Please keep intact.

WHEN WEST MEETS EAST

BY

GERTRUDE BASS WARNER

When men of differing climes and nations see behind each other's mail of codes, manners, education and systems their common humanity, the hope of their dwelling in peace as children of one Father is no longer a chimera.

W.E. Griffis.

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Foreward

During the past twenty years I have either lived in or been a frequent visitor to the Orient and have often seen serious misunderstandings grow out of small social transgressions. In the Far East the social amenities are much more vital and much more the concern of men than in the West. Believing that East and West must meet more and more as time goes by, I have recorded some of the customs which the West should observe if East and West are to meet in amity and part in friendship.

Gertrude Bass Warner.

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I

The Right Start

Travel, in the younger sort, is a part of education; in the elder a part of experience.

Francis Bacon.

Tokyo, Japan.

My Dear Helen;

Your letter has just reached me and I am replying with unprecedented promptness. I am very glad that you are coming to Japan and equally sorry that I shall not be here to meet you and your brother and the bride when you arrive, but as I came over to see the winter Shinto festivals, and you are not coming until the cherry trees are in bloom, I fear it will be a case of "ships that pass in the night", unless my present plans are altered.

This is your brother Laurence, I take it, the lad with the brown eyes and the engaging smile who was in college with my Sam, and I am assuming that he is going to marry that pretty Virginia Lee from Richmond. How the Japanese will admire her golden hair and lovely complexion, and how fortunate it is that you are both dainty little creatures.

Every man, whether he belongs to an imperial house or a hill tribe, resents a woman who is taller than he. They all have an instinctive feeling that we ought to look up to them. While I am not "divinely tall" I have found it expedient to shrink an inch or two now and then but it takes practice! I have seen some beautiful American and English girls who loomed over the crowd here as Fujiyama does over the landscape. Believe me, it is no advantage in this land of diminutives.

My felicitations to your brother, and while you may think me most inconsistent, my felicitations to you also in that you have decided to indefinitely postpone what looked like quite a promising romance. There are a great many fish in the sea and some of them---I was about to say, are whales, but I remembered that you are a college woman and would undoubtedly remind me that whales are not fish! Anyhow, some fish are more desirable than others, and you have plenty of time in which to choose. If there are any hurt feelings you will forget everything else in this charming country.

You say your brother is "going into silk", which sounds like a cocoon, and produces only the vaguest of impressions. Does that mean that he is going to study silk culture, and mulberry trees and the different kinds of silk worms? In any event it suggests that he will travel extensively, getting well off the beaten track. I hope so for all your sakes.

I have no patience with people who set out on their adventures, determined to live as nearly as possible just as they do at home, stopping at hotels that strive to reproduce all the comforts and luxuries they could find in their own countries, and seeing and learning nothing whatever of the real life of the people they are among. We Americans, who are forever bragging of our democracy, should feel it especially incumbent upon us to take a few of our republican ideas with us when we go abroad, remembering that we are all of us just folks.

Coming here with an open mind, and meeting the

Japanese in a spirit of equality and friendliness will help you to understand their standards, their ideals, their aims and their aspirations.

Right here let me say that there is no place where so much depends upon conforming to established customs as in Japan, and certainly nowhere is the effort of the foreignor to observe native conventions more appreciated. Nothing you can do will win the good will of the Japanese so quickly as to evince the desire to acquaint yourself with their ways and follow the ceremonial of their daily life in the conduct of your own . Japanese courtesy is the expression of a real feeling, not just a veneer. I have not been coming here, off and on, for twenty years without learning that this is so.

You ask me so many questions that I cannot answer all of them now, but I will make a beginning with the more obvious things. Since Laurence and Mrs. Laurence are coming to stay, they will bring all their clothing, not to mention the quaintities of silver and linen that will be a part of their bridal presents.

Do not let them get the idea that all household comforts and conveniences will be left behind when they sail out of the Golden Gate, and do not pay freight on furnishings which would not fit in with the general scheme of things here at all. There are good pianos in Japan, and if the bride thinks she must have a mahogany highboy, it will be possible to find a very acceptable substitute. You have no idea how it simplifies housekeeping when you are freed from what someone has called "the bondage of things."

As for you, since you expect to return before cold

weather, warm clothing will be required only on the steamer, and for a week or so, perhaps, after your arrival. On the steamer as well as in all the good hotels the guests dress for dinner, so your will want evening clothes as well as a light-weight suit. The English custom of formal afternoon teas prevails throughout the Orient, so you will need dressy afternoon gowns as well. And men are invited. If Laurence expects to do business in the Far East he must learn to drink tea.

It is well to have one or two dark silk dresses to wear when with the Japanese, and one for evening of some delicate tint, preferably not white, since white is used for mourning in Japan. Silk it light to carry, takes little room and is infinitely the most attractive fabric in the eyes of a Japanese lady who always wears silk.

In Tokyo, Yokohoma and Kobe, wherever the Japanese have come much in contact with foreignors, foreign fashions prevail. Many of them have adopted Occudental raiment, which is a source of regret to travelers who do not find them nearly so picturesque in our commonplace clothing, which is by no means so becoming as their own costume.

Away from these centers and in native inns, gowns should be high-necked and long-sleeved, no sheer sleeves or V necks; the unnecessary exposure of any part of the person is considered indelicate. Even the stockings should be closely woven. If one is remaining till cold weather it is well to take a supply of warm stocking and American walking shoes. In winter one wants warm clothing. While not severe the weather has a penetrating dampness similar to the winter climate of England, but

there is this great difference. Our English cousins can bring coals from Newcastle to ward off the cold, while the Japanese rely on warm clothing rather than warmed houses.

A camera adds greatly to the interest of such a trip and if you are not expert it will be well worth your while to become proficient before you start. Sometimes the only way to secure the picture you most want is to be able to take it, and they always have a significance which does not belong to those you buy.

Get a large map of Japan and study it guidebook in hand. By all means make your first trip by means of the map and you will find"Murray" the best guide, especially if you supplement it with Chamberlain's "Things Japanese". Begin to create "atmosphere" as literary people say.

The intelligent tourist with Japan as his objective is usually somewhat familiar with Hearn, but read again his "Interpretation", and his fascinating "Glimpses of Unfamiliar Japan, since it tells you of some of the places you will surely want to see and might otherwise miss. It will be well worth your while to read "Griffis' "Mikado's Empire", and next to your guidebook Brinkley's "History of the Japanese People" is the most important book to take with you. I consider it indispensable.

These instructions will keep you busy for a while, but there is something more which you can do to prepare yourself for your advent in Japanese polite society, and in Japan all society is polite. But this is a really difficult task.

You must learn to sit on the floor, not <u>a la Turque</u> but <u>a la Japonaise</u> . Be thankful for your hundred pounds minus,

for a substantially built person usually finds this more difficult than some of the JuJitsu performances, but I assure you that it is much, O much more necessary.

Take off your shoes; kneel and sink back until you fairly sit on your heels. Simple? Try holding the position while you read a few pages and it may seem less so. You will have to repeat the operation a number of times daily, for it takes pratice to accustom muscles and tendons to new positions. It is desirable to be able to sit through a meal without having to divide ones attention between the difficulties presented by the array of new viands and implrements in front of one and the awful consciousness that both your feet are asleep, each one dreaming an individual nightmare.

You need never expect to rival the statuesque calm of your Japanese hostess, but if you can manage to maintain your position for fifteen or twenty minutes you will have done about all that is expected of a foreignor. Virginia, who expects to remain indefinitely, must learn to do better than this-- as for Laurence-- perhaps you better break this to him gently. In this country more is expected of men than of women when it comes to the social amenities.

I wish I might make this a personally conducted tour. As it is, if you will write me about the problems that are troubling you I will do my best to give you a correspondence course in seeing Japan, day by day, as I have seen it for long years. And now, as we say, in Japan,

Sayonara,

G.W.

左様なら

I I

A Little Learning

There is a love of knowing without the
love of learning; the beclouding here
leads to dissipation of mind.

Confucius.

Tokyo, Japan.

My Dear Helen:

No sooner was my letter gone than I began to think of things I should have told you, one of which is very important.

I have a mental picture of you, sitting on your heels before a map of Japan, guidebook in hand, trying to memorize some of those seductive sentences of near-Japanese and forget your legs at the same time. (I have a friend, fair, fat and forty, who found this performance much facilitated by sitting in a tub of very hot water. You probably call it kneeling.) I want to offer you what relief I can, but sit on your heels you must. So must Virginia and so should Laurence. Observe that I use the subjunctive, not the imperative in speaking of your brother. You will do well to learn early in life to be very sparing of the word "must" in dealing with the other sex.

However, it is the mental rather than the physical attitude of which I am thinking. Of course Laurence will employ a guide and interpreter when leaving the Treaty Ports, but since he and Virginia are to remain here, they should have a good teacher and make their acquaintance with the native tongue correctly. Do not experiment with "pidgin" Japanese. For once I do not agree with "Murray". The guidebook says:

"The Japanese language, though extremely difficult to learn correctly, is easy to learn a smattering of; and even a smattering will add immensely to the pleasure of a tour

into the country by bringing the traveler into personal relations with the people, and by delivering him from the wearisome tutelage of guides and interpreters."

If one memorizes the phrases in the guidebook there is about one chance in a hundred that they will be used correctly. Either they will be mispronounced, giving them an entirely different meaning, or the "honorific" or "polite" words used as a recognition of the social rank of the person addressed will be omitted showing a lack of respect which might even be construed as an insult, ending what might have been pleasant relations.

Once we were invited to a picnic given by a number of learned Japanese and their wives. None of them spoke English, and the conversation, so far as we were concerned, was carried on through an interpreter. My husband was taking a picture when one of the gentlemen before the camera started to move away. There was no time to turn to the interpreter and my husband said quickly, "Sucochi machi!" which means "wait a minute."

Unfortunately, that form of the expression is used only in speaking to a coolie or low-caste person, and the gentleman was very angry. Had he not been insulted in the presence of his friends? We apologized very humbly and were finally forgiven. After that we decided to confine ourselves to the English language with a very few exceptions.

You may say, "do-zo", which signifies "please"; "sayonara", or "goodby" and "O-hay-o"-"goodmorning" and "arigata", which is "thank you", to both of which you must add the polite form "go-za-i-ma-su", except when speaking to a servant. When in doubt it is better to err on the side of over-politeness. Further than this brief vocabulare I strongly advise you not to venture.

The Japanese language is extremely difficult, and it takes years to learn the proper manner of addressing the different classes of people. Moreover, Japan is intensely "class conscious" with one phrase or expression to be used when speaking to the coolie, another for the better class servants, a politer set of words for middle class people and a still more respectful form for the socially elite. A knowledge of these distinctions is absolutely necessary in addressing the Japanese in their own tongue. They do not expect us to speak their language, but if we attempt to use "a smattering of it", with the coolie pronounciation which is the one most often heard, instead of gaining their esteem, we are much more likely to prove "a source of innocent merriment", as we used to sing from "The Mikado", if nothing worse befalls us. Take this very sentence which caused us such chagrin and this is the way it should be said;

To a coolie	Sucochi machi or Chotto mate
To a maid	Chotto matte kure
To a guide	Chotto matte kudasai
To a member of the family	Choto Omachi
To a petty official	Chotto matte kudasai
To a person of high rank	Chotto Omachi kudasai.

In order to say "wait a moment" properly it will be necessary to wait several moments to be sure of the right term. Or consider the very simple (?) matter of the ordinary equivalents for the terms we use a hundred times a day. Here they are, and you probably will have occasion to use them.

Mr. Brown would be called BrownSan.

When neither given name nor family name are used he would be called Dannasan or the more polite form Danasama.

Mrs. Brown would also be called BrownSan.

When the name is not used, Okusan or more polite form Okusama.

Miss Brown would be called BrownSan.

When the name is not used, Ojosan or the more polite form, Ojosama, which means daughter.

Master Brown would be called BrownSan, or San attached to the given name and when the name is not used, Botchan or the more polite form, Wakasama, which means son.

Many of us get along in France with what has been called "Menu and Modiste French", for it is relatively easy to learn to read French, and if necessary the essential words can be written. In Germany we afford amusement by our inability to master the "Der, die und das" distinctions, yet there is a certain resemblance between those tongues and our own and we have a common alphabet. The Japanese have no alphabet of individual letters. Their written characters stand for syllables or whole words, and the lists of "useful sentences" in the Guidebooks and the delightful little poems which we find in many books about Japan are not Japanese but merely arbitrary words--indeed, they are not words, but merely arrangements of English letters to convey the sounds of Japanese words in so far as the limitations of our alphabet permit. Here are the four words which I have given you as the safe limit for the foreigner, divided into syllables and placed opposite the corresponding ideogram as nearly as possible. The two syllables of "Do-zo" call for three characters.

お o	ど Do	有 Ari	左 Say
早 hay	う zo	難 ga	様 o
う o	ぞ	う to	な na
			ら ra

At best the English syllables are only an approximation. If you have ever seen any of the text-books which guarantee a speaking acquaintance with French or German or any of half a dozen other languages in "six easy lessons" you can form a fairly good idea of the real value of such approximations.

There is one further consideration which may not have presented itself to your mind. In Japan a social faux pas is a serious matter. It may close the doors of polite society, or deeply offend casual acquaintances, but worse remains behind.

The rikisha coolie regrets that he has been employed by a person of such inferior quality and passes a word of warning along to his fellows. The maid suddenly discovers a sick parent who requires her services. And the guide, who is many, many degrees superior to the coolie and the maid, who shall describe the emotions of the guide thus put to shame, mortified, humiliated and brought low in the eyes of his own people!

G. W.

* * *

左様なら

I I I

The Arrival In Dai Nippon

Traveling is no fool's errand to him who carries his eyes and his itinerary with him.

Bronson Alcott.

Tokyo, Japan.

My Dear Helen;

The arrival in port of a great ocean liner always brings a thrill, even to the confirmed globe-trotter. I hope the day may be fair when you approach these shores that you may properly salute the most beautiful object in Japan, Fujiyama. Be prepared to be routed out at an unconscionable hour that your passports may be vised by the health officer. When you turn your eyes shoreward I am sure you will feel that O-Fuji-san more than makes amends.

As the dock is neared the runners for the hotels come steaming up in their tiny launches, and their rivalry in their attempts to secure as many patrons as possible breaks the monotony of what is often a tedious wait before your steamer is moored.

Long before this time, however, you will have decided on your hotel, so when its representative presents himself hand over your keys and he will attend to passing your trunks through the custom house much better than you could do it yourself. It is only the "Griffin" who insists on standing by while his belongings are examined.

"And what is a 'Griffin'?"says you. The word is an Oriental synonym for what is called a greenhorn in the Eastern part of the United States and a "Tenderfoot" in the far West, and it is applied to anyone who has not lived in the Orient for three years.

Literally, "griffin" is the name of a Mongolian pony, so it may be a fairly true synonym for "tenderfoot", which did not apply to persons originally, but to horses which had always been shod, and whose bare feet were not able to stand the sand of the plains or the rocks of the Rockies.

