thugs. If such individuals try to attack you, you must protect yourself by wielding your sword with ease using your healthy and strong muscles. If you neglect your body and leave it in an unhealthy and unfit state, you will feel too weak to use your sword, no matter how excellent it is, and end up being killed without even putting up a fight. This shows that the health of a person and that of a nation are one and the same, so, to stay healthy, daily treatment is essential. For this reason, an expansion of police operations does nothing but greatly promote Japan's overall health as a nation.

3. A nation is like a family. The Government is like parents, and the people are like children. The police play the role of a nanny who looks after children. In a country like Japan, where modern civilization is yet to take hold, the people must be regarded as young children. To look after them, a nanny's service is absolutely essential. For this reason, we must treat the establishment of a police service as a priority task for Japan.

4. Police officers must have a good understanding of the powers of the administrative police and those of the judicial police. Here is an example. Suppose a group of people start fighting. It is then the exercise of the powers of the administrative police to stop the fight and make them reconcile. On the other hand, it is the exercise of the

powers of the judicial police to arrest persons who has hit and injured another person. These two types of powers are closely related, and could arise in close succession, with a single officer exercising them both. Still, there is a clear distinction between the two.

5. The Governor of Tokyo Metropolis plays a role that is quite different from that of the governors of other prefectures. Namely, in other prefectures, all administrative powers ultimately rest with the governor, whereas, in Tokyo, the Tokyo Metropolitan Police Department and Tokyo Metropolis coexist to share the task of providing administrative services, with the Tokyo Metropolitan Police Department taking on police services.

6. According to “General View Over National Law”, the main work of Bluntschli, when there is an urgent need to exercise the power to order or prohibit, the police, with which such power rests, should take the lead, and general administrative organizations should submit to its authority. In such a situation, therefore, the police, as the holder of this power, should never follow general administrative organizations. These are true words of wisdom.

RULES FOR POLICE OFFICERS

7. Police officers must not doze off or sit around doing nothing. They must stand still and work as hard as possible while on duty, day and night.

8. We must remedy wicked deeds with justice. To maintain order, we must be prepared for crises. For example, to warm *sake* alcohol, you must use water that is warmer than the *sake*. Similarly, to rectify something, you must call upon something else that is superior to it. Likewise, people whose job is to caution and admonish others about their conduct must first clean up their own act.

9. Police officers must fill their hearts and minds with affection and caring for the public and willingness to help them in anywhere, anytime. Similarly, all exercise of police powers must be an extension of such affection and caring. For this reason, when police officers see or hear about someone being struck with anguish or distress, they must be able to empathize with them.

10. Police officers are nannies for the public. They must therefore deal with them with reason and kindness, no matter how unreasonably they behave towards them, and fulfill their duties patiently and diligently.

11. If people from other government agencies take issue with police powers, let's just say to them: "We are officials tasked with maintaining public peace and order for the nation and society. We therefore have no intention to break the peace with you. Are you then willing to keep the peace with us, though I can hardly believe this to be the case?"

(Note: In those days, the Tokyo Metropolitan Police Department and Tokyo Metropolis were involved in a fierce power struggle with each other.)

12. People whose duty is to maintain public peace and order must remain vigilant even on peaceful days by treating them as eventful days.

13. A nation is like a person though it does not have a tangible body. Lawless and vicious individuals are like illnesses that attack the body. Police powers can be likened to daily treatments to keep the body healthy. A judge is a doctor, while law is medicine. In cases where the police cannot prevent a crime despite its efforts to that effect, it catches the criminal and hands him over to a judge. This is like entrusting an ill person with a doctor. A trial is a process to cure an ill person by

administering appropriate medicine. As petty offenses are minor illnesses, police officers themselves treat them. This is like a home remedy.

14. Police officers, whose job is to caution and admonish others, must patiently and diligently perform their duties, while always devoting themselves to the wellbeing of the public.

