



The Bulletin

Volume 1, Issue 1

September 2000

The Kano Society

In This Issue

- Kano Society - Founding and Aims
- The Bulletin—First Edition
- Patrons and Kodokan Links
- Trevor Leggett Memorial
- Articles by TP Leggett

The Bulletin - Editor's comment

Welcome to the first edition of the 'Bulletin' This is our on line / off line newsletter about Judo and the Kano Society - We aim to produce it at regular intervals - probably quarterly and later monthly - and to publish content on line with hard copy for those who are not yet connected. Feel free to print off and distribute to colleagues and friends who you think may be interested. The 'Bulletin' will be a short piece to begin with and later expand hopefully into a full magazine / Journal format - but this depends on you too ... we need members to help with the expenses and we need articles and contributions. This may be in the form of news, interesting bits and pieces, photographs or reminiscences and historical material. Send in by email or post to publications dept 7 High Street Penge, London SE20 7HJ England

We aim eventually to be able to collect an archive of Judo material which will be thus preserved for the future. Trevor Leggett who sadly passed away last month has given us permission to use his material as have other writers such as Richard Bowen. Syd Hoare is translating original material from the Japanese and has access to a quantity of Kano's writings which have not previously been available in English.

We are also aware that we are a Society with an International membership and hence we hope to produce material which will reflect this varied background. I do hope you will enjoy the 'Bulletin' and make it your own. - Diana Birch

Kano Society Formed

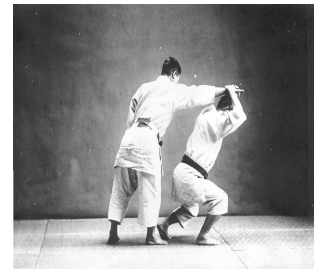
The Kano Society was formally set up on 23rd of January 2000. The founder members of the Society sought to return to and promote the style of Judo that was prevalent in the past. We called this 'Traditional Judo'. The Kano Society seeks to maintain close links with the Kodokan in Japan, the original home of Judo. The Society has no intention to supplant any governing body of Judo. It is democratically constituted and all Judoka may apply to join.

What do we mean by 'Traditional Judo'? We can divide this into three aspects- **Principles of Judo** The Kano Society believe that Judo should be viewed as more than just a sport. It should adhere to the principles laid down by Judo's founder Jigoro Kano- Good use of mind and body (seiryoku zenyo), Mutual welfare and benefit (jita kyoei) and it should have moral and educational benefits. Trevor Leggett described this as 'A training for life'. Thus in applying Judo principles to everyday life the Judoka is enabled to achieve balance and self mastery. A spirit of generosity and mu-

tual assistance is integral to traditional Judo.

Study of Judo In addition to randori and contest training other areas of Judo should be adequately studied. Kata is an essential part of traditional Judo as is the preservation of Japanese terminology and etiquette including correct bowing and the use of white judogi. Judoka should work on the whole range of Judo techniques including ukemi and avoid specialized study of a limited repertoire. The gokyō should be taught and studied and there is also a place for regulated study of specialist areas such as katsu, atemi-waza, kansetsuwaza (other than those already allowed in competition) and self-defence techniques.

Practice of Judo Randori is the cornerstone of Judo practice. We support intensive training and believe that randori should be its main component involving upright Judo (shizentai) and practice which aims to throw cleanly for ippon. We deprecate over-reliance on bent posture (jigotai) and such techniques as leg grabs and holds which pull the opponent down into a crouch as



Kano performing Kata at the Kodokan

being detrimental to good Judo practice. The aim is injury-free Judo especially between higher and lower grades and between stronger and weaker people

Shiai - contest- is an important aspect of training. We support experimentation with the contest rules to discover a formula for clean upright Judo. Kangeiko (the winter training period) has a valuable role.