There are a number of European hotels in any of the Treaty Ports, and they differ from the native taverns in almost all important particulars. One of the most important is that they have a fixed scale of prices, subject to change only if the guest remains for sometime. The new hotels are thoroughly equipped, but in the older ones rooms with baths are few and consequently expensive. Meals may or may not be included in the hotel charges, according to the arrangement the guest makes with the hotel . Luncheon you will soon learn to call "tiffin" and tea is served every day between four and five. All meals are table d'hote and everybody puts on evening clothes for dinner. Wear your fluffy ruffles, or whatever is the modern equivalent.

At first it will seem amusing to be called "Sir" by the waiters, but it is quite useless to explain that you are Madame or Mademoiselle. The waiter will only smile blandly and go on calling you "sir" for there is no gender in the Japanese language.

In his book, "Coloquial Japanese", Basil Hall Chamberlain says:

"A word as to parts of speech in Japanese.

Strictly speaking there are but two, the verb and the noun. The Pronoun and numeral are simply nouns. The true adjective (including the adverb) is a sort of neuter verb. But many words answering to our adjectives and adverbs are nouns in Japanese. There is no article. Altogether, our grammatical categories do not fit the Japanese language well."

The little maid (one is confronted with the temptation to use diminutives on every side) will call you O-jo-san and your sister O-ku-san, or if greatly impressed may call you O-jo-sama, a title which as I have already explained belongs to daughters of the nobility. By close attention to the kind and number of "honorifics" the servants bestow, Humble Unknown Traveler may learn her social status, which is fixed in their minds not by the amount of luggage carried or the labels thereon, but by the elegance of her manners and the sincerity of her breeding.

If the hotel servants learn that you are thinking of going to the country, they will be sure to wish to go with you, or to recommend guides, but it is much better to rely upon the Consulate both as to guides and maids. If you can possibly afford it, take a maid with you, as all Japanese ladies are thus accompanied. Her presence lends much to your prestige, and she can do many things for you which no mere man can do, such as going with you to the wash-room, standing guard while you take your first Japanese bath, helping with your toilet, keeping your clothes in order, and many other services. The principal cost will be the added traveling and hotel expenses. Her wages are small.

When the party consists only of women it is sometimes very satisfactory to take a maid instead of a guide.

The same rule of consulting the consulate holds good in regard to recommendations of tailors and dressmakers, although some of the hotels have delightful shops where various articles can be bought as cheaply as in the large stores of which they are branches.

I am assuming, you see, that before presenting your letters of introduction you intend to go into the suburbs or to some near-by town in order to accustom yourselves, in some degree, to Japanese ways. Many travelers do this, and just at first I would advise an Inn not too far removed from your hotel--- you may yearn for a place of refuge!

What does one take on such an excursion? A trunk? O no. The Japanese never take trunks when traveling in their own country. They use the "telescope basket" called a "kori" with which we are familiar. A suit case will hold all that is necessary unless it is very cold weather. Always bear in mind the fact that there are no furnaces in Japanese houses, and the "hibachi" holds but a handful of charcoal and at best makes slight impression on a room with paper walls.

In preparing for this trip have the guide order some "tabies" made for you without the separate compartment for the big toe. The Japanese do not wear clogs or even sandals in the house, except as the sandals provided by the hotel are worn on the verandas and corridors. The tabies can be slipped on over your stockings in your room and will add greatly to your comfort if it is cold and protect your feet.

Stockings for wear in winter should be heavy.

What are "tabies"? They are the Japanese stocking. They are mitten-shaped, having a space for the great toe, and are made of heavy drilling, fastened on the side, with an extra heavy sole and are not quite so high as an ordinary shoe. Women wear white tabies on all occasions. Men wear black for "every day", but white is considered more elegant.

Collapsible rubber pillows are a great comfort. They take up very little room, are convenient on trains where the seats are apt to be without arms, and at the inns promise rest for the weary head, a rest not to be found on the Japanese pillow which is made of wood with a negligible pad on top. The real mission of the Japanese pillow is not comfort, neither is it repose but the preservation of an ornate style of chignon.

Before leaving your hotel rent as many single sheets as you will require in the native Inn to which you are going. For all their exquisite cleanliness, the Japanese look askance at this queer foreign fashion of using fresh sheets for each guest. Very fastidious people carry a rubber sheet besides, to be used as a bedpad.

Thus prepared for the worst, and with a heart for any fate, tell the guide to bring on the rikishas. Though you bid the big hotel a cheerful farewell, unless you have the heart of a Hearn, you will return to it presently with an enthusiasm usually reserved for ones own hearthstone, and an ancestral hearthstone at that.

* * * Sayonara, G.W.

左様なら

I V

Modes of Travel

The thing to do is to rise humorously
above one's body which is the veritable
rebel, not the mind.

George Meredith.

Tokyo, Japan.

My Dear Helen;

Your letter asking whether your small party could not tour Japan in your own car compels me to give you a somewhat detailed disquisition on the transportation system of this country. Let the wise man who can tell whether the egg produces the hen or the hen produces the egg, decide whether the road fixes the nature of the vehicle or the vehicle determines the character of the road. As yet Japan has not been converted to a belief in numerous broad, well-paved highways and her country roads, which are intended mainly for pedestrians and rikisha, are always narrow and generally poor.

The "Tokaida", the great highway of the kingdom, called the Eastern Sea road because it follows the Eastern coast line, dates back to the time when the Emperor lived at Kyoto and the Shogun at Tokyo or Kamakura. From the Seventeenth Century until recent times it was traversed twice a year by the great daimyos, going to pay their respects in both courts.

I made this trip by motor, my guide preceding me by train and making arrangements for me at the native inns where I was to stop and it was delightful . Let me say that very few gentlemen undertake to do their own driving. Do you think you would understand a Japanese semophore or come off well in an encounter with the "traffic cop?" No no, it is not done!

This road is fairly well paved with fine pebbles, and while it is not exactly the same as our macadam it is

something approaching it, and this three hundred and fifty miles can be traversed very comfortably in a Ford, well stayed with "shock absorbers". A larger car could not manage the short, sharp turns, and the bridges, like the roads, are narrow.

In the early days, the Japanese noble rode in a sedan chair or upon a gaily caparisoned horse, while his retinue attended him on foot. Most of the work done by horses in our country is done by bullocks or human being in Japan, and while many well-to-do Japanese farmers have horses they are used mainly by persons of rank or wealth and also in religious festivals.

When the first railway was built it followed the route of the King's Highway. It is a narrow-gauge road, and the day-coaches resemble our old fashioned streetcars, with narrow seats running the long way of the car. The Japanese are a small people and as they expect, especially the women, to take their usual sitting posture, resting on the calves of their legs and their heels, they do not require padded seats. This Spartan simplicity makes traveling cheap. As in England, few people use the first-class compartments for short journeys and the terms for the second and third class are so low that even the poor may travel for pleasure.

The foreigner who wearies of looking at his opposite neighbor can follow the example of his fellow travelers, and turning round, sit on his heels, enjoying the landscape while the other occupants of the car are enjoying the rear view of his efforts to appear at ease when horribly uncomfortable.

Undoubtedly we afford the Japanese peasants,

unaccustomed to travel and even more unaccustomed to our queer ways, themes for conversation for years to come. Since they have the good manners to restrain their mirth at the time, why deny them present pleasure and future hilarity as they retail the story of our awkwardness and apparent misery to their neighbors in the months to come? The train is a good place to study human nature, and if the Japanese find it so too, surely we cannot be so inconsistent as to object.

By all means travel in the day-time, first because you see the country and second because a Japanese sleeping car leaves almost everything to be desired, from our point of view. The only real advantage is its privacy, and this does not extend to any toilet facilities. The one small wash-room and toilet is located at one end of the car and serves for all the passengers, men and women alike, including those who have compartments.

But the "Dining Car" is even more of a delusion so do not be ensnared. It is supposed to supply foreigners with the food and the implements to which they are accustomed, but there is a growing belief that its real object is to give the Japanese an opportunity to learn "how the other half live", a knowledge warranted to make them content with their lot. Truly, the so-called foreign food of the dining car is indigenous to no kitchen I have even seen. They mix up our sauces and produce weird combinations which remind me of a sign I used to see in the window of a French restaurant when I was a little girl. It announced "La Grande Specialité Americaine, Mince pie est Servi Ici."As "mince"is French for thin,and"pie"

is French for the bird we call the magpie I used to wonder what impression was created on the Parisian mind.

The Japanese who is making his first trip and feels that he is getting out into the wide, wide world is pretty apt to try the Dining Car, and as he knows less about the management of a knife and fork than we do of the stubborn chopsticks the result is by no means calculated to improve an appetite already irritated by finding the fish immersed in the Cabinet pudding sauce. As it is good manners in Japan to testify quite audibly to the enjoyment of one's food, one can only hope it will not prove too delectable.

Stick to the rule of following old Japan rather than their idea of our idea. As the noon hour approaches and august porter lays a printed slip upon sleeve of Humble Unknown Traveler, informing her that Dinner-is-now-ready-in-Dining-car-third-car-to-the-rear-service-a-la-carte, or words to that effect, venders will come alongside the train as it pulls into the next station calling, "Bento, bento" ! This is the Japanese equivalent for the delightful tea-baskets served to the traveler in England and France.

The "Bento" is a Japanese luncheon served in two boxes done up in a neat package. In the lower is hot rice, in the upper the condiments to be eaten with it; a bit of dried or salt fish, a pickle, a slice of chicken, nuts, confectionery or cake. The box is new and so are the chopsticks that come with it. The hot tea, in a little teapot, with the cup turned over the top, like the cover of a thermos bottle, is very refreshing, and the teapots are gathered up at

the end of the journey. Lunch and tea cost but a few cents and are most appetizing. It is well to learn to like tea "clear" since sugar and cream are never served with it.

So much for the trains. There is beside a fearsome kind of native omnibus called the "basha" or horse-carriage. It has four wheels, and if there is a top it will probably rest firmly on Brother-san's hat if he gets into it. There may or may not be seats along the two sides, but there are no springs and the horse looks like the last of the "bob-tailed" street-car breed. It is said that if one has walked far enough up and down the rocky paths that serve for roads, the basha is regarded as a welcome change, but I have never walked more than fifteen miles in Japan at one time, so I cannot vouch for this.

On the mountains where the roads are very steep one takes a "kago", which is more comfortable than the hurricane deck of a camel and much safer. It is neither a chair nor a hammock, but more like the pictures of the covered litter in which his bearers carried the dying Livingstone. It has a top and is fastened to a pole and carried by a man at each end and after a day spent in a "kago" the wonder is how the great explorer survived so long.

Of course the "kago" was made for a much smaller person than the average American, but remember the excitement caused when the junior Rockefeller insisted on having the top of his sedan chair removed while traveling in China and learned that the crowd which quickly gathered round him expected to have the pleasure of seeing him executed presently. Only the condemned criminal is carried in an open sedan in China

and I know not what an uncovered kago would signify in the land of the cherry tree. The only safe rule is to make no departures from established customs in a foreign country.

So, by a process of elimination, we arrive at the jinrikisha, called rikisha for short, which is the most popular conveyance in a good many parts of the Orient. About fourteen years after Perry landed in Japan an American living there, and pitying either the natives or the foreigners who were going some day to flock thither, invented this enlarged perambulator. History does not tell us whether Mr. Goble, who waved the magic wand which turned a baby-carriage into the first jin-rikisha, achieved fame and wealth thereby, but as he was a missionary it is pretty safe to assume that he did not. However, he did provide a comfortable mode of travel for his invalid wife, and converted a nation to this mode of locomotion. It is the "flivver" of Japan and achieved an instant popularity which it will maintain until a better system of highways enables motor driven vehicles to displace it.

Long distances are traveled by rail and in the cities the poorer people use the streetcars, but those who can afford it ride in jinrikishas, pulled by a coolie called a kurumaya. While Japan has no "great unwashed", there are many people who prefer not to come in contact with the coolie class and the laboring people who frequent the streetcars. Japan is not a Democracy but an Empire.

There are, of course, unwritten laws pertaining to travel by the rikisha and the first of these is, Thou shalt not converse with the kurumaya. Helen Hyde, the artist, told me a story illustrating this idea. Her maid, she said,

told her that the kurumaya next door had "a very flat nose."

"Why, what happened to him?" asked Miss Hyde.

"He took Odannasan's friend for a ride, and Okusan talked to him all the way! "

The "Eta", the lowest strata of society, believed to belong to a different race ethnologically, have broad, flat noses, and can easily be distinguished by this feature. The coolie felt that he had been degraded to the lowest round of the social ladder by the familiarity of his passenger. So let your words be "Yea,yea" and "nay,nay" when dealing with the rikisha man. Instruct the guide whether to retain him by the day, half day, hour or "course", and at the end of the time give the money to the attendant and let him pay the kurumaya.

"But are there no motor cars, no automobiles?" I hear you ask in pained surprise.

There are, but they are used mainly in the cities and suburbs. The country roads are most of them too narrow and many of them too rough for motor cars. Moreover, the government has decreed that anyone who runs over a citizen of Dai Nippon loses his license forever. When I went seeking a Chauffeur I had employed on a prior trip I found he had injured someone and his license had been revoked. Out of kindness to the chauffeur, as well as to the little folks, one drives slowly in a country where the village streets are the playground of the children.

* * *

Sayonara

G.W.

左様なら

V

The Native Inn

If one makes no fuss, remembers one is a traveler who has resolved to see Japan, and realizes that the inn people will try to do their best, one will not fare so badly.

J.W.Robertson Scott.

Tokyo, Japan.

My Dear Helen:

I hope you will take the Tokaida trip. If you do, your guide will go by train and when you arrive at the inn he will be waiting for you. If he is an A 1, plus, guide, Laurence may find himself addressed "Dannasama" or even "Gozen", with you and Virginia sharing in the honorifics reserved for the nobility. Remember, as a single woman, a spinster, you rank after Virginia. All this, while it means added attentions, will also be added to the bill.

Beside the guide, Mine Host, Okami, his wife, and all the servants will be ranged before the door to do you honor. Instead of entering the inn at once, sit down on the steps and remove your shoes, which will be placed in a cupboard by a servant who will produce them when they are needed. Sandals will be provided and as you shuffle off to your rooms if he has not already done so, the guide will attend to the matter of registration and answer the innumerable questions as to the purpose of your visit, official business and so on, required by police regulations.

As the maid pushes back the shoji, or sliding paper partition of your room pause e'er committing a dreadful social solecism. The sandals must be left on the veranda. Enter your room in your stocking feet. As shoes or clogs are for outdoor use only, sandals are made to wear when step-

ing off the matting onto the wooden floor of the veranda or corridor. Placed neatly beside the entrance they can be stepped into as you leave your room.

There are no tables, chairs, beds or bureaus in the room. The floor is covered with woven straw mattresses, about an inch and a half thick and six feet long by three feet wide. Each mattress is covered with very fine matting, sewed and bound at the edges. The size of the room is designated not by feet but by the number of mats it contains. The matting used for the covering is much finer than any sent to this country, and these floor pads "give" enough so that the floors are much more comfortable to sit on than ours, and this"springy" quality makes sleeping on the floor no such hardship as it would be with us. However, these very qualities make these mats much more easily damaged and broken than our matting, and as they are intended for much smaller and lighter people it is very necessary to conform to the native customs.