15. Mr. Vivien, a famous Frenchman, says that, when it comes to the execution of administrative tasks, the chief of the police should supervise it rather than being directly involved in it, and, better still, command it rather than supervising it. Indeed, because of the nature of their work, police officers are reluctant to perform administrative tasks directly unless absolutely necessary.

16. The Japanese people are like children, and police officers are like their nannies. Children tend to break the rules. So, police officers must not lose their cool and behave angrily towards anyone they come across in the course of their duty, no matter how vicious they may be. If you brawl with them, you'll descend into a private person who is no better than those childish people. As this is tantamount to abandoning the police responsibility to protect the public, police officers must have strong self-discipline.

17. For the public, police officers are the most trusted, brave and strong protectors. They must not lose their composure, get startled, or berate or praise people for no good reason. Instead, they need to be patient, honest, and conduct themselves honorably and gain respect for such behavior.

18. Generally speaking, police officers must be very polite and kind when dealing with the public, and have them love you and look up to

you by behaving like nannies looking after children. However, they need to be careful not to collude with them. If they do, they'll end up being treated with disdain and bring shame to police powers. For this reason, police officers need to stay at arm's length, while being polite and kind. The public, on their part, need to treat police officers with respect while feeling affection for them. It is essential that the two sides recognize the existence of collusion and disdain between them as a boundary line and not cross it.

19. Generally speaking, police duties are classified into those performed upon recognizing a case during an investigation of the scene and those performed upon receiving a report from the public. Police officers should be well aware of this.

20. Police officers, whose job is to improve people's morals and virtues, must always nurture a strong and boundless willpower, and defeat all evil and wicked temptations with an overflowing magnanimous spirit, elastic feeling liberating himself from any trouble (Kozen-no-seiki). People without such a spirit don't have the strength to defeat evil and wickedness that lurk in other people and even end up being conquered by evil and wickedness themselves. Indeed, if you allow yourself to be corrupted just once, you'll become someone who has forfeit part of his police powers.

21. As police officers are the most trusted, brave and strong protectors for the public, they must possess dignity and respectfulness. This dignity and respectfulness, however, is something that the public sense - on the basis of the value of the dangerous duties that officers perform. Namely, it rests in their deeds in suffering the insufferable, bearing the unbearable, and achieving the unachievable.

22. There are people who advocate civilization and enlightenment but fail to put them into practice. There are people who preach about the role and activities of the police but fail to act like police themselves. There are people who wear a police badge but fail to take it to heart. These people must take a long hard look at their own actions.

23. Government officials with responsibility to lead people must conduct themselves according to what is just and what is right. Some people turn their subordinates into sycophants by corrupting their relationships, form factions by taking advantage of their influence, and just aim to advance their own careers. This kind of attitude stems from a selfish greed to seek personal accolades and well-being by bending the rules and common sense and therefore does a lot of harm to the nation. When those individuals congregate, it is for personal gain, not duty.

24. There is a gulf between those who strive to bring glory to the nation by assisting the head of state and those who scheme to monopolize the nation and become the head of state themselves. For example, a person like George Washington, who has done a lot of good for his people while totally disregarding self-interest, continues to wish to turn as many of them as possible into independent and self-motivated individuals even after winning widespread respect and admiration, instead of treating the nation like a personal possession. At the other end of the scale are people like Napoleon I, who maneuvered to hijack the country after winning the trust of a great many people. People who serve a monarch or head of state should abide by the rules and common sense, be indifferent to praise and censure for themselves, and loyally and fair-mindedly devote themselves to their duties until they die.

25. Generally speaking, every person aims to become independent and self-reliant, so the rights of other people must not be violated. This is especially true for police officers as they are government officials whose job is to caution and admonish others. With this in mind, they must be content with their status and achieve thorough independence, thus exerting an influence of great virtue over others as role models.