Early Judo practice at the Kodokan 1935

Membership News

Our membership in UK and abroad is gradually growing. A major milestone for the Society was the acceptance of appointments as Patrons of the Society, not only by Percy Sekine (Koizumi's son-in law) and Trevor Leggett in UK but also by Yukimitsu Kano, grandson of Jigoro Kano and President of the Kodokan Judo Institute, in Japan. Mr Kano's acceptance is particularly important to us. Mr Kano's acceptance owes much to the personal contacts that Warwick Stevens was able to make whilst in Japan this spring and he

reports that our feelings as a Society that traditional values of judo are in need of reemphasis and support is strongly shared by many at the top of Japanese judo. A number of high ranking Japanese judoka have also accepted life membership. Through the website we have also aroused keen interest and support from judoka in other countries, so far in Japan, USA, Canada, Portugal and France. Sadly this year we have lost two major figures of the Judo World—Margot Sathaye who was to have been a patron died

on 30th January and Trevor Leggett died on 2nd August. Full obituaries and information are available on the website.

Both Yukimitsu Kano and Ichiro Abe have sent very encouraging comments and Teizo Kawamura has also joined.

Membership grows in UK, Japan and world-wide



Trevor Leggett with Gleeson 1958

It is with great sadness that I have to report the death of Trevor Leggett - patron of the Kano Society. He died of a stroke at St Mary's Hospital in the early hours of Wednesday 2nd August 2000. He had been recovering from an infection brought on by an earlier admission and in typical Leggett style was asking for a room where he could get back to his work whilst in hospital. Trevor's funeral took place at Mortlake Crematorium

Trevor Leggett 27.8.1914–2.8.2000

on Friday 11th August 2000 at 11am. An appreciation of his life was read by Henry Curtis from the Buddhist society and by Malcolm Hodkinson. The hymns 'Dear Lord and Father of Mankind'; and 'To be a Pilgrim' were complimented by readings including some of Trevor's favourite verses and the best epitaph there could be - a passage from his last book 'The Old Zen Master' -

"We can learn a lot of other things from music. You do not hang on to a chord no matter how beautiful. You do not regret the end of a piece of music. The piece is played and comes to a natural end. In the same way a life is played."

I find it impossible to read this passage without breaking down - but that is not what TP would have wanted - he will now be rejoicing in 'wearing new robes'.

The service was attended by approximately 80 close friends. K Watanabe who had left the Japanese team in Thailand and flew over via Tokyo and Tony Sweeney who managed to attend despite leaving for Japan later in the day. Dickie Bowen and Ayako, Syd Hoare, Diana Birch, Malcolm Hodkinson, and Larry Ralph (Kano Society and Budokwai); Stan Brogan (Kano Society and OdoRyu); Percy Sekine (Judokan and Kano Society) Present were John Pinnell (Budokwai EC); Alan Zipeure (President of London Area BJA); Charles Mack (President British Shotokan Karate Assn); Ben Anderson and others from the Buddhist Society, and Bernard Alexander, Warwick Stevens and Pam, Ray Ross, Hyde, Harold Rhoda, Frank Ward, Malcolm Lister, Liz Newman, Michi Wyman, Dave Barnard (Renshuden); John Richie, Mick

Leigh - (there were others - apologies if I cannot list everyone). Many sent condolences including Yukimitsu Kano whose message was the first to arrive.

Messrs. The Kano Society ,
Upon learning the passing away of Mr. Trevor Leggett, I should like to extend my sincere condolences. Mr. Leggett had learned Kodokan judo since early age and had made great contributions to its diffusion. In addition, with the deep understandings of the wide range of Japanese culture, he had acted as the bridge of friendship between U.K. and Japan mostly through judo. I sincerely hope that the soul of Mr. Leggett rest in peace.
Sincerely Yours,
Yukimitsu KANO
President - Kodokan Judo Institute
All Japan Judo Federation

Trevor Leggett – Obituary Syd Hoare

His message was do not be just a good judoka but be good at everything. It was always fatal to say to him...I am no good at (X) since he would abruptly say, 'Get good at it then'.