The sides of the room opening on the veranda or court are partitioned off with screens called shoji, which are wooden frames covered with opaque rice paper, and sometimes they have a tiny glass window set in the middle. The partitions between rooms are called "fusumi" and are made of several thicknesses of heavy paper so that shadows cannot be seen through them. They can all be moved back and forth at the convenience of guests. Generally speaking all rooms open upon the veranda which surrounds the inn, or upon the garden

which is one of the beautiful features of these native hostel - ries.

On one side of the room is a decorated recess, divided into two compartments, each of which is about the size of a mat. This wall is immovable and these spaces are called the Tokonoma and Chigaidana. The former is said to have been introduced into Japan nearly five hundred years ago by Buddhist Priests but it is sacred to art now and without religious significance. However, the scent of the incense hangs round it still, and it is the place of honor in the room and must be rigidly respected. Its floor is from two to four inches above the level of the rest of the room and is polished or beautifully lacquered. The ancient incense burner, or vase containing a small cluster of flowers arranged according to the teachings of one of the Japanese Schools of Flower arrangement, and the scroll with a picture or some verses written by an expert in the art of caligraphy, hanging on the wall, show the degree of artistic expression necessary to satisfy the clientele of the establishment. For be it known, some inns are intended for the aristocracy, others for the middle class and still others for coolies.

After what I have said, when you look wildly around for a chair and see none, you will not assume that the Tokonoma may be used as a substitute. If you were to seat yourself on top of the grand piano in the drawing room of your Occidental hostess, the social blunder would be no greater.

Some years ago I went to the quaint old city of Nara with one of our distinguished citizens and his wife,

When we entered our suite and Okusan discovered that there were no chairs she promptly ensconced herself upon the Tokonoma. When the maids arrived with the tea there was great excitement. How could anyone be so ignorant as to sit in the place devoted to art? So, mind your manners and wait until the maid places cushions on the floor for you.

Handbags may be placed in the other recess, the Chigaidana. It has two shelves and one or two cupboards provided for this purpose. The large bags will be left in the ante-room if there is one; if not they will be placed in a corner of the room and there will be a lacquered rod hung from the ceiling by silk cords, or standing on a base, which is to be used as a clothes hanger.

The room is heated--chilly people will consider this a polite euphemism-- by an hibachi or firebox, which reminds one of a jardiniere and is made of brass, bronze or wood and tin-lined. Inside are ashes and in the center a small charcoal fire.

From our point of view the heating is very inadequate but the matting is thick, the tabies are warm and whenever the cold becomes quite unendurable it is in order to call for tea. There is no electric bell or telephone connecting with the office, but in this house of paper walls the "nesan" can be summoned by clapping the hands and the quick, "Hai-hai" shows how willingly and kindly ones wants are met. If you have a maid let her give the orders to the hotel servants.

There is no public dining room; meals are served in your apartments, and when the servants bring in the tiny individual tables they will place them in their proper po-

sitions, the first before the tokonoma and the second before the chigaidana, unless you ask them to set the tables before you wherever you may happen to be seated. The first place belongs to Brother-san and the next to Okusan who as a married woman ranks before you. Your guide, if he be of the Samurai class, may be invited to eat with you, but as an attendant his seat should be below yours. "Brother" is "kyodai" and "sister" is "shimai" in Japanese, and you are permitted to add these two words to the brief vocabulary I have outlined, but do not forget the "honorifics". You must say"Kyodai-san" and "Shimai-san" in order to follow the universal custom.

Sitting on a cushion--on ones heels--before a three inch high table, without knives, forks, spoons or a napkin, dining becomes a complicated affair. The dishes for each kind of food on all the trays are of the same pattern but no two dishes on any one tray are the same. The wooden chopsticks are new, and joined together something after the fashion of the Siamese twins. They must be separated very gently, as it is bad luck to break a chopstick. Unless you have a venturesome nature the food may not look as attractive as the pretty dishes in which it is served.

The guest may ask for two helpings of soup without offence, and he <u>must</u> take two helpings of rice and eat it all, to the last grain, or commit a grave social solecism. Three helpings are preferable. One need not empty the bowl before having it refilled. In fact it can be sent back for more when only a small portion of the rice has been eaten, but at the end of the

meal the bowl must be emptied. Several writers say it is permissible to pour a little tea into the rice bowl and thus rinse the rice down, but the Japanese whom I have consulted say that is "very low-caste manners." Without a crust or a cracker, alone and unaided, you must manage to get the last grains of rice onto your chopsticks, even if it takes you until "the hour of the Rat" (midnight) to do it!

The reason for all this pother is that the Kami (spirits) take one bowl of rice; for a mere mortal to do the same would be blasphemous and invite swift and terrible vengeance on the house where such a thing occurred. I have seen a hostess turn as pale as her lovely complexion permitted when her little daughter whispered "Okusan Brown refused the second helping of rice!"

Superstitious? Yes, but then I have known an American hostess to excitedly commandeer another guest when through some inadvertence she found she had thirteen at table.

The food is all brought in at once. If there are sweets, they are served before the meal. The soup may be drunk out of the bowl, a sup or two at a time, between bites as it were. That is not a good word to use, however, since there is nothing to bite; all the food is in small bits, and one takes some rice, a little pickle, a flake or so of fish, tasting each dish in turn.

With the exceptions of the soup and rice bowls no dish should be lifted from the table, but

one is allowed to hold the rice bowl under the chopsticks so that if any food should fall it will drop into the bowl. Do not, however, place any other food in the rice bowl intentionally.

As to the chopsticks, I could give you pages of instruction and even pictures showing exactly how they should be held, but one object lesson from your guide or maid will be more effective. If you can remember that they operate in the opposite manner from our jaws, the lower being held rigidly while the upper is moved freely it may help you to manipulate this new implement. On no account are you permitted to spear a portion of food with one chopstick. When you wish to put them down during the meal they should be placed together parallel with the side of the tray, with the larger ends projecting over the edge of the tray pointing toward you. At the conclusion of the meal put them side by side at the front of the tray.

And what will you have to eat? That will depend upon the season, but there will be no bread or butter or pepper or salt or sugar or milk or cream or potatoes. There will <u>not</u> be a glass of water. In fact, unless you know that it has been adequately boiled as the water in the tea, drink only the mineral waters.

They frequently serve several kinds of fish; They have a fried shrimp long to be remembered and their "tai" is famous, but in summer beware of any fish served raw, for they have no refrigerators. Salads are taboo

and the radishes are usually sliced the long way and pickled. It appears that it is considered "cruel" to cut a radish or carrot straight across. The Japanese pickle is apt to be neither sweet nor sour but salt, like a dill pickle with the dill left out. Likewise, in summer, they have an unforgettable odor all their own, but why, ask the Japanese, why should these singular people who value cheese according to its age and odor, why should they elevate august nose at modest native carrot fresh--but none too fresh--from the brine?

Do not infer that there is nothing good to eat in Japan, but do not expect to find a great assortment of delicacies at a country inn. The tori-nabe or chicken stew and ushi-nabe or beef stew can always be recommended. Do not eat fresh strawberries no matter how good they look, nor any raw vegetable unless, like the cucumber, it has a good, thick peeling which is removed before serving. The Japanese are wonderful farmers but there system of fertilization does not commend itself to our ideas.

If after your dinner your brother should suddenly order his rikisha and announce his intention of going somewhere and procuring what men call "a square meal" he might bring home one of the sponge cakes for which Japan confectioners are famous, and chocolate is very sustaining.

Breakfast is less elaborate than lunch and dinner rather more so, but the three meals have none of the distinctive features to which we are accustomed. Tea

is served at the conclusion of dinner. If you are one of those individuals who must have cafe noir after dinner, and cafe au lait for breakfast order "cohee", which is Japanese for coffee. One cup, one very small Japanese cup will be enough to convince you that what you want is tea!

Sayonara

G.W.

左様なら

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V I

Modesty, Oriental and Occidental

Other men's sins are before our eyes;
our own, behind our backs.

Seneca.

Tokyo, Japan.

My Dear Helen:

My advice as to V necks, low-necks and no-neck gowns is intended for your guidance when you are among Japanese people who are not "modernized". All I mean to suggest is the propriety , when you are in Japan, of doing as the Japanese do.

We do not understand their ideas about modesty but neither do they comprehend ours. We think some of their customs shameless and they think some of the things we do shameful beyond words. We think them illogical and they think us inconsistent and according to the customs of our respective countries we are both right and both wrong. Right so far as our own ideas about our own ways are concerned and quite in error in regard to each other.

Our idea of full dress is partial undress. We consult comfort and convenience, as well as fashion, and omit sleeves altogether, or make them short or of thin material and leave the neck collarless, not to say bare. Short skirts have emancipated feminine limbs. One may sit on the sand in a dripping wet and clinging garmet--of but one piece in some brazen communities--but one may not return to ones hotel a few blocks away thus habilimented. Pictures or manikins displaying underwear may be shown freely in shop windows, but a person appearing thus lightly clad would be arrested.

This is our way of looking at things and the Japanese find it amazing.

On the other hand, the first time you see a festival procession in honor of some of the Kami, you may be shocked at the sight of the young men carrying the heavy car in which the august spirit is transported, for they may wear nothing but loin cloths.

What is the explanation? ask our puzzled Oriental friends and all we can say is, Our customs are different.

We go lightly clad on our beaches, but in Japan it is nothing unusual to see men and women disporting themselves in the waves without even a one-piece suit, and even their child-like unconsciousness of any offense does not overcome our sense of outraged propriety. These things must be taken into consideration if we are ever to understand Japanese customs.

Japan is changing rapidly, almost too rapidly in some respects. What horrified them yesterday is tolerated today and may be adopted tomorrow. Wealthy and middleclass people have bathtubs in their houses, but the poor people frequent the public baths.

Until foreignors began to visit Japan in numbers and expressed their disapproval, men and women bathed promiscuously in the same great bathing pools. To the Western mind only a people lost to all sense of decorum could do such a thing. When this point of view was brought to the Emperor's attention he issued an edict ordering that a rope be stretched across the tank, and that from that time and thenceforth, the man should make their ablutions on one side of the rope and the women on the other. He decreed this imaginary equatorial line

not because there had been any impropriety on the part of his subjects, or because he anticipated any, but as a concession to foreign prejudice.

In the native hotels the guests take their baths, according to rank, in the same tank and even in the same water. If there be a guest from a far country the courtesy of the first bath is usually extended to him, but should he meet another guest stripped for the bath, and patiently waiting his turn, whatever embarrassment might ensue would not be mutual. The Japanese would be quite unconscious of any occasion for the emotion.

The state of nature belongs to all alike, reasons the Japanese, therefore, if on occasion one happens to be without clothes it is a matter of no consequence. Mere nakedness does not attract attention in a country where no one ever dreams of exposing any part of the body with the deliberate purpose of exposing it. Even the women whose dress proclaims them without the pale cover their bodies. To purposely uncover it is simply unthinkable to a Japanese. In "Japan Day by Day", Edward S. Morse says; "On the streets of the city or in the country I never saw a man looking at the ankles of a girl; I have never seen a low-necked dress", and Alice Mabel Bacon in "Japanese Girls and Women" says;

"According to the Japanese standards any exposure of the person that is merely incidental to health, cleanliness or convenience in doing necessary work is perfectly modest and allowable; but an exposure, no matter how slight, that is simply for show is in the highest degree indelicate. In illustra-

tion of the first part of this conclusion I would refer to the open bath houses, the naked laborers, the exposure of the lower limbs in wet weather by the turning up of the kimono; the entirely nude condition of the country children in summer, and the very slight clothing that even adults regard as necessary about the house or in the country during the hot season.

. . . . . As for the ballroom costumes where neck and arms are freely exposed to the gaze of the multitudes, the Japanese woman who would with entire composure take her bath in the presence of others, would be in an agony of shame at the thought of appearing in public in a costume so indecent as that worn by many respectable American and European women.

When the point of view from which they regard these matters is once obtained the apparent inconsistencies and incongruities are fully explained, and we can do justice to our Japanese sister in a matter in regard to which she is too often cruelly misjudged."

Remembering that the inns and railways of Japan are operated for the Japanese people it should not seem strange that the toilet facilites are arranged in accordance with their ideas rather than ours.

Nevertheless, in spite of this prolonged word of warning, you will be much happier if you have a maid to clear the way when you go to take "honorable bath," and the bath is obligatory. Every guest takes a bath before dinner. Would you not, therefore, prefer to head the list of bathers in that tub? Even so, etiquette demands that Brother-san come first and sis-

ter-san second, but is it not worth while to be third?

The bathroom is not used as a dressing room, so prepare in your own apartment and draped in your kimono, with your own soap, scrubbing brush and towels and the maid acting as fore-runner to prevent unpleasant encounters, descend to the bathroom.

Caution number one; you must be thoroughly scrubbed before you enter the bath tub.

Caution number two; you must be thoroughly rinced before you enter the tub. The water must be undefiled by soap and just as clear when you emerge from the tub as when you got into it.

Caution number three; if you find the bath hot do not add cold water; the other bathers expect a steaming bath. Content yourself with a quick dip and rince off afterwards with cold water for the complexion's sake. Dry yourself quickly and run back to your room. All the quests of the hotel are waiting their turn.

While the bath must be taken, if you prefer to omit the plunge into the tub that is a matter of personal choice. In summer people who have the time bathe before lunch as well as before dinner.

If we knew the origin of this custom, we would probably find that it began with some religious purification ceremonial which would account for the strictness with which it is observed.

Although your room has no furniture it serves

as sitting room, dining room and bedroom all in one. Just as the table appears when needed, so the bed comes to view in the same way. Since this is probably your first experience in sleeping on a bed without springs, see that it is well padded with "futons", as the thick under mattresses are called. Your sheets, rubber pillow and steamer rug will make it seem more like the beds to which you are accustomed.

There is no lock on the door and no electric bell but in a house with paper walls everybody would hear if you called out in alarm. I have never heard of a foreigner being robbed in a native inn, but if the idea of a mere paper wall between you and the world gives you a sense of insecurity, listen a moment.

What is that awful rattlety bang, bang !

It is not an earthquake. The wooden shutters, or "amada" are being pulled into place on the outside of the veranda, closing the entire house for the night. Every Japanese house is closed up tightly at night even in summer. You need have no fear that thieves may break through and steal; not so much as a breath of fresh air will be able to penetrate that enclosure until with the coming of the dawn a similar racket tells you that the amada are being shoved back into place, so sleep, while sleep you may and dream of your sleeping porch across the seas.

Sayonara

G.W.

* * *

左様なら

V I I

Shinto Shrines and Buddhist Temples

Religion is still, as it has ever been, the very life of the people,----the motive and the directing power of their every action: a religion of doing and suffering, a religion without cant and hypocrisy.

Lafcadio Hearn.

Tokyo, Japan.

My Dear Helen:

Since you are not staying on indefinitely I am sure you will want to start sight-seeing at once. Just as in Europe we seek cathedrals, in Asia the most beautiful buildings are usually temples, and in them you will find the greatest art treasures of the Orient. They are easy to find.

At this point I would like to pause and make a few moral reflections which I am sure would do you good, but I have noticed that most of us have rooted objections to "being done good", so I put the temptation sternly aside. However, one can always get a preachment over by citing an authority, so I want to remind you that Hearn tells us that "While the religious beliefs of Japan continue to be ignored and misrepresented, no real knowledge of Japan is possible. Any true comprehension of social conditions requires more than a superficial acquaintance with religious conditions."