26. There is no difference between a government looking after its people and parents caring for their children. This is because, in both cases, the aim is to foster independence and self-reliance. Once this aim is achieved, people start engaging in exchange activities for mutual benefit, and this gives rise to friendships. If a wicked person tries to violate the rights of another or carry out some other kind of evil deed by taking advantage of their friendship, it must be stopped by applying the law. This is why a government is needed. The same logic governs relationships between individuals and those between different countries. Generally speaking, if a nation is indebted, its independence is in jeopardy. Likewise, if a person is indebted, his right to independence diminishes. Moreover, if someone receives a favor, it becomes an intangible debt. On the other hand, loans of money are tangible debts. For example, the act of adult children looking after their aging parents is the repayment of their debt arising from the fact that they were raised by their parents when they were young. Even with one's own parents, repaying a debt is such a big obligation. With other people, it is even bigger. If one fails to repay a tangible or intangible debt, one will be condemned both ethically and legally. The important question then is how one can learn about appropriate conduct. Police officers should give deep thought to it.

27. Once someone takes up service with the police, he should devote himself to his duties until he dies. When an incident occurs, you must not panic or seek personal advantage, such as a good reputation. In an

emergency, it is everyone's duty to offer assistance, whether or not they have a government post. If so, government officials abandoning their positions in the face of a crisis and willfully changing their course of action must be considered as traitors, who are busy pursuing personal reputation and self-interest and embellishing themselves, while disregarding the adverse impacts of their actions.

28. Government officials are like goods purchased with resources acquired by the public with their blood and sweat. For this reason, they must do a job that is commensurate with their price. People who fail to do so will inevitably be detested by both the public as the buyer and colleagues as fellow goods. Government officials therefore need to check if the achievement of their day's work is worth the price (i.e. their salaries). After this comparison, many people will realize that they are being paid too much. If so, government officials cannot totally escape the accusation that they are cheating both the heavens and people. Here's an old Western maxim: "Earn thy bread by the sweat of thy brow." You must give deep thought to these words, and work your hardest every day to serve the public.

29. Resentment harms oneself and causes trouble to society. So, you must be afraid of those consequences and act accordingly. A wise man from ancient times said: "Survive in adversity and perish in ease and comfort." Namely, living in ease and comfort is actually a misfortune. So, keeping the proverb "Adversity makes a man wise" in mind, it is important not to complain even under tough circumstances. Even so, people often start having grudges for trivial reasons and wreck their lifelong reputations. This is the height of stupidity, especially considering that people usually become government officials before reaching middle-age, too young to ruin one's career! If people persevere as much as possible and work hard without standing idle by

realizing that today and this year only come once in their lives, they'll surely attain great happiness.

30. Once you become a police officer, you cannot indulge in debauchery, such as drinking heavily at parties, wearing your old long-sleeved kimono gown. Every officer must give up such vulgar desires, restore his innate conscience, work hard, and seek satisfaction in helping bring enlightenment to the nation. If this happens, he will not only make himself happy but also please the nation enormously.

GRADES OF POLICE OFFICERS AND OTHERS

31. When you use your subordinates, you must avoid favoritism and be even-handed in the manner you give orders.

32. When dealing with your subordinates, you must be fair and never let self-interest intrude into the relationship. It is particularly reprehensible to give an underserving favor or treat someone with fleeting insincere affection. For it is simply not possible to satisfy people's limitless wants and wishes with limited resources, even if you earn a good salary of several hundred yen a month. If you try to do so, you will end up having to divide people into two groups: those close to you and those estranged from you. That will only alienate people. Do you think you can play favors with your subordinates, with whom you are supposed to serve the nation as a united team?

33. Self-interested individuals

An individual who seeks recognition for himself and for himself alone by bending rules and common sense, while being fearful of criticism

An individual who robs someone of his rights and entitlements and acts as if they are his own

An individual who seeks a favorable reputation by hiding behind someone else's authority

An individual who stops other people exercising their powers, while wielding his own

34. The relationship between a superior and his subordinate is like that between a father and his son or between an older and younger brother. The superior is more knowledgeable and wise than the subordinate. This is why the superior has the authority to supervise the subordinate.