It is with the greatest sadness we announce the death of Trevor Leggett. He died in the early hours of Wednesday 2nd August in his eighty-fifth year. TP as he was affectionately known was one of the great figures of the Budokwai. He joined the club in 1932 at the age of eighteen and studied under Yukio Tani who was very famous around the beginning of the century for taking on all comers in public matches. Tani once said of himself that he was a third rate judoman but had unrivalled experience in beating boxers and wrestlers. Tani was a very strict teacher of the old samurai school and TP was brought up in that tradition. In 1938 TP went to Japan to continue his training in judo and there he gained his 4th and fifth dans. At that time only one other foreigner - O'Neill - had got that high. The war in Europe started a year later and TP seeing the way things were going got himself

attached to the British Embassy and when Japan entered the war in 1941 he was interned along with the other embassy staff. Eventually he left Japan as part of an exchange with London based Japanese embassy staff. He served in India from 1943 to 1945 at the British SE Asia Military HQ using his knowledge of Japanese. After the war he returned to London and began teaching at the Budokwai. During the 1950s he was responsible for lifting the standard of judo at the club. He himself was a fanatical trainer. He never rested during training and encouraged his students to do the same. We were instructed to get double figures in practice which meant ten or more randori a night. The sessions were not particularly organized so this meant training with somebody till you felt you had had enough then immediately looking around for someone else to train with. A randori with somebody might be five to ten minutes or longer so ten plus randori was quite a lot of work. Leggett was a great believer in clean technique and he was far and away the best teacher I have ever come across. He not only drew on his own experience of judo but made many translations from Japanese texts on judo. In particular he was famous for his Sunday class. This was always two hours long every Sunday afternoon. Participation was by invitation only and

you had to be at least brown belt. These Sunday sessions were always packed and invitations to the class were greatly prized. Virtually all the key figures of British judo graduated from this class. The class itself was a mixture of grinding hard work, contest and instruction on every aspect of judo. For example usually once a year we had a Katsu (resuscitation) class. This was only for black belts. The class was always announced with the dreaded words - 'All black belts down stairs to the lower dojo! Once in the lower dojo we were shown how to bring unconscious people round again and then we had to pair up, strangle our partner out and then revive him and he in turn did the same to you. TP also had the knack of knowing what and who you dreaded most in judo and he would make sure you confronted that and them in your training. TP once said that he tried to make the Sunday class as hard if not harder than the sessions in Japan since he wanted to prepare those who intended to go to Japan. This in fact was the case. I rarely came across a harder session in Japan and when I was in the British Army PT School at Aldershot and went through some particularly tough courses I never found them worse than those Sundays. During the 1950s some sixteen British judomen (and a few women) followed TP's example and went to

train in Japan for about two to three years on average. Competition judo was not particularly developed then and so Japan was the natural place to go to further ones training. By about the mid-sixties this became less necessary as international competitions rapidly developed in Europe and elsewhere. The flow to Japan faded away. TP abruptly pulled out of Judo in the early sixties. He decided he had produced enough competitors and teachers. He turned his attention to writing mostly about judo, Budo, eastern philosophy (Adhyamata Yoga) and Zen Buddhism. In all he wrote over thirty books. His last one came out this year in March and when he died he was working on his next one despite the fact that he was virtually blind. He was fluent in Japanese - he headed the BBC's Japanese Service for twenty four years - and was also a Sanskrit scholar. He was a multi-faceted man with many interests including classical music. In his youth, he told me, he was almost good enough to be a classical concert pianist. He was a great inspiration to most of us at the Budokwai. His message was do not be just a good judoka but be good at everything. It was always fatal to say to him...I am no good at (X) since he would abruptly say, 'Get good at it then'. It is no exaggeration to say that one of the great figures of world judo has passed away.

Trevor Leggett — Eulogy by Malcolm Hodkinson

Many others can speak to the many varied achievements of this remarkable man. He was dauntingly able, but sometimes perceived, because of his intense application and seriousness of purpose, as a somewhat forbidding and stern personality. I base this appreciation on his last few years of poor health when, as a retired physician, I was able to give regular practical support and came to know him more closely.