In Japan the Shinto and Buddhist faiths have colored the whole life of the people, and I advise you to set forth and visit a Shinto Shrine and a Buddhist temple, so as to get a clear idea of the difference between them.

As is practically the case in all lands where nature worship is practiced, the sun, the lord and giver of light and the harvest, is highest of the high gods. It is interesting and curious to note that in this country where woman holds such a secondary position, the two greatest gods,

Amaterasu-omi-kami, "the heavenly shining one, " and Toyo-uke-hime, the deity of food, are both feminine. Their main shrines are at Ise, but you may know that the Goddess of Food is worshipped wherever you see the little foxes, which are her messengess, patiently waiting for her outside the shrine. These are both Shinto deities.

The present ruling race, invading and conquering the islands in prehistoric time, added ancestor worship, super-imposing their tribal heroes upon the established nature worship. Amaterasu, for example, the much revered ancestor of the Imperial House, was proclaimed "omi-kami", august Goddess of the Sun. The shrines dedicated to her and to other members of the Imperial House were established to keep the sanctity of the ruling house before the people who are taught that the spirits of these ancestors of the Imperial family actually rule the country today.

About 552 A.D. Buddhism was introduced into Japan, and eagerly accepted, not in place of existing beliefs but in addition to them. To make the assimilation more complete the Buddhist priests taught that the Shinto gods were incarnations of Buddhist divinities and out of this arose Ryobu Shinto, which is an affiliation of Buddhism and Shinto.

Prince Shotoku is quoted as saying:

" Shinto, since its roots spring from the kami (gods) came into existence simultaneously with the heaven and the earth, and thus expounds the origin of human beings. Confucianism, being a system of moral principles, is co-eval with the people and deals with the middle stage of humanity. Buddhism, the fruit of principles, arose when the human race matured. It explains the last stage of man."

In the struggle between the Imperial party and

the Shogunate which ended with the Emperor coming out of his seclusion at Kyoto and moving to Tokyo and taking over the reins of government, it was natural that the Shinto priests should range themselves on the side of the Emperor, the head of the Shinto church, the direct descendant of the Heavenly-Shining-One, the connecting link between the kami and man.

It was equally obvious that the Buddhist priests should side with the Shogunate, who were the builders of great temples, upholders of the monasteries and patrons of the monastic arts.

In the readjustment that followed the defeat of the Shogunate party, the government was considering abolishing a religion whose hierarchy had worked against the extension of the imperial power. This seemed about to take place, when a Buddhist priest, named Unsho, belonging to the Shingon Sect, sent a letter of protest to the emperor. The tide of public opinion turned, and eventually Ryobu Shinto was disbanded in order to separate Buddhism and Shinto and religious freedom was proclaimed through-out the land.

The two most noted Shinto Shrines in the vicinity of Tokyo and Yokohama are Hie jinja and Yasukuni jinja. Both are in Tokyo and both are interesting but in the official classification Hie is given the higher rank and greater importance. Hie is familiarly called "Sanno", "san" meaning "high"--in this case "mountain" and "no" meaning "king". There are several trains and the guide will learn at which station you should alight and take rikishas to the Hoshigaoka park. They will not take you to

the summit of the "san" where the shrine is located but it is not much of a climb. If it were the shrine at Kuno-zan for example you would have to go up more than a thousand steps, but this is only a little "san".

There is a map in your Murray giving an idea of the grounds of the Shinto Jinja, showing many buildings within the enclosure, some of which are for the use of the priests, such as the oratory and the Shrine office while the others are reserved as the dwelling places of the kami of the sanctuary. It would not be polite to enter, so the Shintoist stands respectfully outside, calls the kami's attention to the fact that he is there by clapping his hands, bows deeply, makes his silent petition, bows again and retires.

This ancestral deity is treated with the same formality and politeness that would be extended to a living person of high rank, and added to this is the reverence due to a spirit which protects the entire parish, the members of which are regarded as his descendents. He is presented with food that its essence may sustain him; rolls of silk are furnished for clothing; he is furnished with entertainment and when there are processions through the streets at festival seasons, he is provided with a closed car or palanquin that he may bless the parish as he passes by. Although invisible he is treated as if actually present and the people come to receive his blessing in return for the gifts and homage which they have bestowed upon him.

If you should pass by the shrine, or in front of it, bow ; to do less would be considered very rude and an expressed slight to the kami, as if you had gone forward to meet

some exalted personage and then refused to greet him. Keep in mind the idea that a shrine is a place of worship and your attitude will not offend.

The usual fee to the priest for showing you around and telling you about the Kami enshrined would be a yen, more if you have prolonged your stay and taken.considerable of his time. The money should be folded inside a sheet of white paper with the name of the donor and the amount outside,and it should be presented by the guide. The priest will then turn and thank your brother for his generosity.

Now, while the impression of Hie-Jinja is fresh in your mind, visit the beautiful Buddhist temple of Hommonji at Ikegami, stopping at the Omori station on your way back to Yokohama and going from there by rikisha. Here is a very excellent comparison from Chamberlain's "Things Japanese."

The outward and visible signs of Shinto are,-- first a wand from which depend strips of white paper cut into little angular bunches, intended to represent the offerings of cloth which were anciently tied to the branches of the cleyera (Sokaki) tree at festival time; secondly, a peculiar gateway called a torii. Another difference is that the Shinto temple is thatched, whereas the Buddhist temple is tiled. Furthermore, the Shinto temple is plain and empty, while the Buddhist temple is highly decorated and filled with religious"properties."

This thatching is of reeds in a few cases, but ordinarily it looks like whole sheafs of shingles; perhaps the very thin slips of wood are supposed to represent the reed or straw of

the ancient huts of the people, and a great many are used, so that the roofs are very thick. The whole idea is to provide the kami or spirits with the kind of houses to which they were accustomed in the days of old. They form a great contrast to the Buddhist temples, with their ornate decorations and many images.

The temple of Hommonji is also on a hill and it has about the same number of buildings as the Hie-jinja, as you can see by referring to your Murray again, but there the resemblance ends.

Before mounting the steps leading into any of the buildings within the park remove your shoes and leave them in a row at one side of the bottom step and slip on your tabies. You will need them in traversing those long flights of steps and the bare floors and matting. It is not polite to wear a raincoat or carry an umbrella when in the temple. Leave them with Brother-san's hat just inside the building and they will not be in the way.

I will spare you a dissertation on Buddhism. There is an outline of the Japanese religions in the Guidebook, and if you want to study the subject let me recommend Arthur Lloyd's book, "The Creed of Half Japan." Suffice it to say that this temple is dedicated to Nichirin the great Buddhist reformer.

The guide will lead you to a stall where you can buy any of the prayers, books, incense or charms of the Hokke sect, and he will introdduce Brother-san to the priest, whereupon he must bow low, but not as low as you do, Ojo-San being a mere woman, when you are presented to a man. After the intro-

duction, it is customary for gentlemen to exchange cards, and when Brother-San accepts that of the priest he should bring it up to his forehead and bow as a token of thanks; it is a gift and gifts are always received in this way. Just between ourselves in order to carry off this card ceremony gracefully, it might be well to practice it beforehand.

The kami are supposed to actually live in the Shinto shrines, so that only the priest is admitted into the shrine proper, whereas in the Buddhist temples, the priests admit any respectful guest, just as visitors are admitted to our own churches. These priests live in apartments connected with the temple and one of them will conduct your party into as many of the different edifaces as you care to visit. There are fifteen of them.

Now here are a few cautions.

Keep in the rear of the worshippers who are kneeling on the floor. If you wish to go further front to examine the altar more closely, you must kneel also. "The heathen in his blindness" cannot see through you, but he will certainly see what bad manners you have if you stand in front of him. After saying their prayers the worshippers go backward for a few steps before turning their backs on the altar, and if they pass from one side of the building to the other they bow in passing before the altar, just as they do in the Shinto shrines. Many devout members of the Anglican and Roman churches do the same.

If anniversary services are in progress, or about to begin in honor of any member of the sect, you will not be allowed to take pictures until the ceremony is over. If it hap-

pens to be the thirteenth of the month there will be a mass in memory of Nichiren, the founder of the sect. If there is nothing going on you will probably be allowed to take pictures both inside the buildings and in the grounds which are very beautiful.

And here is my last, most special word of caution. Brother-san must enter all the principal buildings, so have his tabies along that there may be no excuse on account of thin socks or perchance an imaginary hole.

Several years ago one of the well known financial magnates of this country went to a temple with his wife and remained outside while she went in. The report of this flagrant disrespect went all over Kyoto and far beyond. Here was a man, the Japanese said, of international reputation, yet he had so little respect for one of the great world religions and so little appreciation for really wonderful art that he would not even take the trouble to leave his jin-rikisha when he was at the very gate. Then, very low, quite under the breath they added a word the reverse of "honorific" in meaning.

左様なら

Sayonara,

G.W.

* * *

V I I I

A Shinto Festival

With customary reverence men do bring
Their first-fruit tribute to their lord and King;
Of rice before all others, but O, woe!
In vain we plowed this year, in vain did sow.
Day followed day but still no showers fell
To fertilize the fields we tilled so well.
The tender blades stand withering on the field,
The patched gardens shrunken fruitage yield;
Sadly I look around me, filled with pain,
As a thin child its wasted hands does strain
To grasp its mother's breasts; so I my hand
Raising to pray that heaven may showers command.

Karl Florenz.

Tokyo, Japan.

My Dear Helen:

If you are taking Mr. Hearn as seriously as you should I am sure you will greatly enjoy attending a Raisai, which is an official festival held in the morning once each year at every shrine. What is called the "private festival" usually takes place the same day in the afternoon.

It would be well for you to pay your respects to the priests a few days before and ask permission to attend. If Laurence goes with you he should send in his card, when you will all be invited into the reception room for a cup of tea. Of course you will express your pleasure over what you are seeing in their country and ask them to tell you about the gods of the shrine, so that you may understand what is going on when you come to see the ceremonial.

If you express a desire to be present at the Raisai, you will doubtless be seated next to the official party and you will all of you be relieved to know that chairs will be provided.

You will wear your long-sleeved, highnecked gowns, just as you would wear black and a veil if you were going to see the Pope at the Vatican, and by this time you should all be able to make very polite Japanese bows. In return for all the courtesies shown you a small donation to the shrine, folded in white paper and presented with due formality by your guide would be appreciated. If several

of you are going at least two yen should be given and if you ask for any special attention you must give more.

On this special occasion the government sends an envoy or messenger to the shrine with a prayer for continued protection and with money to provide the offerings of rolls of silk and food. He comes dressed in ancient court costume and is received with great pomp and circumstance, as though he were arriving at the court of some exalted personage.

The priests fast for several days and both they and the envoy perform the rites of purification before the Raisai takes place.

In the courtyard, in front of the shrine and oratory, a pavilion has been erected for the envoy and his two assistants in the place of honor, at the left of the shrine, while a similar structure for the priests stand at the right. The chief priest, Guji-san, occupies the seat nearest the shrine with the other priests in a row in the order of their rank. Further back, facing the shrine, are the places for the most prominent men of the parish and strange to relate they are all given chairs. The other parishioners, men, women and children seat themselves on the ground wherever they can have the best view.

If Honorable Guests are given chairs they should be in their places before the envoy and his suite take their seats, and must remain until after their departure. Etiquette absolutely requires this, also that strict silence shall be observed while the Raisai is performed. If Honorable Guests

remain a part of the crowd, seated on the ground, they may remain there during the whole service, but if they have been provided with chairs they will be expected to take part in the ceremonies to the extent of standing when the distinguished citizens stand, bowing when they bow and sitting when they sit.

They will rise and bow when the envoy, attired in a most picturesque black or red costume, passes through the torii on his way to his seat, again when the doors of the inner shrine are opened that the Kami may take part in the festivities, when the food offerings are presented, when the prayer from the Emperor is read by the envoy, when the door of the inner shrine is closed at the end of the service and once more when the envoy departs. The easiest way is to watch the prominent citizens and do as they do. All this demonstration and display is supposed to give pleasure to the Kami and certainly affords it to Humble Unknown Traveler.

The music is very weird, thin and eerie, like the sound of wind whispering through the trees before a storm, followed by gentle zephyrs, and the "mi-ké", the lovely dancing girls, perform a ceremonial dance after the food offerings have been presented which is much more like a solemn rite than anything we call a dance. In any event, you will find it quite unlike anything you have ever seen before.

In many ways the "private festival", which is as public as possible, is much more entertaining and not so solemn and circumstantial. It is given by the parishioners in honor of the Kami, and the sacred cars, believed to hold the

spirits of the Kami are taken through the streets, in order that the spirits, while passing, may bless the homes of the parishioners. These cars are preceded by many singular and highly decorated floats, representing incidents in the legendary history of the country. Even if you have to stand on the street corner, it is worth while to see one of these processions but the more comfortable way is to reserve a table in an upstairs room in some convenient Tea House, where you can have your tiffin and be in a position to see everything to the best advantage. Some of the floats must be seen from above to get all the details.

As I re-read what I have written I am conscious of a sense of insufficiency. I am not at all certain that I have "got it over". If you regard it merely as a spectacle and without real significance, perhaps you will understand better if I tell you the story of one shrine which I visited.

We go to lectures on myths and folk-lore; we do things at which the ethnologist smiles indulgently, just as some might smile patronizingly when attending such functions as these. The ethnologist knows, for example, that the prayer for rain is one of the oldest prayers in the world. We do not accompany it by thunderous music on our pipe organs, or the ruffle of drums, much less the shaking of dried beans in a gourd to suggest the sound of the patter on the shingle, but since we do pray for rain, or that the floods may cease, here is one Raisai which any Western farmer should be able to understand.

The shrines of the Rain-gods are up in the hills above Nara a long, long way. After going as far as one can by train there are still three hours of mountain pathway to be traversed. Sometimes these are impassable by rikishas, but when I went, there had been a long drought and the road, such as it was, could be gotten over. We started early for the Raisai was to begin at ten and the Imperial envoy was going on horseback and it was necessary, as I have explained that we should be in our places when he entered.

As we climbed the almost inaccessible trail and marked the parched vegetation and the scant little fields burning under the June sun, I found myself hoping that the Kami of the Rain would be merciful.

These two kami are brothers; Taka-o-kami-no-kami lives at the upper shrine, on the other side of the pass, fifteen miles up the river at Joshi, and he controls the rain as it descends from the heavens in answer to his prayers and passes it on for distribution to his brother of the lower shrine, Kura-o-kami-no-kami.

When the rainfall is insufficent the people of the district come to the shrine to pray for rain, and so after the Raisai in the morning, there was a demonstration on the part of the people which was by no means a festival but rather a solemn supplication, for these dwellers in the high hills are never far from want, and if their crops fail dire suffering follows.

The priests brought out the sacred palanquin, the

god's car, and since it was rain his parishioners desired, to symbolize the much longed for black clouds, they had brought a black horse, the best they could find in the whole countryside, all decked out with solemn trappings that the Kami might realize the extremity of their need. Then with the palanquin leading and the horse following they marched three times around the shrine, to the whistling wind-music of the flutes, the dull beat of the drum and the indescribably haunting music of the koto--a kind of harp-- and then away along the country paths lying between the thirsty fields.