35. A subordinate is subject to the supervision of his superior. This supervision is provided out of a benevolent consideration to keep him from making errors and blunders and a need to spare him from the disgrace of tarnishing his assigned duties.

36. The Superintendent General supervises Senior Superintendents and all other personnel ranked lower, while a Senior Superintendent supervises Superintendents and all other personnel ranked lower. A Superintendent supervises Police Inspectors and all other personnel ranked lower, while a Police Inspector supervises Policemen. This chain of supervision is based on benevolent considerations.

37. A subordinate is obliged to obey his superior and, when given an order by him, assist him by agreeing to the intention of the order. Policemen should assist Assistant Police Inspectors, while Police Inspectors should assist Superintendents and all other personnel ranked higher. Senior Superintendents should assist the Superintendent General. In all cases, a subordinate must obey his superior's orders, considering himself as an extension of his superior.

38. One should deeply trust his superior's orders and forward them to his subordinates as his agent. When conveying his subordinate's

opinion or proposal to his superior, one must thoroughly scrutinize its circumstances before recommending it by acting as an impartial intermediary between his subordinate and superior. If such an opinion or proposal happens to be in violation of the rules or in conflict with common sense, he may have to reason with his subordinate and preach him to withdraw his opinion or proposal. In cases like this, he must not get fixated on his subordinate's intention or back it. In short, one needs to trust orders from above and pass them on to his subordinates and scrutinize opinions and proposals from below and recommend only deserving ones to his superior. This is based on the logic that a superior has better judgment than his subordinates.

39. The importance of duties varies with the salary. As the salary of a government official is the price of the service he provides on a daily basis, this service must be worth the price in effectiveness.

40. The higher the rank of an official, the heavier his responsibility is and the more difficult his duties are. For example, I'm paid more than he is. So, my work must involve more hardship and yield better results than his. If he works for an hour, I must work two or three hours. If he does one job, I must do two or three. Otherwise, how can I be superior to him?

Now, suppose there is a brazen individual who has the completely wrong idea about this. He may say something like this... My rank is higher than his. So, if I do one job, he should do two or three. My status is high and his is low. So, he must obey me. I'm entitled to use him. Why do we have to share hardship with him? Leaders must not talk about their own hardships no matter how great they may be.

41. Wanting disproportionate promotions despite being unworthy is tantamount to disgracing yourself. Namely, for someone who is worth only 20 yen to receive a salary of 30 yen is just greedy. As it inflicts a

loss on the nation and the people, he will surely be detested and derided. If, on the other hand, someone else receives a salary of 20 yen despite being worth 30 yen, he will doubtless win the trust of society as the 10 yen difference is his loss and a gain for the nation and the people. For example, suppose there is a person who deserves to be a Policeman Class 1. If he is appointed down as a Policeman Class 4, he will win widespread respect and admiration. If, however, he is generously promoted to Police Inspector, he will instantly lose his reputation. For he now receives more than he deserves. Since government officials are like goods purchased with resources acquired by the public with money they had earned with their blood and sweat, they'll certainly be hated if they fail to deliver benefits commensurate with the costs. For these reasons, people who perform well despite receiving meager salaries should always enjoy a great reputation and life with inner peace. How, then, could anyone who keeps his morale high and genuinely wants to devote himself to the nation, demand a promotion? In fact, people who seek undeserving promotions are merely disgracing themselves and courting hatred and contempt.

42. These days, some government officials are abominable in that they pretend to be working hard as they maneuver to advance their careers by keeping themselves busy visiting the houses of high-ranking officials and seeking ties with powerbrokers, while neglecting their assigned duties as a second or even third-grade issue. This is really depressing.