My memories are of an intensely warm and human person with an amazing sense of humour and who faced his illness with exemplary courage and adaptability and with far-ranging and undiminished intellectual curiosity. He made masterly use of well-chosen stories, often teaching by parable. I shall recount

just a couple of such stories which highlight his intrinsic personality. Trevor spoke of his first judo teacher, the legendary Yukio Tani. One day at the Budokwai a young man was injured in practice and lay on the mat making a great hullaballoo. After a short while Tani came over and simply said; "shall I send for your mother". Subsequently, arriving at the Budokwai with a bad cold, Trevor told Tani that he was too unwell to practice. Tani said he should and, remembering; "shall I send for your mother", Trevor did. After a short time Tani said Trevor could finish practice now; he had made his point - one should face adversity not be overcome by it - a lesson Trevor followed all his life, notably in his fortitude during his

last years of illness.

My second story illustrates this. Trevor had had his left eye removed and I subsequently took him to Moorfields Hospital for the fitting of his prosthesis (false eye). This involved a gruelling morning during which umpteen different prostheses were tried, an uncomfortable procedure, given a recently healed socket which was still sore and sensitive. A couple of minutes into the journey home, rather than grumble or complain, Trevor came up with his appropriate story! In China many years ago, a man had been sentenced to death but appealed to the Emperor. The Emperor said he would pardon him if he could say which of his eyes was a glass eye. Unhesitatingly and correctly, the prisoner chose the

This is a shortened version of the one delivered at his funeral on August 11th

left. The Emperor pardoned him, asking how he had chosen so unhesitatingly. The man replied; "I chose the eye showing the glimmer of compassion!" How many of us could hope to keep our humour and sense of perspective as well as Trevor?

Trevor was a valiant man. He had no fear of illness or death and his sole concern was that he be able to continue his work. His sudden death at a time he was actively planning his early return to work was ideal for him: a good death culminating a good life.

Judo and Display Professionalism - Trevor Leggett 1957

When Dr. Kano founded his Kodokan in 1882. Jujutsu had fallen into disrepute. Some masters were organising troupes of their pupils and matching them for money against other troupes. or even against the professional Sumo wrestlers. In this way. Dr. Kano says. the art had become degraded for financial gain. Furthermore. some Jujutsu men were well known as hired bullies. Dr. Kano called his system *Kodokan Judo* to distinguish it from Jujutsu. and made a strict rule that no Kodokan man should exhibit the art for profit. or co-operate with or be matched with anyone who did so. The Kodokan also expelled any member who abused his skill, inside or outside the practice hall. The new school attracted many students: and some Jujutsu teachers. finding their popularity affected, tried to discredit it. The~' laughed at the Kodokan practice. where the students kept an upright posture and practised their attacks lightly and quickly. not bothering overmuch if they were thrown. This was compared unfavourably with the usual Jujutsu style. a defensive crouch with one arm generally thrust underneath the opponent's armpit. and in which injuries were very common. especially to the junior students. Baseless stories were circulated about Dr. Kano and the Kodokan. and attempts were made to embroil Kodokan students in Street fights in order to destroy their good name. These tactics were not successful: it was soon clear that the Kodokan

Judo was better in every way. and most of the Jujutsu schools survive today only as relics. The art was no longer an entertainment put on by professionals for money before an audience of laymen. hut restored to its original purpose—a serious method of training. Shortly after World War II, a few Judo men left the Judo movement and formed a Professional Judo Association in Japan. One of them was the famous Mr. Masahiko Kimura, in his youth several times all-Japan champion. They organised a few matches among themselves. but no one joined them and they could not get matches with anyone in the Judo movement. The Association was not a success, and most of them turned to wrestling, where the proceedings could be enlivened by attacks on the referee or a chase up and down the auditorium aisles. In the West. different sports draw the line between amateur and professional at different points. In the boxing world, a professional at any other sport is automatically considered a professional at boxing as soon as he takes up this sport. In Judo the line is drawn at what can be called "display professionalism". Judo men are amateurs provided they do not make profit from displays or co-operate with those who do: otherwise they are professionals (and outside the Judo movement). This is Dr. Kano's principle, brought to Europe by Mr. Koizumi. and now adopted by the International Judo Federation which recently organised the first World Championships in