When the rain is too plentiful the people bring a white horse, symbolic of clear weather to the shrine that the kami may ride forth and stretch the fainbow of promise across the sodden valleys.

As I watched the absorbed and reverent faces of those who took part, anxious eyes turning to the heavens, the world of today slid away from me and I was back in the twilight time of the world before history began. The tumult and the shouting had not died out around the walls of Troy; the sun made his Horus flight over plains where no pyramid had yet been erected. The world was flat and its woods were peopled with nymphs and fauns and dryads and hamadryads. Great giants shook it to the very foundations and the gods sported with clouds and lightning. What I was seeing was so far away from the world I knew, that we might have been upon another planet.

And when I came down from the mountain I told my story to a friend and she made this little imitation Japanese

poem which may help you to remember the Kami of the clouds .

Before the Shrine stands
The Black Horse, trembling.
Over the mountain
Come clouds and thunder,
Rain following after.

Down from the Shrine
Comes the White Horse;
The clouds depart;--
The rain ceases---
Rainbows and laughter !

Sayonara

G.W.

左様なら

* * *

I X

The Art of Japan

Teach thou the music fine
In the curve of a perfect line;
Teach thou to water their art
With the blood of the heart.

Ernest Francisco Fenollosa.

Tokyo, Japan.

My Dear Helen;

Are you acquainted with that well-known literary character who heard a still, small voice saying over and over again, "Samanthy, write a book"? Like the frogs of Egypt it was everywhere, from the close-kept parlor to the airy bed-chamber. It was in her wooden Pennsylvania Dutch kneading trough, and when she stooped to put a custard pie into the oven, it rushed out at her from the superheated air.

You have become such a persistent question mark, such a pleasant burden on my mind, that I am half inclined to try to make a book of you which might be of service to other humble, unknown travelers who have not had the fact that humility is one of the cardinal virtues of Japan impressed upon them.

It is Laurence I am thinking of more than you, for women take it for granted that they must adapt themselves to other people's ways, and they put much more emphasis upon the importance of doing the socially correct thing. Failure to do so costs them desired invitations and social prestige. They realize how disastrous the results of a social error may be much better than their brothers. In this country it is the other way about, for the man who offends socially loses out financially.

Englishmen like tea, but where is the American business man who would take it seriously if you assured

him that tea drinking is an essential part of the business life of Japan. Try it on Laurence, and the chances are about ten to one that he will murmur something that sounds like "futile piffle".

However, this letter does not treat of tea, though tea will undoubtedly be included in some of the excursions suggested. What I have in mind is, however, quite as serious, and if you shy at that word, if this chapter ever appears in print you can skip it, and while you may be sorry if you do not, you will be even sorrier if you do. I warn you frankly that it is pressed down and running over with useful information gleaned from my own experience and that of other devoted admirers of Japan; information which should enable you to look wise when you return and prevent you from looking foolish while standing before some of the greatest art treasures of the world.

I am emboldened by the fact that a friend who went with me to the Freer gallery was good enough to say that even the little I was able to tell her made that collection much more intelligible. One may admire a beautiful thing he does not understand, but I doubt whether he really enjoys it.

Unless one has heard Fenollosa lecture, or has seen the collection in the Boston Museum, or the Freer Gallery in Washington, it is probable that Japanese "art" conveys a vague impression of fans and screens and embroideries and "cute" little dishes which can sometimes be had in the ten-cent stores. Or even for a nickle. Sorry. . . . . do not wish to be offensive, but isn't it true?

Have you, perchance, ever heard of the Altar Trinity of Tori Busshi, sometimes called the Kondo Trinity, "Kondo" meaning "Golden Hall"? Or of the Chuguji Kwannon by Shotoku

Taishi, Japan's first great patron of art? He was also largely instrumental in introducing Buddhism into Japan and this "Kwannon" is said to be "the first great, creative work of Japanese art in the matter of spiritual power as the Kondo Trinity is the first in the matter of decorative form." You will find both of these masterpieces at Horyuji, near Nara which is in the vicinity of the shrine of the Rain-God. The Kwannon is kept in the nunnery.

Have you read of Kobo, since whose time it has been "a part of the discipline and function of every Shingon priest to paint and to carve Buddhist altar pieces," so that art is really the hand-maid of religion? By the way "ji" means temple.

Do you know anything about Toba Suja, the Japanese Æsop, Landseer and "Uncle Remus" all in one? He marks the beginning of secular art in Japan and you will find a number of his drawings in the temple of Kozanji, near Kyoto.

Give me your impressions of Sesshu, the great artist and Zen priest, in a few well chosen words. Fenollosa calls Sesshu "the greatest master of straight line and angle in the whole range of the world's art. The masculine breadth of Rembrandt, and Velasquez and Manet, the brush magic of Sargent and Whistler."

Obviously, this is an artist we should know something about, and this appreciative Bostonian goes on to say that "the core of this wonderful life is chiefly explained by its religious enthusiasm. Recent Christian visitors to Japan have observed of this remarkable race that, in spite of modern Confucian agnostics, they seem to be a people on fire with religion."

When one visits the galleries of Europe, more especially those of Italy, and the churches, we find the old masters portraying different events in the life of Jesus; the birth in the manger, the adoration of the Magi, the flight into Egypt

and there are innumerable Holy Families, crucifixions and "annunciations." As this art came from the monasteries it was, for the most part, produced without models, and those early painters and mystics gave their pictures a spirituality which was the reaction of their own self-abnegation, fasting and prayer. One feels that the Fra Angelico angels are not mere human beings with wings. Whether we admire it or not, at least we understand what these painters are trying to portray.

When we look at Oriental art it does not appeal to us because we do not know what it represents, or if we do, have little understanding or sympathy for this expression of what we consider "heathen religions." It would be well for us to remember that all the great religions of the world originated in the continent of Asia. Christianity went Westward. Buddhism, antedating our era some six hundred years, went East, and is now the spiritual belief of a very considerable portion of the human race. That it is an actual force in their lives and a comfort to them no one questions who knows the facts. "Not every one who sayeth, Lord, Lord, entereth the Kingdom", and there are devout souls, and some who are indifferent and some who have lost all belief and some who openly scoff in all lands. Surely we have no occasion to be self-righteous. Buddhism is the sole revelation which hundreds of millions of men and women have had of the qualities of loving kindness and mercy for long ages, and because this is true when we visit its temples we should do so respectfully.

One of the marked differences between these artists and our own is that they wholly subordinate the human aspects of their religion. They do not give us pictures of Gautama as the prince, or ruler, the husband and father. This is all for-

gotten in Gautama the teacher; the Eternal Example, the mystic, the "light" of the Buddhist "path." Compare any of our "Nativities" with the pictures of the birth of Buddha. We have the Madonna and Joseph, adoring angels and awed shepherds and details of kneeling oxen and hay-strewn floors and as many other figures as the artist wished to introduce. Gautama is usually shown as a naked infant standing on a lotus leaf, the emblem of purity, his tiny right hand raised to heaven and the left pointing to earth. There is no one else in the picture. All the emphasis is placed on the spiritual aspect.

The death of Buddha is a favorite subject with Oriental artists. They often show the great teacher entering Nirvana, the Great Peace. One famous picture, now in the Museum of the University of Oregon, shows the body surrounded by weeping followers, while above is a much larger, and more etherial body being received into celestial realms. Around the earthly body there is a piteous train of all manner of beasts and creeping things. The picture seemed grotesque and amusing until I noticed that all of them, from an elephant down to a pair of butterflies, were weeping.

Some of the earlier Buddhas and his disciples are very attenuated, implying intense spirituality, but the majority of them fulfill the description of the psalmist and are "fat and well-liking." and easily distinguished from the attending saints. Often he is shown as a teacher giving a benediction. He chose twentyfive disciples to watch over the faithful, the most important being "Kwannon", known as "Kwanyon" in China and best beloved by the women of both nations, and certainly next comes "Jizo", the god of little children.

Now do not begin to talk about "graven images". The intelligent Japanese or Chinese look at these pictures and statues adorning their temples just as Christian people look at the thousands of works of art in our own churches. They represent something and it is that something, not the image itself, whic h is worshipped. There are people who attach virtues to images, charms and talismans in all countries.

Over and over you are sure to see pictures and sculptures of "Boddhisattwa", so I am going to let Fenollosa explain exactly what this term means. The idea is based on the belief in re-incarnation.

"Now if a soul should, not rising in evolutional course from man, but descending in spiritual dispensation from a Paradise already attained, devote itself to loving service without the need of more than an occasional incarnation, it would become a Boddhisattwa of a higher type, still more Christlike. . . . a great spirit making for love and righteousness, invisible to man but assisting him, whose answer to man's prayer comes with every accelerating throb of human devotion. Such a Boddhisattwas would be worshipped as a sort of personification of the great moral or spiritual principle for which he stood. . . . Aizu, the spirit of love;Bisjemon the spirit of courage;Jizo, the spirit of pity, of care for little childrenparticularly; Maju, wisdom or spiritual interpretation; Kwannon, providence, sustenance and salvation from physical evil. The simple attitude of the Suiko and Nara congregations may be said to have regarded these virtues and graces, not as ethical abstractions in their souls, but as living and gracious spiritual presences, with just personality enough to pray to. It is the idyllic deification of all that is good in man and society."

Fenollosa himself was christened the "Boddhisattwa of Art" because of his services in preserving the art of old Japan and bringing it to the attention of art-lovers the world over. He went to the University of Tokyo in 1878 as an instructor in philosophy and political economy, but presently found the life and art of the people more interesting than what has been called "the dreary science."

That was the crest of the wave of modernism, when Japan, feverishly anxious to catch up with the rest of the world, was casting aside her own traditions, forsaking her own artistic conceptions and becoming an imitator, and at that time the "Chromo" era of our own art development had not wholly passed. Fenollosa saw this tendency with increasing regret and when the "Art Club of Nobles" was organized in 1882 and asked him to address them, he electrified his hearers by "denouncing a race who could see their greatest birthright slipping through their fingers and make no effort to retain it. From the great gasp that followes came the rebirth of pride and interest in Japanese art."

He was appointed one of three commissioners to collect and catalogue the art of Japan and when, having fulfilled his mission, he prepared to return to his native land, he was personally decorated by the Emperor with the "Order of the Sacred Mirror", never before given to any foreignor. It is a token that the receiver has been of special service to the Emperor, and in giving it he said:

"You have taught my people to know their own art. In going back to your own country, I charge you teach them also!"

Look up the Sacred Mirror in your Brinkley. It is a symbol you will find on every hand, and if you do not know what it means you will be in much the same case as the puzzled resident of Tokyo who looked long at the eagle on one of our fifty-cent pieces and wanted to know, "Are honorable chicken mad that he flap wings and walk very fast off coin?"

As I said before, perhaps you are sorry you did not skip all this long discussion of Japanese art, but it is really very short, and most incomplete when I think of all the things I might have said. Did you know, for instance, that Greek art traveled East, and made a distinct impression in China and Japan? When you find certain precise, yet very flowing draperies you will know that here is an instance of that wonderful influence which still dominates the artistic world.

Having sniffed over my tea I shall not be surprised if Laurence scoffs over my insistence that you know something about art. If he does, tell him that one of the largest collections of Japanese prints in the worlds belongs to a French manufacturer of oilcloths and linoleum, who got many color combinations and other ideas from studying them.

In the battle for business, success goes neither to the strong nor the swift, but to the discerning. And now,

Sayonara

G.W.

左様なら

X

Guide-san and Maid-san

> If thou hast a servant, treat him as thyself; for as thine own soul wilt thou have need of him: if thou treat him ill and he depart and run away, which way wilt thou go to seek him?
>
> Book of the Son of Sirach.

Tokyo, Japan.

My Dear Helen:

I think I have mentioned no guide but the inestimable "Murray;" I would all the others were as reliable. Yet much of the pleasure of your trip depends on your guide. Should you secure the services of an interpreter, in order to have a man of more education than the ordinary guide, it will be much pleasanter , other things being equal. Many young men who have been students in American or English colleges act as interpreters when they return to their own country and make most agreeable companions. But they sometimes have "the faults of their virtues".

If doors remain obstinately shut which should open before you, and requests which should be granted are refused, it is possible that your interpreter may have forgotten some of those niceties of deportment which are so essential in his country and so very casually regarded in ours. Here is a case in point.

A young man was recommended to me very highly who had been educated abroad. At the very first shrine we visited we were denied an interview with the priest and the request to be present at the coming festival was refused. Much disturbed I consulted a friend at the Embassy and he sent a Japanese gentleman with us on my next excursion, who instantly detected the lack of the proper honorifics to be used in addressing ones superiors. In a country where the language is so difficult that you can neither speak nor understand it, the necessity of

having a guide who can translate your words correctly and express himself in the language of a gentleman is of the first importance.

I have used the honorifics in writing to you, Ojo-san, by way of impressing upon you the fact that they are essential if one wishes to be considered polite.

It occurs to me that I should also say something about the treatment of servants in Japan lest in your desire to avoid familiarity with one class, you go to the other extreme, not realizing the gradations of society. The cook is above the coolie, the housemaid is above the cook and the houseboy occupies the same position as the butler in England. But, we must remember that the changes of the last sixty years have been really revolutionary. Men whose ancestors knew nothing of any kind of labor, save the service of the soldier, have been forced to earn their living and it is to their credit that they have realized that "honor and shame from no condition rise."

Helen Hyde once told me that she attended a dinner given at the Embassy where a number of Japanese officers who were among the guests saluted the Houseboy! Imagine army officers in this country or England saluting the butler. We may be democratic, but not that democratic! Let me give you a quotation from Miss Bacon which is very much in point right here.

"In Japan, where faithful service of a master was regarded as a calling worthy of absorbing any one's highest abilities through a lifetime, the position of a servant was not menial or degrading, but might be higher than that of the farmer,

merchant or artisan. Whether the position was a high or a low one depended, not so much on the work done, as the person for whom it was done, and the servant of a daimio or high rank samurai was worthy of more honor, and might be of far better birth, that the independent merchant or artisan.

"The servant by his own master, is addressed by name, with no title of respect, is treated as an inferior, and spoken to in the language used toward inferiors, but to all others he is a person to be treated with respect,---to be bowed to profoundly, addressed by the title "San" and spoken to in the politest of language."

In much the same general strain are these paragraphs from Hearn:

"In private domestic service the patriarchal sytem still prevails to a degree that is little imagined; and this subject deserves more than a passing mention. I refer especially to female service. The maid servant, according to the old custom, is not primarily responsible to her employers, but to her own family,. . . who pledge themselves for their daughter's good behavior.

"As a general rule a nice girl does not seek domestic service for the sake of the wages, nor for the sake of a living, but chiefly to prepare herself for marriage. . . The best servants are country girls; and they are sometimes put out to service very young. Parents are careful in choosing the family into which their daughter thus enters; they particularly desire that the house be one in which the girl

can learn nice ways. . . therefore a house in which things are ordered according to the old etiquette. A good girl expects to be treated as a helper rather than as a hireling. . . to be kindly considered, and trusted and liked."