43. Even at the policeman level, there are certain things people must know according to their grade. Namely, why is there a distinction between Policeman Class 1 and Class 2, between Policeman Class 2 and Policeman Class 3, and Policeman Class 3 and Class 4? Personnel with higher grades must have more intelligence to such a degree as to

justify their grades. Personnel with high salaries must work harder to such a degree as to justify their salaries.

RULES FOR DEPARTMENTAL MANAGERS

44. Authority

A departmental manager should thoroughly observe the work performance, conduct, dignity, knowledge, skills, etc. of the members of his department and report it to his superior.

A departmental manager should forward orders from his superior to the members of his department and report their conditions to his superior.

45. A departmental manager must possess a greater capability and dignity than the members of his department so he can perform the difficult duties assigned to him and discharge the heavy responsibility that comes with those duties. However, despite the fact that he himself works really hard, a departmental manager must not criticize the members of his department by applying his own standards. It is important that he fulfill his duties and discharge his responsibilities without complaint or grudge.

46. An aide should loyally serve his superior. In the event of a crime or accident, he should do all the heavy lifting in bringing it to a successful conclusion and keep his superior feeling secure and comfortable by giving up any honor due to him for his superior and taking any blame attributed to his superior.

47. When listening to arguing of departmental members, the departmental manager should remain impartial, and make a fair decision on the matter after acquainting himself with the full details.

48. When conveying the opinion of a member of his department to his superior, the departmental manager must thoroughly examine it in terms of its compliance with the rules and common sense before recommending it. He must not foist his subordinate's opinion on his superior by siding with it for no good reason. For a departmental manager, attending a departmental meeting is presiding over it. So, he must first let the other participants thoroughly discuss the subject, while refraining from discussing by himself before that.

49. A departmental manager plays multiple roles. He serves his superior as an aide, commands his subordinates, and acts as an intermediary between his superior and his subordinates.

50. When dealing with his subordinates, a departmental manager must say the unsayable, do the undoable, and bear the unbearable. He must recognize this as part of his duties and put an effort into it accordingly.

51. A departmental manager must not harbor feelings of like or dislike towards the members of his department, air opinions about their potential dismissal based on those feelings, and divulge secrets. Nor must he be so contemptible as to perversely bend the law to seek accolades or avoid criticism.

52. Distinction between Official and Private Rules

Official rules are formal rules set by the Tokyo Metropolitan Police Department. Private rules are informal rules set by private individuals. A violation of those rules, such as holding a drinking get-together, which is banned under the voluntary code of conduct, is an internal crime. On the other hand, interfering with the rights of the public or engaging in rude or violent behavior is an external crime. External crimes, which are punishable by the public, are more serious. In

comparison, internal crimes are mild as they are only considered crimes among colleagues.

RULES FOR POLICE STATION CHIEFS

53. A police station chief should be held accountable by a Superintendent for any problems relating to any of the members of his station in terms of the discharge of duties, abidance by the rules, attitude, conduct, etc.

Any issues for which a decision could not be made during the rotational duty hours of team A, B or C should be submitted to the decision of the station chief.

The time of arrival at work should be flexible as dictated by official duties.

54. If personnel at his station who are ranked Police Inspector or lower get into a quarrel over their duties, a police station chief should solve the matter by explaining what is expected of them as thoroughly as possible. However, when his views clash with those of his subordinates ranked Police Inspector or lower, he should seek the judgment of his superior, and must not insist on his views and force his subordinates to accept them. This is because, in this case, the police station chief is like a defendant in a trial so he does not have the right to pass judgment.

55. If a police station chief is approached by subordinates who are dissatisfied over matters such as potential dismissal, giving out of rewards and punishments, and enforcement of staff regulations to hear his views, he should persuade them to stop asking futile questions by pointing to the fact that those matters are outside his jurisdiction. If the subordinates do not agree even after such an action, the police station chief must explain the due process to them and immediately report it to his superior. The police station chief's explanation might go like this:

“I only perform duties that have been assigned to me. As long as you are unhappy about it, I’m like a defendant taken to court by you. Being a defendant, I have no authority to repudiate your accusation on this matter. Similarly, you have no right to condemn me. Then, we have no choice but to submit to the judgment of the Superintendent General.