Tokyo, to which entrants were flown from twenty-one countries all over the world. If we look at sports which encourage display professionalism, we cannot say it has done much to advance the sport. On the contrary, in America rules have had to be scrapped because boxing audiences were not willing to have fights "cut short" by a disqualification for fouling. Anyone who wants to understand what display professionalism can mean should read Lord Knebworth's authoritative book "Boxing" in the Lonsdale Library series. He says that it scattered the fine traditions and splendid ideals of the sport to the four quarters. "A boxer became either a business man, or a commodity for the manipulation of other and more competent business men." "The public which attended boxing contests was no longer either interested, well informed or enthusiastic so much as a great herd of ignorant people . . . fooled by the Press, by the promoter. by the boxer, and by every bookmaker." In brief, sports based on display professionalism have to cater for a public who know and care nothing for the sport except as an entertainment. Doubtless some performers and promoters try to educate them but in the end they are absolutely at the mercy of the public's tastes and whims. In Judo, on the contrary, the sport is entirely supported by its own enthusiasts and quite independent of what the general uninformed public thinks or wants. Displays when given are for the purpose of attracting students,

"... most of them turned to wrestling, where the proceedings could be enlivened by attacks on the referee or a chase up and down the auditorium aisles."

not to extract profits by amusing people who have no serious interest in Judo. Contests are for self-training and not for pot-hunting.

In the finals of the recent all-Japan Championships, the Champion (Mr. Natsui) had an injured right leg, and the runner-up (Mr. Sone, 5th Dan) deliberately abstained from any persistent attacks on it. One Japanese commentator (a former champion himself) says that this was taking chivalry too far either a man is injured and should retire, or he goes on and must be prepared to meet any possible attack. I personally agree with this comment. but at the same time feel a deep admiration for Mr. Sone. If we compare this incident with the recent death of the professional boxer Elliott just after a match in South Africa, we can see something of the difference between the Judo spirit and the results of display professionalism, and can understand why Dr. Kano excluded the latter so rigidly



The Kano Society

7 High Street Penge
London SE20 7HJ
England

Email: anyone@kanosociety.org

We're on the Web!
www.KanoSociety.org

Please contribute to ...
The Bulletin



Courtesy is not the same as politeness

On the surface they may look very alike. Politeness is the surface of behaviour, often no more than mechanical good behaviour. While courtesy implies that good behaviour comes not from compulsion or habit or hope of advantage, but real concern for others, Originally the word meant rules of good behaviour at Court, but in Britain it was extended to life in general. A classic story about courtesy is the Duke of Wellington famed as the proudest man in Europe was walking with a noble lady past a gate in the wall. Through this gate came a workman carrying a heavy sack. The workman stood still, and the lady was about to sweep past but the Duke caught her arm and held her back. He nodded to the workman to go on first, saying 'Respect the burden Madam'. A wonderful example of courtesy. I have read in an ancient Indian Lawbook about right behaviour: 'One should stand aside to give way to a Brahmin, the King, a man of more than 80, a pregnant woman, or a man carrying a heavy burden'. It shows a high level of behaviour in India in 500 B.C. Because this was following a rule laid down in the Lawbook, we call it only politeness; I would not say courtesy, because it is not spontaneous and perhaps not sincere. In English today *polite* has the nuance of something insincere, just mechanical; whereas *courtesy* comes from the heart. Letters from Income Tax officials are polite; begin with 'Dear Sir', usually there is no warmth. If I write to a friend asking for help he may write back saying: 'I will do what I can, but you will realize that it is difficult to get round the rules'. That is a polite reply, but it means that he has decided that he cannot, or will not, help me. But if he writes: 'I am sorry you have this trouble. I will try to find some way to get round these overstrict rules', that is a courteous reply, I know he