Since your brother and his wife expect to remain in Japan for sometime they should take considerable pains in engaging their servants, for once employed the Japanese servant expects to remain. Not to do so seriously reflects upon his social position. If they are pleasant, well-mannered servants, trained in a high class home they will not only add to the family comfort but also to its prestige, as the saying "like master, like man" holds good in Japan even more literally than elsewhere.

And Okusan, when she becomes a housekeeper, should always speak to a servant privately if she has any fault to find. If reproved before others the servant "loses face" and must leave in order to sustain his position before the other servants.

Let me warn you both against the danger of jumping at conclusions.

A well known English woman complained to me once that she found her Japanese servants untruthful and illustrated her point by telling how she had asked her houseboy whether he had done some special bit of work. He said "yes" and presently began doing the very thing he had said he had already done. Soon afterward I called on a friend in Shanghai, asking the houseboy, "Is Mrs. Smith at home?"

"Yes. Missie no have got", he answered and as he did not open the door I went on my way wondering and asked Mrs. Smith about it when we next met.

"All Orientals say 'yes' in response to any question" she explained. "It means only that they hear and understand. As for 'No have got' it is their form of negative and in this case meant, 'No; she is not at home" and then I began to understand the apparently untruthful Japanese houseboy.

Speaking of servants reminds me of my perplexities in regard to tips. There can be no fixed rule. Some servants are much more helpful than others of the same class, and all our purses are not of the same depth.

In foreign hotels, where all charges are fixed, about ten percent of the bill is divided among the attendants. This includes table service. If one is making a long stay the amount would be less. A very good way is to hand the money to the management; then each servant gets his quota.

In the native inns there are two systems. The modern way is to charge a little less than the rate for a similar room in the foreign hotel, in which case one follows the rules of the foreign hotel. Where the old way is in force a purely nominal charge is made for the room. In this case you will make a present called "tea money" to the inn beside your tip to the servants. The charge is regulated according to the person accomodated, rather than according to the accomodations furnished. This seems quite simple and just to them, where they are accustomed to dealing with people whose rank is well

known to them, and they try to treat foreigners with the same discrimination. It seems fair that the employer should pay more than the servant, even if the rooms furnished them are practically the same.

The same general system prevails if you are spending a week-end at a private house. If you are visiting at the Embassy, for instance, the amount of the tips should be considerably greater than if you were visiting in a small establishment where there were fewer servants, with presumably smaller wages.

You remember also that I have told you that the guide must carry the purse for the day's expenses and must give the tips, as the master, mistress, or ranking official does not personally pay the bills. Let me tell you something that happened when I was living in Shanghai where the same rule prevails.

An Englishman and an American went to a Mandarin's house. The former was the son of the head of the firm, and the American went along as a consulting engineer. It is the custom for guests in a private house to give a handsome tip to the servants. The young Englishman started to tip the servants, but the American who was aware of the custom of the country and wished the credit to be given to the firm, said, "let me pay them." But the Englishman wanted the Chinese to know whose money they were receiving and insisted on paying them himself. Great was his astonishment when one by one the servants all turned to the American and bowed low, thanking him for his generous gift.

Sayonara,

. ; . . G.W.

左様なら

X I

The Theatre

In other things the knowing artist may
Judge better than the people; but a play
Made for delight and for no other use,
If you approve it not, has no excuse.

Waller.

Tokyo, Japan.

My Dear Helen;

You young things will probably greatly enjoy the theatre in Tokyo. It is built like ours, has reserved seats, performances of a reasonable length, and the stage setting to which we are accustomed. Since the theatre is supposed to hold the mirror up to nature it is a good place to learn something of whatever country you may be visiting.

I saw a play here once which gave foreignors an excellent opportunity to see themselves " as ithers see us", and while the picture was not flattering it was very funny. Some hundreds of years ago, in Japan's "Blue law" days, there was a rule against smiling so broadly "that the back teeth can be seen", but as I looked into the parquet from my box I am sure I saw hundreds of "honorable back teeth" as the audience gave way to gales of laughter at each especially stupid or illbred action on the part of the hapless foreignors who were being held up to ridicule. It was good-natured fun and I laughed too, conscious that it was " coming to us".

If you could have heard the gleeful giggles that met the attempts of two young men to sit on the floor gracefully, and seen their antics as they spraddled and sprawled and slid and finally flopped down with their long legs stretched out before them, you would feel that all your sufferings in learning to sit on your heels are but a small matter.

The crowning situation of the whole play, which I imagine, was even a trifle risque from the Japanese standpoint,

was the whole-hearted "spooning" of a pair of newlyweds. As the loving couple embraced, held hands and finally actually kissed each other with apparent satisfaction, the entire theatre fairly rocked with peels of laughter.

This is a timely, if awful, warning to happy young people who are given to over-indulging in honeymoonshine in public.

Nobody kisses anybody in Japan. Even the babies are unkissed. Nobody even wants to kiss anybody; or hold hands, or give brief, chaste embraces, let alone a good, honest hug. They think it funny and foolish at best and outlandish and outrageous at worst.

The only thing in our love-making which the Japanese would understand would be "writing sonnets to his mistress' eyebrow", and few men can write sonnets and even eyebrows show a tendency to go "out". For a newly married pair to walk under one umbrella, "the-umbrella-of-loving-accord" is to invite ridicule in this land of super-circumspection. You can imagine what they think of us. . . or perhaps you cannot. Probably it is just as well that we do not know.

Light refreshments are served in the foyer where postcards and various attractive gifts can be purchased.

Of course this theatre is entirely different from the Japanese playhouse, which you should visit also. In his chatty, "Japan Day by Day", Mr. Morse tells of going to the theatre, taking his lunch with him and regularly making a day of it, remaining from noon until nearly midnight.

He says:

"The actors, the scenery, the music and the audience held the attention every moment, and intermissions of fifteen and twenty minutes left one time to enjoy the family gatherings in their two-mat bins, servants from outside tea-houses bringing in attractive lunches.

"Throngs of beautifully dressed children leave the audience and rushed to the stage as the curtain came down, to find their way behind the curtain and watch the carpenters set up the new scenery. . . The children are allowed to go everywhere and see everything because they never seem to abuse the privilege."

Children are taken to the theatre that they may be inspired by the object lessons in courage, loyalty and filial devotion, for country is first and parents second in Japan. That a man should leave his father and mother and cleave to a mere wife is most unseemly. For his country, his emperor, the army, his ship, or even that he might find The Way of which the Buddhist priests have told him--for any of these things a man may leave all but for a woman? Perish the thought. No wonder they find our literature hard to understand.

The Japanese theatre has a revolving stage, so that a change of scene is made by simply swinging it around. Since they have little in the way of furnishing in their houses, the stage does not call for a multitude of "properties", but what they do have is highly significant. The boxes may or may not have seats, but the stalls have only matting and cushions, and the patron checks his clogs and goes into

the theatre in his tabies. In the boxes one does not have to discard his shoes. There are elevated passages down the aisles, of the same height and leading to the stage and the actors frequently use them for exits and entrances just as they did in the "Morality" plays. As I write I have before me a letter from my daughter-in-law, describing her first Japanese play.

"The stage properties are every bit as good as ours", she says with enthusiasm. "A regular Japanese house was built on the revolving stage, and two men were drinking tea and talking at a great rate."

"An actor appeared through the audience dressed as a Samurai, wearing two swords as was customary in the olden time. Snow fell quite realistically during the scene. The Samurai was pushed out of the house and I was hoping there was going to be a fight! Since I could not understand the words I longed for real action, but I suppose the fight came off about ten or eleven o'clock that night and we only stayed until six."

You may perhaps have heard or even read some of the few "No" dramas. There are only a few--less than two hundred and fifty, and several of them have been translated into English. Speaking of this form of drama Gaston Migeon says;

"It is one of the finest forms of their poetic literature, deeply impregnated with Buddhism. . . Born in the monastery and the temple, where sculpture and painting also were exclusively practiced in the early ages, and performed solely as a complement to religious rites, the No Drama has always been addressed to a cultured audience; it was far too

literary for the masses.

"The complete disregard of scenery and of the unities give it a certain likeness to the fairy comedies of Shakespeare, and its dramatic vigor, the part played by the chorus, the masks and the dancing, show an extraordinary affinity to the Greek drama."

Marie C. Stopes, who has made a study of this kind of play classes it rather with grand opera, and says;

"There is in the whole a ring of fire and splendor, of pain and pathos which none but a cultured Japanese can fully appreciate, but which we Westerners might hear, though the sounds be muffled if we would only incline our ears."

Probably there is no place where one can learn so much of the ancient customs and costumes, and certainly one is not apt to see an audience elsewhere made up so exclusively of high class and cultured people.

While a single "No" play is quite short, there are several on a program, and "between each is given one of the Mad-words, or Hio-gen, which are short ludicrous farces and serve to relieve the tension". If you prefer to omit the "Mad-words" and leave with the memory of the tragedy it is permissible to do so. Ordinary plays were not patronized by the nobility, but the No was often performed in the courts of the emperor and the shoguns. You may not like it, and you certainly will not find it intelligible unless you take pains to get the words beforehand, which you can do, and have the interpreter explain the idea of the play to you. The moving picture has taught us that words are not indispensible.

* * *

Sayonara

G W

左様なら

X I I

Hospitality, Extended and Received.

Of all the evolving series of human virtues none is more easily studied in its visible relation to condition and its rapid alterations than hospitality.

Charlotte Perkins Gilman.

Tokyo, Japan.

My Dear Helen:

So the prospective sister is domestic and thinks it would be great fun to keep house in Japan, while the bridegroom elect is worrying lest she miss the creature comforts, not to say luxuries, to which she is accustomed.

Moreover, she is willing to chance the troublous sea of matrimony without the sustaining presence of highboys and lowboys, four-poster beds, "pie-crust" topped tables and all the handed-down-from-generation-to-generation household gods that lend so much fascination to the South. Naturally, her mother thinks it little short of appalling for an only daughter to go to the other side of the world with a perfectly new and untried bridegroom, without a scrap of family mahogany to keep her company and remind her of the glories of the House of Lee.

If she owns an original pewter platter, on which Pocahontas served broiled venison steaks, or any silver tankards with which old Colonial governors reveled and drank deep, or a "sampler" setting forth some highly moral aphorism in faded and tottering letters, or even an old counterpane, woven under the family rooftree, she might manage to bring such atoms of atmosphere in one of her trunks. She would undoubtedly derive much solace from the presence of a few such "objects of bigotry and virtue", as Eugene Field used to say.

Whenever a woman talks coldly of hotels and lingers over the thought of a little house and garden she should be encouraged. Certainly the Japanese garden is the most seductive thing in the world, even when it is only two yards square. Indeed, one is apt to be so fascinated by the garden that he, yea, even she, may forget to inspect the plumbing, the heating system and the condition of the floors.

When your brother knows where he is to be located the easiest way is to lease a furnished house until you have time to look around. He can lease a site and build, and if Virginia cannot live without closets and linen cupboards and built-in window-seats, he will have to do so.

In the Treaty Ports you can get houses that approximate what is meant by the cryptic letters "A.M.I." they have some of the modern improvements, if not all. It is possible to find bathrooms, hot and cold water, matched board floors and electric lights; but you must not look for furnaces or our kind of heating systems. Now, do not make "faces of woe". There is a reason. In fact there are a great many reasons why in would be inexpedient for this country to have fires underneath its lightly built houses.

If you lived in California I would not mention harsh, unpleasant words, beginning with e and q. I would hardly mention them separately, far less together; but I have heard it estimated that Japan has about four hundred earthquakes a year, so she does not take them seriously. One cannot go on having thrills and shudders over a daily occurrence, and most of these tremblers are so slight that nobody but a scientist, with a seismograph clamped on the pulse of the world, ever knows that

they are occurring.

Nevertheless, in case of a serious disturbance, cellars with a fire in them would greatly increase the danger, so the Japanese wear warm clothing and use the "hibachi" I have already described. The European houses are furnished with stoves and fire-places. Even if there were wood, I think it would hurt the feelings of a Japanese to cut down trees. The fuel is coal, coke or charcoal, and is expensive although the islands produce a quantity of coal.

The Japanese have electrified the world, and they have also electrified their own dwellings to a far greater extent than one would expect. I do not recall seeing any electric heaters, but they will probably have them in the large cities in the near future. They seem to have a family resemblance to the "hibachi".

Not long since I read an article which spoke of a great electric company sending over a large consignment of electric toasters and curling-irons. They have no bread to toast and regard the slightest tendency to a kink in the hair as a terrible affliction, linking one with the despised "Etta" class; but times are changing so rapidly that I would not be surprised, if I were invited to breakfast with some of my modern Japanese friends to be served with toast made on the table, by a hostess whose hair boasted a "permanent wave".

There is no difficulty in getting a comfortable house, according to mid-Victorian ideas of comfort, and if you buy good Japanese furnishings, after two years they can be brought home duty free, an item worthy of mention.

It would be foolish to bring china or kitchen

utensils. They have lovely china here and the cooking will be done by a Japanese man, who will do the buying also. He will be glad to be taught favorite and distinctive dishes, because he can command a better salary as he becomes more proficient; but having taught him, "Missie" is expected to betake herself to follow her own devices and leave her chef to his. A lady "messes around" in her kitchen at her peril.

As yet Japan has not developed the "general housework" man, but it has departed from the old system under which a flock of servants was required because one could by no means prevail upon honorable cook to sweep august porch. However, as the efficiency idea gains ground the price of domestic service steadily climbs. One can no longer keep house in Japan for a song, unless the price is for a song sung by an operatic star.

When you present your letters of introduction you will receive many invitations, and sometimes you will be puzzled to know what you should do. I have warned you to wear high-necked gowns when going to conservative Japanese homes; but there is no reason why you should not inquire whether there are to be other guests, or if it is a family party. If there are other foreign guests, they will probably dress as they would at home, and you will feel more comfortable if you do the same. One has to be governed by circumstances. If you wear an ordinary dinner gown avoid extremes, and sleeveless, decollete effects. Better be thought a bit of a prude by the other foreign women than have host and hostess think of you as immodest in the slightest degree.

If the dinner is a la Japonaise , remove your shoes on entering the house, even if assured that it is not necessary. When you are shown into the reception room you will see cushions which take the place of chairs; but you must sit beside, not on the cushions until your host and hostess enter and exchange greetings. You are not to arise. They seat themselves opposite you.

You bring your hands around from your sides in a semi-circle, just escaping the floor, until they meet in front when you will bow until your forehead rests on the back of your hands. This bow is repeated with each introduction and after all the genuflections are over, with a swift and graceful sidewise motion, you will slip the cushion under your legs. You are, of course, sitting on your heels. If you want to get exactly the proper procedure watch a setting hen adjust herself over her eggs, but only long practice will enable you to manage this with the native elegance of an experienced Plymouth Rock matron.

Brother-san stretches his arms before him, lowering them to the floor as he bows, and keeping them ten or twelve inches apart. His head should miss the floor by an inch or so and he must watch his host from the corner of his eye so as to come up smiling at the same moment.

Much as I dislike to admit it women, being inferior, must make deeper bows and stayed bowed longer than men. The bow made when standing shows this more pronouncedly.

When dinner is announced the guests go out single file. Practice getting up until you can do so without scrambling off your cushion. Probably the oldest gentleman will have the place of honor before the tokonomo, and no one should begin eating until he has done so.