RULES FOR POLICEMEN

56. Policemen must faithfully follow the orders of their superior, diligently perform their duties, and strive to maintain public order.

57. The most important consideration for a policeman to make when assisting his superior is to ensure that the superior can perform his duties in peace and quiet. For this reason, if his superior makes a mistake, the policeman must blame it on his inadequate assistance, express shame to other people, and castigate himself for his failure.

58. Policemen must understand that their errors are their superior’s errors, and their superior’s errors are their own.

59. Needless to say, colleagues have a duty to develop a bond to the extent of emulating each other. However, if someone violates official or private rules, others must not protect him by bending common sense or law. For such a colleague is a criminal who has soiled the reputation of the 6000 police officers by breaking rules public and private.

60. The voluntary code of conduct is something each officer has sworn to on his own volition. So, you must not ignore that and just do what others do. Namely, you should never agree to anything that violates the provisions of the code even if a lot of people entice you to do so.

61. Policemen’s service does not come with a high status or salary, but its nature is far superior to that of many high-ranking officials, such as

Emperor-appointed officials and Emperor-approved officials. Indeed, judging from the heroic figures they cut as they earnestly perform their daily duties for the benefit of the nation, policemen deserve a salary that is as high as several tens of yen. For this reason, policemen have now won widespread public trust. What a beautiful story!

62. At present, there are 6000 policemen, and they have won widespread public trust because of their diligent work performance and dignified conduct displayed in their efforts to serve the country, which far exceed their status. If these 6000 policemen were promoted to grade as high as 8 or 9 with its accompanying high salary, the public would never admire or praise them again.

63. Each policeman works a 24-hour shift in three-day three-night 72-hour cycles. In addition, policemen are required to take part in military drills held on predetermined days, as well as conducting inspectional visits to homes located in their assigned service areas. On top of this, policemen are punished under private rules if they conduct themselves poorly and under official rules if they act unconscionably on the job. Thus, people should be well aware that the job of a policeman is very demanding.

64. Other government officials seem to work only 18 hours in the same 72-hour period and this is further reduced a little, if Saturdays and Sundays are taken into consideration. Moreover, nobody says anything if they arrive at work too late or too early, and even improper conduct will escape punishment unless it violates the law. As you know, they enjoy really lenient treatment in this respect.

65. So, compared to other government officials, policemen work 6 hours more for every 72-hour period. This is equivalent to doing very long overtime every three days. When military drills and inspectional

visits to homes are added, working hours become a little longer still.

66. In contrast, the 18 hours that other government officials work in every 72-hour period must be discounted by taking into consideration weekends and holidays. Namely, even a working hours-based comparison understates the demanding nature of policemen's service.

RULES FOR INVESTIGATIONS

67. When investigating good people, police officers must do so thoroughly, as they would with vicious criminals.

68. When an investigation reaches a delicate stage, the investigator must use his sixth sense. It is like hearing a voice where there is none and seeing a shape where there is none.

69. Many cases that are "a little suspicious" turn out to be groundless. So, you must not be swayed by mere suspicion. Nevertheless, it is an important police duty to keep investigating known cases even before getting tangible evidence.

70. You must not carelessly take action based on preconceived ideas formed as a result of just listening to an investigator or the accuser. Instead, you must do so after you get to the bottom of the case by cross-examining both sides' arguments.

71. Undercover investigations are often involved in difficult cases, so it is important to thoroughly take this into consideration when planning one and select personnel who can withstand the stress of the operation. Such personnel encompass diverse individuals in terms of their strengths as follows:

An individual who is well-versed in the activities and domestic situations of other countries.

An individual who knows the names of main Japanese figures by heart and is well-versed in their views and ways of thinking and attitude toward the Government.

An individual who is well-versed in domestic and overseas commercial laws and international trade.