will do all he can. Take the case where a friend of mine has managed to get an interview with an important man, he hopes to impress. When he gets back, I ask: 'How did you get on?' He replies; 'Oh, he was very polite'. I know at once that the visit has been a failure. But if he says that the great man was courteous, I know at least some interest was shown in him. Both Japan and Britain are full of polite words and manners. In every generation, some of the young people try to shake off this surface of hypocrisy, as they call it, When one is young, one feels it is deceitful to say many polite things which we do not really mean. As we get more experience, we see that this is not deceitful, because no one is deceived. When the Income Tax man writes to me: 'Dear Sir', we both know that there is no affection. We have never met. The only people who are deceived are foreigners who do not know English. If they see these words, and look them up in a dictionary, they will come to some meaning like: 'Shin-ai naru Tonosama'. That is a surprise to them! In Meiji times, the Japanese acquired a sort of fairyland reputation because humorous Westerners would translate the almost imperceptible *o-* in Japanese words like *ocha* by the clanking English word 'honorable'. Japanese contributed because they did not realize that the honorifics (and their opposites) should be omitted. I was sometimes embarrassed by being invited to a Japanese home with the words 'It is small and dirty'. These words in Japanese had no meaning—they correspond simply to a polite tone of voice: 'Please come in'. Even here I am wrong, because I had forgotten that the word 'Please' is itself one of the English polite phrases which have little meaning. One could just say 'Come in!' neither English nor Japanese would like such a bare phrase, without any clothes, so to speak. Admittedly some orna-

Trevor Leggett Memorial

The memorial celebration of Trevor Leggett's life will be held at a date to be announced - information available in the near future—please consult website or write to our head office if you wish to be placed on mailing list to receive details. Thank you.

ments can turn into weapons. It is a surprise to us to learn that *kisama* and *tamae* can be insulting. We have a few of these in English, for instance *kindly*; 'Kindly put that cigarette out' is far from friendly. Japanese and English conversations are littered with *sum imasen* and *shitsurei*, and *Thank you*. If I help another Englishman, he will say *Thank you*, to which I reply *Thank you*. Quite often today, he will then again say *Thank you*. Apparently he is thanking me for thanking him for thanking me for my help. We do not think all this: we just say it. Why not just say what we mean, frankly and openly, with no softening conventional phrases? Many reasons have been suggested, but let me be frank. I believe that the two peoples have strength of character, but are not quick-witted. In fact, we both tend to distrust cleverness; 'too clever by half' is a criticism, which corresponded, I suppose, to the Japanese *zuru-gashikoi*. We are not quick with the tongue (naturally there are brilliant exceptions), we like to have a little time to think what to say. We are not stupid, but feel we must answer sensibly, not quickly. All the *A so desu ka?* and the *Oh, really?* with which we receive a remark are to give us time to think of something appropriate to say. Just a second is enough. If we replied instantly with a reaction, instead of the colourless *So desuka?* or *Really?* we might say something inappropriate or even tactless. Feelings might be hurt. It could become a quarrel. There would be a 'breaking of the serenity' as we like to translate *shitsurei*. We see examples watching small children. They speak impulsively and frankly, and cannot estimate the effect of their remarks, constantly offend each other, quarrel

over tactless remarks. The politeness of our two nations is insurance against the danger of constant quarrels. My personal observation is that we have relatively few disputes and quarrels over trivialities. I worked for over twenty years in the BBC's Overseas Services, broadcasting to different countries. In the canteen, the international broadcasters would have their meals with their fellow nationals. A Vietnamese table, an Indian table, a French table, a Russian table and so on. The Japanese table was always quiet and well-behaved, but some of the other tables had shouting arguments. After a serious quarrel, the English head of section sighed: 'I wish some of our other sections could take a lesson in considerateness from your Japanese section'. He was not talking just about politeness. Japanese did not interrupt or bluntly contradict each other. They were tolerant, so there were relatively few quarrels. It was courtesy. I believe that after centuries of surface politeness in Japan and Britain, there has been some deepening into courtesy. Even mechanical repetition can sometimes have an effect. Pascal, the French mathematical genius and Christian mystic said to a man who wanted to believe in God but could not. 'Act like a devout believer go to church every day, say long prayers, give to the poor. Do it very seriously, as if you did believe in God. After a time, you will find that you do'. I do not know whether Pascal's friend did this, and if he did, whether it worked. But I have an idea that centuries of