The other guests will be arranged in order of precedence but there are two facts to be borne in mind. Age must be served in the Orient, not youth, adages to the contrary notwithstanding, and woman, unless she is very old or very distinguished is relatively speaking unimportant. She reflects credit, or the reverse on the men of her household. If she is a good reflector she has fulfilled her whole mission in life.

Go at least half an hour before the time set in the invitation, and do not stay more than half or three quarters of an hour after dinner. Unless you meet your hostess again soon call her on the telephone and tell her how much you enjoyed her hospitality. Party calls are one Western fashion which even the modernized Orientals have not adopted, for which let us be thankful.

If there are children take them a present of candy or cakes properly tied, with the "noshi" tucked under the string, and do not take any liberties with them. No kissing, no chucking under the chin, no patting on shoulders. Even the most adorable infant must not be cuddled and will be frightened to tears if you attempt it. Express your feelings in compliments to the parents who will enjoy them as much as any Western parents.

You will not eat all the small cakes served as a dessert with your tea, and they will be presented to you in a neat package when you leave. This is an ancient custom.

Much of the entertaining is done at the large hotels but when Virginia and Laurence set up housekeeping they can give small parties without great expense which will be a real pleasure to all concerned. While you are consumed with anxiety lest you make some dreadful mistake, your guests will be

quite as fearful on their part. Nevertheless, they will find even a simple family dinner quite an event and a real party will afford them at least as much pleasure as you find in being entertained in these quaint and often very beautiful Japanese homes.

Sayonara,

G.W.

左様なら

X I I I

An Imperial Garden Party

A virtuous court the world to virtue draws.

Ben Jonson.

Tokyo, Japan.

My Dear Helen:

If you are in Washington in the early spring you will be sure to take the Speedway drive for the express purpose of seeing the Japanese cherry trees. I wonder if you know that Mrs. Taft brought the first of these trees over and then the Japanese government, learning of her admiration for them, sent the many thousands which help to make our Capitol a dream of beauty every spring.

In Tokyo the Imperial Garden Party, which is the great social event of the season, occurs when the Emperor and Empress go to one of the Imperial Gardens to see the cherry trees and again in the fall when the chrysanthemums are in bloom.

Invitations are obtained through the Embassy, and as foreignors are invited but once in a lifetime, you must be sure that you will be able to attend before having your name placed on the list. I went a long time ago, so I am going to give you the description which my daughter sent home last year.

"The Garden Party" , she wrote, " was given in the Shinjuku garden and a great gateway of evergreen boughs was erected for the occasion. This garden is really a large park, laid out after the English fashion, with formal flower beds, broad sweeps of lawn and gravel driveways.

" The diplomats foregathered by themselves at one side of a small river which runs through the grounds, while the rest of us, being plain, unofficial guests, stood on the other side We waited for so long that we grew tired of standing and walked

ed over toward the cherry trees, when two footmen appeared, evidently suspecting us of designs on the pretty blossoms and watched until we were safely back with the crowd again. These footmen were dressed in foreign style, with blue velvet breeches and coats and they were stationed all along the driveway.

"We enjoyed watching the crowd, which was lined up on each side of the drive, and we found the men's costumes very amusing. It seems that sometime since it was decreed that men must wear silk hats, frock coats and striped trousers at these parties and they are not allowed inside the gates unless they are thus attired. I know two of the men in our party had borrowed some part of their raiment for the occasion, and judging from appearances the majority of the men present had done the same thing. I met a man yesterday who said his top hat had been to the garden party eight times, but he had never been at all. There was one Japanese lady dressed in foreign clothes who looked stunning; I think she must have lived in Europe for some time. Several of the ladies wore the old court costume, bright scarlet trousers, so wide that they look like skirts, and beautiful brocaded coats in bright colors, green, purple and gold.

"After a long wait the Imperial party appeared. First came two footmen, then the prime minister, then the Emperor and Empress, two more footmen, some of the nobility, then the diplomats, and after that the rest of us fell into line and presently found ourselves where the refreshments were served on little tables. The Emperor and his party sat under a pavilion built for the occasion. He was in army uniform and the Empress wore a

blue dress and hat in the foreign style. Since no mere human being could be allowed close enough to an imperial person to pin up a shoulder seam or trim out an armhole the royal raiment may be the glass of fashion, but it can never be the mold of form, from which you may infer that it did not fit. In going through the park to view the blossoms they went single file, for it is not the custom for husbands and wives to walk side by side in public. Only the nobility and diplomats were received by the royal pair, but all the guests were served with refreshments, and every one left as soon as the Emperor and Empress had gone. It was a very interesting spectacle, but there were some foreigners there who behaved so badly that I was glad they were not Americans."

In addition to the throngs of people who had come to Tokyo because of this Cherry Tree party, our hotel was crowded with the preparations going for a wedding reception, the wedding ceremony having taken place at the Daijingu Shrine near Ueno park. The dining room was decorated with real blooming cherry trees, with a canopy of real wisteria overhead. On each table there was a dwarf tree and a tiny garden, and in the reception room there were more cherry trees, willows and pine, transplanted for the occasion with azalias and other plants. Three sides of the room were turned into a garden with trees apparently growing out of the ground which was covered with moss and stones, while in another room, beside similar decorations there was a stage where a play was to be given for the guests. The crests of the two families were embroidered on the curtain. More than three thousand yen were spent on these decorations.

We sat in the lobby all the afternoon, watching the guests as they arrived and we saw the bride twice. She was wearing a very yellow kimono embroidered in gold. It is only the wedding kimonps which are embroidered, Miss Nitobe tells me. If the bride is rich she changes her costume five or six times during the reception. Her "going away" gown will be red or black. The red is the traditional dress of the bride; the black is the modern fashion. The bride who belongs to a family of lesser means will wear the red or black kimono, according to her own preference, and there will be no change of gown.

In a place as public as a hotel we were able to see a great deal without intruding and we were again impressed with the wonderful taste and skill of these people in their flower decorations. They have teachers of flower arrangement in the public schools, just as they have teachers of painting and drawing, not only to teach the young to appreciate the beauties of nature, but as a kind of vocational training. The boy or girl who develops great skill in this art may adopt it as a profession on leaving school, and certainly no one could find a lovlier calling. In her book on "Japanese Flower Arrangement" Mary Averill says:

"The surface of the water in which the flowers are placed represents the surface of the soil from which the group springs. . . The colors of some flowers are considered unlucky. Red flowers, which are used at funerals, are not desired. . . An odd arrangement of flowers is lucky, while even numbers are unlucky and therefore undesirable and never used in flower arrangement."

Since we have been unbidden guests at a wedding, modestly remaining quite outside the rooms over which the wand of

enchantment had been waved, let me give you a few suggestions in case you should be asked to attend a wedding or receive announcement cards.

Never use any words which might be considered unfortunate at a wedding or wedding reception or in writing a note of felicitation. There must be nothing about the "end" of girlhood--words meaning to finish or to return are not used, as to the Japanese they imply a separation and the return of the bride to her own family, and you must not say "sayonara"--there is a special word which has none of the"sadness of farewell" which is employed.

Presents are of various kinds; if you send two of anything it is counted as a pair. Two plain white fans are often given, that intended for the groom should be larger than the bride's. The gifts are wrapped in white paper, upon which is written congratulations and the name of the giver, and they are tied with a red and white string.

Instead of a note of acknowledgment the bride and groom send their friends cakes of red rice called Mochi. If sent in beautiful boxes they are emptied and returned by the messenger, and the box is not wiped out.

You will undoubtedly be invited to a ceremonial tea called the "Chanoyu". Perhaps this will mean more to you if I tell you the legend of the tea plant. A devout priest who remained daily at his orisons for long, long hours, and watched the night out many and many a time, once fell asleep while contemplating the "Path." Chagrined and filled with

sorrow over this weakness, he cut off his eye-lids and threw them upon the ground, where they took root and presently turned into little green leaves, and then there came a stalk with branches, and a still small voice bad him brew a drink from these leaves which would aid him in resisting sleep. Begun in the monasteries the custom of tea drinking spread and it is still surrounded with the formalities of a sacred rite and is served in the Shaseki or tea chamber built for this purpose and used for no other. There are tiny Shaseki in many of the Shrine and Temple grounds, and also in private grounds.

The parties used always to be made up solely of men or of women but that has been done away with. A pottery bowl is used instead of the usual tiny porcelain cups. This bowl is either very old or an imitation of very old ware, and it is about the size of a finger bowl and irregular in shape, this irregularity being much admired because in ages past they were made that way. The whole idea is to follow as closely as possible the ancient custom and use the ancient utensils.

This ceremonial tea is prepared by the host, in accordance with rules which were laid down centuries ago and must be followed with great exactness. The tea used is green, is beaten to a froth and is so strong that one is glad that each guest is expected to take but one swallow, eat a cake, then he wipes the rim of the bowl with a small red napkin, and hands it to his neighbor. There is just enough tea in that bowl for each guest to take one swallow. There are usually five guests, and the last drinks the grounds with mani-

festations of pleasure which will come with difficulty from Humble Unknown Traveler.

There are other tea parties more like those to which we are accustomed, where the tea is served in little cups, with cakes and sometimes candies. The tea should be drunk in three swallows,or at least the cup must be raised to the lips but three times. Even the simple things of life are no longer simple in this strange and fascinating country.

Sayonara,

* * *

G.W.

左様なら

X I V

Japanese Women

Lo, what a gentilesse these women have!

Chaucer.

Tokyo, Japan.

My Dear Helen:

When I begin to explain certain differences between Japanese and American customs I frequently find myself "up a blind alley". Why is this thus, and not thus?

There is no answer and the proper attitude for the humble, unknown traveler is one of "sweet reasonableness". "Theirs not to reason why", but to conform insofar as one is able to do so. I am reminded of the American who asked an English gardener how he had secured the velvety lawn he was mowing. The gardener answered, "Ye plants it, and ye waters it an' ye rowls it, an' ye cuts it, an' in two or three hundred years, mayhap, ye'll have a good bit o' lawn."

These customs have been going on for hundreds of years. In Japan all the people are graded according to the rank bestowed upon them by the court. The public schools teach the rules governing the behaviour of one class to another, and not content with their own multitudinous requirements they are anxiously seeking to learn also the ways and manners of well-bred foreignors.

Some of our ways they do not admire. While we are particular as to the oyster, fish, meat, salad and pie distinctions when it comes to forks, we are not so careful to

observe the amenities of life due from youth to age. The lack of veneration for age, the absence of respect even when there is no absolute disrespect on the part of our youth, is a matter of comment in Europe as well as in the Orient.

Curiously enough the respect which as a nation we show to our women is particularly trying to the Orientals. I once asked an acquaintance, the wife of a Japanese Consul to Canada, which of our customs was the most difficult for them to adjust themselves to and she promptly replied the exaggerated deference shown to women.

The Japanese have no such proverb as "Place aux dames";. The obvious reason is that while Japanese women have never been secluded like the women of China, let along the women who are "purdah" in India, they have not been a part of Japanese society in the sense in which we are. The separation of boys and girls begins in the public schools, where they have separate rooms and separate playgrounds. Japanese men entertain each other, but it is only recently that men and women have mingled socially, dining together or visiting their friends and introducing guests to wife and daughters.

Consequently, a Japanese gentleman does not understand why the American jumps up to open the door for his wife, or bring her a chair; why does August American husband rise and remain standing when small and insignificant wife enters the room and talks with him? Why does he cross the room to pick up the fan she can easily reach herself? Why does the lady precede the gentleman at the theatre after

he has bought the tickets and given them up at the door, and why does he carefully seat her before the tokonoma which he must know is his rightful place?

Why does Brother-san tenderly seat that diminutive wife of his in the first rikisha and you in the second and humbly take his place next to the guide? If in addition to this he gives the maid's rikisha precedence over his own, which an American is quite capable of doing, the proceeding will be looked upon as little short of a public scandal.

Do as you please in the foreign inn, Ojosan but when you are on the road, and especially if you are going to a native inn, or a shrine or a temple or a festival, where you will come in contact with Japanese only, save yourselves trouble and unwelcome comment by letting your brother lead the way, while the maid brings up the rear of the procession after the guide who follows you.

Thus, for a time at least, you will find your proper place in life, and cultivate that modest and retiring disposition so becoming to our sex. And impress it upon O-Shimai-san that it is her part as a dutiful wife to pick up honorable handkerchief and present pipe and sing very, very small indeed in the presence of her lord and master, for the Japanese proverb says, "Husbands to propose, wives to follow."

As a rule Japanese women do not look nearly so attractive in foreign dress as in their own, partly because they feel awkward, and partly because the new costume may not have been well fitted, but one understands why they are

anxious to wear the foreign gown, unbecoming and ill-fitting though it be, when we learn that it carries with it occidental deference to womankind.

A man who has lived much in the Orient says he has seen a Japanese woman enter a room behind her husband, wearing her handsomest native costume, eyes cast down, head bent submissively, with not a glance to the right or left and he has seen the same little lady sail proudly into a room, dressed in a French creation, head erect, eyes sparkling, and Husband-san walking behind, looking quite set up with the pride of possession.

The first Gentleman of Japan has done more to change the ancient status of woman, and elevate her position than any number of laws and edicts could have accomplished. On the same day that the Emperor gave a Constitution to his people he gave the Empress a seat at his side in the royal carriage, and they rode through the streets of Tokyo together,--the first time such a thing ever happened in all Japanese history, and the heavens did not fall. Since that time the Empress has had her place in all court functions and the lot of women is changing, slowly among the conservatives, rapidly among the radical modernists and imperceptibly in the provinces.

But there are some things that do not change, and the young woman who "gives a side-glance and looks down" is to be found in all lands, but flirting is simply one of those things which is not done in Japan. The modest Japanese maiden does not look into the male eye with a frank "O-hay-o." She

knows not the joys of cameraderie, at least not after childhood is over.

One day we were walking through the temple grounds with the chief priest, the Guji-san when we met a charming young woman who smilingly greeted him, looking at him as she gave her pleasant salutation. He returned her greeting, but after she had passed he said to us with marked disapprobation, "One would not know whether it was a woman or a man!" Meaning that while she looked like a woman she acted like a man.

Another time a very pretty girl went with me to a shrine where I was anxious to see the Raisai and the festival following it. While I was engaged in trying to make arrangements to do this, she amused herself with a very mild flirtation, limited to expressive glances and a mere word or two with the Guji-san, who, she insisted, liked it, even if he was somewhat shocked. But she was mistaken, for at this Shrine they did not extend to me the courtesy that I usually received and it was very difficult for me to get the information wanted. Is it not written in the "Lesser Learning",---

"That a woman must form no friendship and no intimacy except when ordered to do so by her parents. . . Even at the peril of her life she must harden her heart like rock or metal and observe the rules of propriety."

Sayonara,

* * *

G.W.

左様なら

X V

The Giving of Gifts.

A gift is as a precious stone in the eyes of him that hath it.

Proverbs.

Tokyo, Japan.

My Dear Helen:

If you should decide to live in Japan permanently, and want to introduce an Occidental custom which would fill a long-felt want you might organize a Society for the Suppression of Useless Giving. The giving of gifts is still carried on to an extent that brings with it many embarrassments, for both giver and recipient.