An individual who has been accepted by lawless or rebellious individuals and is skilled in investigating their activities.

An individual who is well-qualified to join lawless or rebellious individuals under false pretense and investigate their activities.

An individual who is skilled in investigating robbery, larceny, pickpocketing, fraud, illegal gambling, and clandestine prostitution.

72. An investigator needs to have strong nerves and be skilled in the art of deceiving in terms of, for example, the ability to repeatedly tell lies and take improvised action as necessary. If a dim-witted, weak-minded investigator becomes our enemy's spy, it will do enormous damage to our work. So, when choosing an investigator, it is imperative to thoroughly examine the nature of the case, identify an individual who can withstand the stress, and formally assign him to the task.

73. These steps must only be taken after determining that our objective, including the deception of the target, can be achieved by recruiting this individual as an investigator. Thorough consideration must also be given to the fact that some cases are apt to be solved by seizing a particular moment and taking all-out action while others are more suited for everyday gradual step-by-step action.

74. A police officer must carefully observe people in his service area and thoroughly analyze them by classifying them into good and bad people and honest and dishonest people. For example, suppose there are 10 people. You should classify them according to the above criteria. The result may be two top-level people, six middle-level people, and two bottom-level or bad people. This is necessary because every person

has strengths and weaknesses so it is not possible to enumerate them all.

75. Technique to Determine Personal Character

- (1) A person who criticizes or praises other people without giving it much thought.
- (2) A person whose feelings of love and hate are extreme.
- (3) A person who becomes happy or angry too easily.
- (4) A person who thinks rationally but finds it difficult to vocalize it. A person who cares too much about what he says and does and is therefore reluctant to speak up unless absolutely necessary.
- (5) A person who is fierce by nature and takes pleasure in treating others with contempt.
- (6) A person who lacks courage but treats others with brazen disdain because of his intelligence and talents.
- (7) A person who is effeminate in appearance but bold and fearless in character.
- (8) A person who appears to be brave but is rather cowardly in character.
- (9) A stubborn person who knows he is at fault but would not change his ways.
- (10) A person who does not realize he is at fault and insists that he is right.
- (11) A person who changes his ways and regrets it deeply as soon as he realizes he has been at fault, though he may initially insist on his righteousness.
- (12) A person who is brave and gritty but somewhat lacking in thoughtfulness. A person who is timid and cowardly.
- (13) A person who is calm and unfazed in the face of adversity, works vigorously, and patiently to find a solution.
- (14) A person who appears to be laughing but is actually angry. A person who appears to be angry but is actually laughing.

- (15) A person who initially finds it difficult to carry out a task but is fairly competent by the time he completes it. A person who jump the gun on the task and fails to complete it.
- (16) A person who fawns over his superior but treats his subordinates harshly. A person who seeks popularity among his subordinates by defying his superior. (This type of individuals used to be rare during the feudal era, but has become more common these days.)
- (17) A person who is not as talented as to be able to make proposals to his superior so he seeks popularity among his subordinates by criticizing his superior in front of them.
- (18) A person who has a sound mind and soul but is not good at speaking. A person who is a smooth talker but has a rotten mind or soul, on the other hand.
- (19) A person who loses confidence and obeys if confronted head-on. A person who gets excited and refuses to obey if confronted head-on.
- (20) A person who is more likely to obey if treated gently. A person who becomes arrogant and refuses to obey if treated gently.
- (21) A person who just follows whatever people say without thinking about its validity (a so-called “reckless” person).
- (22) A person who easily becomes happy or angry without properly understanding what people say (a so-called “one-dimensional” person)
- (23) A very cunning person who shoves any predicament he creates on to others and distances himself from it with all sorts of excuses
- (24) A person who always keeps his composure, makes rational decisions, and treats other people calmly, no matter how badly they may behave toward him.
- (25) A person who becomes awe-struck at someone as if he was some kind of god or demon, upon just hearing his reputation and not even having met him. Strange as it seems, people who have

achieved incredible feats and won widespread acclaim tend to be quite ordinary. You must know that you are a small-minded person if you don't appreciate the wisdom of an ancient wise man who said: "What kind of man was Shun, the ancient king of China? What kind of man am I? (He who exerts himself will also become such as he was)."

76. How to Read People's Minds While in Action

Pay attention to the look of the eyes, facial expression, tone of voice, way of speaking, body movements, and how limbs are placed.

77. How to Penetrate People's Minds

People's minds can be deep or shallow and rich or flimsy. So, you must not carelessly take action without taking this into account. To look into someone's mind, you must first work out his personality and be accepted by him. To be accepted, it is essential that you work out what makes him emotional and hold onto it to open the door to his mind.

78. How to Change People's Minds

To change someone's mind, you must control his thoughts and work out the veracity of his words. You then use all the tricks in the book, including making him angry, tolerating whatever he says, refusing him, trusting him, putting fear into him, pretending to be afraid, and so on.

79. Gaining Insight into Human Emotions

There are only two causes for someone becoming a criminal. These are desires and passions. So, a good way to investigate a criminal is to use people with whom he shares his desires and passions as clues. These include a woman the criminal loves and people to whom he feels indebted.

80. How to Gain Insight into Cases

When you inquire about the circumstance surrounding the case as part of a criminal investigation, you must think thoroughly and get to the bottom of it. You must avoid engaging in careless behavior at all cost. When a case involving the unnatural death of someone occurs, the key question that determines the direction of the investigation is this: “We have a murder here. Who would benefit from this?”

81. Individuals who commit heinous crimes never had an overflowing magnanimous spirit and are starving for the soul that never rejuvenates itself. For this reason, such individuals do not have the ability to talk their way out of trouble no matter how hard they try. Neither can they keep lying forever by glossing over what they have done. This is because one cannot deceive the heavens and people. In other words, reason dictates that, whatever they do, criminals cannot escape the dragnet cast by the heavens.

82. There is a way to determine who is right in an argument. Suppose two people, A and B, are quarreling. A is honest and always conducts himself properly. However, he is a poor talker who is hopeless at arguing. B, on the other hand, conducts himself badly, but is cunning and very good at talking. So, he has the ability to dominate and win an argument. In the argument between A and B, it is quite possible that A loses out to B and gets made out to be the guilty party. However, if a police officer investigates the matter carefully, bearing in mind that A is an honest person, he may reach the conclusion that A is in fact right. So, one must be very careful when intervening in an argument.

Now suppose A and B start quarreling while drinking together. Although A is a good person, who is honest and generous, he becomes troublesome when drunk. B, on the other hand, is greedy but careful with alcohol. In this scenario, A, despite his honesty, is more likely to be at fault because of his history of alcohol-related incidents.

If these two people get into a dispute over money, B is more likely at fault because of his greedy nature.

This is just an example of what you may encounter while on duty. So, work out yourself what to do in similar situations, of which there are many.

83. Individuals who do not have a livelihood and appear to be able to get by without working are considered to be more or less infringing on the rights of good members of the public. So, you should check them out. This involves figuring out their behavior by checking police records, working out their personalities by observing their friends, and determining where their passions may take them in the future by analyzing their past conduct. This is the reason why police officers undertake inspectional visits to homes.

84. People must have a livelihood to support themselves. Those who do so are good members of the public. Those who live life without having a job and working are not-so-good members of the public. These individuals are more or less infringing on the rights of good members of the public. For this reason, police officers must constantly count those not-so-good members of the public. This is aimed at preventing them from turning bad and thus protecting good people.

85. Society will always have criminals. Some people have evil in their hearts. The only thing we can do is control this using sound police techniques. So, let's say this to criminals: "You criminals! Commit crimes if that's what's on your mind. No matter what you try to do, we are always watching you. We know exactly what you are up to. So, show us what you can do."