Admiration for the beautiful things in the house of your host be expressed guardedly, or something you have especially commented upon will be sent you as a gift, in which case you will be under obligations to send a gift of equal value. .I have known instances were it was plain that the gift was very valuable and might also have a significance to its owner who parted with it according to the rules of courtesy, but with regret. If this should happen to you, it is permissible to return the present, thanking the giver, but saying you would on no account deprive him of something he must prize so much.

When on an excursion into the wilds of Japan, I greatly admired some Chinese teacups in an inn, and the inn-keeper presented them to me. I thanked him but when I left I added to the amount of my tip a sum covering the value of the teacups.

This reminds me of a story I heard of a noted scholar of things Chinese who lived in Pekin. He was spend-

ing a summer in a monastery in the hills not far from the city and he expressed great admiration for a certain image of the Buddha. The head priest gave it to him and in return he presented the monastery with the munificent sum of one silver dollar---Mexican! Probably his lack of understanding, to call it by no harder name, has remained a sorry jest in that establishment ever since.

Just by way of contrast here is another story, and it also is authentic. When the World's Fair was about to open in San Francisco in 1914 a venerable Chinese gentleman arrived there with a very valuable collection of old Chinese paintings which he wished to exhibit. The Chinese commissioners, young politicians who had come to this country to exhibit the wares of the new Republic, did not appreciate these art treasures and found no place for them in the Chinese section.

The old gentleman, heartbroken, was about to re-embark for Cathay, when through the efforts of a resident of San Francisco the collection was brought to the attention of the Art Commissioners, and two rooms were set aside for it in the Art Gallery.

When the Fair was nearing its close, the old gentleman asked the American to visit the Gallery with him and examine his pictures. The American who had lived in China and understood that the Oriental wished to make some return for his kindness, stood for a long time admiring one of the least valuable of the paintings. It was sent to him with the giver's compliments on the following day. By such acts is the friend-

ship between the old and new worlds cemented.

The Japanese wrap their gifts in a beautiful square of silk called a fukusa. Elaborately decorated, often with the family crest and lined with a contrasting color, it belongs to the person who sends the gift. When the package is opened, not in the presence of the giver, and the gift taken out, two folded pieces of plain white paper are placed in the silk cloth in place of the gift. I suppose this is to symbolize a pair of gifts, so that figuratively speaking the gift cloth is not returned empty. It is essential that guests who have brought a gift should take their own fukusa home with them; otherwise with the return of the cloth, a gift would have to be sent in it. One takes a gift or sends it to a friend's house. To offer a present to someone who is visiting you and expect them to take it home with them would be very rude, "all same beggar" as it was explained to me. I know you are going to remind me of the little cakes you take home after the dinner, but they are not gifts any more than a mere place card or a dance program, and do not count in this category.

No matter what other gift is sent to a newly arrived baby, it must be accompanied by fish or eggs, wrapped in the universal white paper, which has congratulations written on it, and is tied with the ubiquitous red and white string with a certain kind of knot. When the family make the return gift, thirty days later they usually send rice in a lacquered box, and by the way the box must be returned by the messenger unwashed, unless one wishes to appear like the wicked fairy of

our Occidental fairy tales, for to return a clean box is equivalent to a deliberate wish for bad luck. The only exception to this rule is when the rice cakes are sent to a funeral. Then the box that held them is thoroughly washed before it is returned and only one"outsuri"or folded paper is placed in the returned gift cloth. Money to buy flowers and incense is often sent to funerals. It is sent in a folded piece of white paper neatly tied with a black and white string, and the bowknot is made square. On the package is written "for flowers", or "for incense". Live birds are given by members of the family at the time of a funeral. Buddhists believe that to free the birds is a meritorious act and when done at the time of a funeral redounds to the credit of the person who has just passed away.

If you wish to send a gift to a newly arrived baby remember that the Japanese baby is not robed in white, which is the hue of mourning, but in bright colors, red and yellow predominating. When the children pass the very little baby stage a dress pattern for the small maiden should still be of rainbow hues, and in patterns rather than plain. Very soon the small boy is clothed in solid colors, grays, greens, browns, and blues.

When a baby is born it is considered to be a year old and continues to be a year old until the following first of January, when it enters a new cycle and is reckoned to be two years old. The entire nation adds a year to its age on January first so that one might consider January first as the national birthday.

This way of reckoning a child's age often misleads the foreigner. If a school teacher is told that a child is ten years old, it should be born in mind that it is only eight, from our point of view.

Every ten years, beginning with the twenty-first year for boys and the twentieth year for girls the day of birth is celebrated. As the parents advance in age, the birthday celebrations become more elaborate.

When they reach old age, the clan gathers from every direction, children, grandchildren, great grandchildren, to take part in the birthday festivities in honor of the heads of the family.

There are three especial holidays for children during the year, New Year, the third of March and the fifth of May.

The New Year's holiday lasts for three days. There is a wide range of toys of the most fascinating description, any of which would bring joy to these little folks. The gifts that are most generally sent, are kites and tops to the boys and battledoor and shuttlecock to the girls. The card game of Hyakuni-chu, or the "One Hundred Poem Game" is played by young and old alike at this season.

On March third comes the Festival of Dolls when dolls are presented to girls, and on May fifth is a similar festival for boys, when they are presented with dolls representing the heroes of old Japan. In this way the heroic deeds are kept fresh in the minds of the young.

Sayonara,

G.W.

左様なら

X V I

A Page From an Ancient Book

A foolish superstition introduces
the influence of the gods even in
the smallest matters.

Livy.

Tokyo, Japan.

My Dear Helen:

Knowing you will hardly be able to get Jukichi Inouye's book, "Home Life in Tokyo" in the United States, I am sending you a copy, and lest in your last minute preparations you do not have time to peruse it carefully I have culled out a few gems of thought from the chapter devoted to "Manners". He quotes these from a very old book on etiquette for women, adding that these directions " are also applicable to men, among whom the tendency is to be somewhat lax in the observance of the minutiae of etiquette."

I trust you will slip the treasured volume into your traveling bag, and see that Brother-san peruses its pages with respectful attention during odd moments on the voyage over here. I have a suspicion that some of the so-called women's columns and pages, supposed to be of special interest to the American woman and spread broadcast throughout our beloved land, have been "cribbed" from this venerable handbook, which sets forth the whole duty of feminine persons. Consider this:

"A woman should always get up early, wash her face and carefully comb her hair, for it is rude to appear with disheveled hair.

"Do not stare at other people, male or female, and be very careful of your speech. Do not tell anything without being asked, make confessions or speak boastfully of yourself,

and above all on no account speak ill of others.

"When you are in the presence of your superior to not scratch yourself; but if any part of your body itches so badly that you cannot help scratching it, put a finger on the spot and give it a hard scratch so that the itchiness may be absorbed in the pain caused.

"Do not wipe sweat off your face or blow your nose; but if you must do so, run into the next room or turn your face away from your superior. In blowing your nose first blow gently, then a little louder, then gently again. But you should if possible do these things before you come into your superior's presence.

"Do not use a toothpick in company for it is extremely rude to talk with one in your mouth.

"Do not pare your nails, comb your hair or tighten your obi in company or glance at a letter another is reading or writing.

"Do not step upon other people's cushions, bed or feet, but always bear in mind that the only things you may tread on are your clogs, and the only things you may step over are the grooves of the sliding doors.

"If anyone invites you to go out with her do not put on a finer dress than hers; you should ascertain by previous inquiry what she is going to wear.

"Do not scent yourself too much or have strong scent bags about you.

"It is not good form when you make a call to sit

in the middle of the rooms and it savors too much of a novice to sit in the corner.

"Do not make a noise by opening or folding a fan, or fidget with a teacup; and do not make a tired face and yawn or pretend not to hear what is being said to you. Moreover when you have a visitor, do not be constantly looking at the clock and let her suspect that you are impatient for her departure.

"When you meet a superior in the street bow low so that the tips of your fingers, with the hands extended downward may touch your feet.

"Do not get flurried and give incoherent answers; but steady yourself by fixing your eyes upon the lady's knees if she is one you wish to treat with the greatest respect, upon her obi if the respect is to be of a slightly lesser degree and upon the crest of her <u>haori</u> if that respect is still less. Look equals in the face.

"In handing a knife to a superior, if it is hers, take the handle in the left hand, the blade pointing to yourself; but if it is yours take the handle sideways so that the blade points to her left. In either case the right hand should rest on the mat as you bend forward. Always use the left hand before your superiors.

"Never enter another's house unannounced, no matter how intimate you may be with her; for if you were to come upon an untidy room the intrusion would be no less unpleasant for yourself than for your hostess.

"In leading a blind man into a room, let him rest

a hand on your shoulder, or catch hold of your fan or of your sleeve. It is rude to lead him by the hand.

"It is extremely rude to send a caller away when you are at home; but some people go so far as to decide whether they shall be at home or not, only after they have heard the caller's name.

"Nothing is more displeasing to a hostess than to have a visitor who stays on without having anything particular to say. We should not therefore, pay a needlessly long call or make too frequent visits. Intimate friends should, however, call occasionally; but neither the hostess nor the visitor is without business of some kind; and if a person is offended with another for not calling on her often enough there is no need to become intimate with her.

"If you have business to do with anyone, consider the hour of your visit; do not call too early in the morning or late at night or at meal time. If there is a caller before you, wait until she leaves before broaching your business, or call again."

Consider how much pleasanter life would be if conducted in accordance with these precepts!

The first of them recalls something which I had forgotten. Gray hair is not looked upon with disfavor because it is a sign of age, which brings great respect, but because it is considered slovenly. The Japanese woman who cares at all about her appearance dyes her hair as soon as it begins to turn. This is not limited to the fashionable, but seems to be a

matter of course with all except very old women and the hairdresser who comes every two or three days to attend to the elaborate coiffure of Okusan would be pained and amazed should her patroness develop a curious idiosyncracy for "hair as it is." I was assured that it is very little trouble to keep the hair dyed, a gentle hint which I refused to heed.

Your lustrous black locks will be much admired, but I should warn you that "permanent waves" in Japan belong only to the despised Etta class. The slightest tendency to curl is regarded as a terrible afflication; hair must be straight and black to call forth enconiums.

If this were a real book on etiquette alone, I should hesitate to even mention the third regulation of our ancient mentor of manners, but low be it spoken, one is not long in Japan without understanding the reason for the little ivory claws at the ends of long handles to be found in our curio shops. The wicked flea finds Japan a happy hunting ground, and the native inn is his favorite preserve. Therefore provide yourself with flea powder and make liberal applications on the edges of your sheets if you wish a restful night. I have a friend who always undresses on a square of canton flannel, since once shaken into its fuzzy surface the miserable little disturbers of the peace are easily arrested. They are not so prevalent in cold weather.

Since "even the most august must sneeze at times", bad luck is averted by patting oneself first on the left and then on the right shoulder.

If you should so forget yourself as to "make a tired.face" or overstay your welcome you may become aware of a peculiar thumping sound in another room. The Japanese method of getting rid of unwelcome visitors is for some member of the family to go out and reverse a broom and sweep with the handle. If you hear a sound which might be made by a broomhandle vigorously wielded, stay not on the order of your going, but go as quickly as you can with allowance of time for the proper number of bows.

If your long limbs and stiff back will not allow you to reach your feet without bending your knees, put the palms of your hands on your shins to make your bow. It may be some comfort to know that since their army surgeons have assured Japanese men that their habit of sitting is the cause of their short legs, and that settees and chairs would make them three inches taller as a nation, there is some possibility that the change will be made, or that they will adopt the Turkish fashion of leg-crossing within the next century or so. The Japanese lady sits on her heels; the gentleman crosses his feet, but not at the ankles, so that the posture is really the same.

Mr. Inouye says: "The easiest way is to sit Turkwise, with legs crossed in front; but this can be done only when we are alone or with inferiors, and would be the height of impoliteness before a superior or an equal unless he is a very intimate friend", which is tantamount to saying that the "easiest way", as is frequently the case, is the wrong way and not to be followed.

Could anything be more exquisitely considerate

than the directions I have quoted for leading the blind in such a way that their affliction may not be announced by your very manner? Only a people so innately considerate that they leave one or two professions to the blind would have thought of such refinement of good breeding as this.

The Japanese have a great number of superstitions which are just as foolish and amusing to many of them as our own superstitions are to us---all that is, save our own pet particular superstition, which we like to think differs from other peoples' in some inscrutable way.

Their signs of the zodiac differ from ours, but when we remember that 1914 was "the Year of the Tiger" which of us questions the awful historic similitude?

On the fifteenth of every month a man must contemplate the moon and make offerings of flowers and cake. Trees must not be dug up on any date including the figure one nor the ground dug into on a day which has the figure three; no kind of seed may be bought or rice carried home in any of the figure five combinations; on days with a seven no stranger may be invited to the house and marriage must not be so much as mentioned on any date which includes an eight, nor is a man permitted to marry a woman four years older or younger than himself. Every day in the month has its good or bad luck sign, and the specially important birthdays in the life of either man or woman are the sixty-first, the seventy-seventh and the eighty-eighth.

The Japanese would be puzzled at our enthusiasm over the horseshoe, yet it is certainly some relation to their

custom of painting the character for "horse" three times on a paper and putting it over the door to ward off sickness. Their scarecrow is made by tying strips of white paper bearing the name of a god and a few words of promise to a bamboo pole, and sticking these poles in the fields.

We use salt as a germicide. The Japanese sprinkle it over persons returning from a funeral before they enter the house. Contestants for athletic honors throw salt on the ground before beginning a bout. In such cases it is done to show that there is no ill will between them.

Kimonas must be put on with the left side folded over, like a man's coat. Only a shroud is folded right side over. To make a mistake and lap the kimona the other way would be a sign of death or some dire misfortune. If you have ever shuddered over a broken looking-glass you will understand the emotion created in the Japanese mind by such an accident.

There is a strange belief that it is unfortunate to have a child born during his father's forty first year. If this occurs the child may be taken to a friend or left in the street, in which case the friend, who has been forewarned, takes the child home. The next day the father goes to the friend and says, "I have no child; will you give me yours?" Then he takes his little one home and all ill luck is averted, and the malicious spirits thrown completely off the track.

The Japanese have an adage, "If you wish for luck, sleep and wait", which is equivalent to the French, "La nuit porte conseil". I have told you all these things because they are significant in their way and are analagous to many strange

beliefs of our own. Long ago, when some common ancestor "Drew delightful mammoths on the border of his cave" the beginnings of all this folk lore may have had a real and vital significance. The learned in such things assure us that they did.

Sayonara,

G.W.

* * * *

X V I I

Business and the Social Code

The Tradesman does not try to stimulate business by affronting and antagonizing his prospective customers.

James Francis Abbott Ph.D.

Tokyo, Japan.

My Dear Helen:

If you read my last letter to Laurence, the chances are that Brother-san smiled a superior, masculine smile and thought sagely to himself, "What child-like, guileless minds women have!" You know the kindly and forbearing way in which men do think of the one-pony brain-power dwelling beneath our waterwaves.

But indeed thia is not a matter for even silent mirth. In Japan manners make the man as almost nowhere else on earth, and what is more the highly elaborate social code has been developed by men and for men, one Chesterfield after another developing new refinements.

The man who sweeps all these social amenities aside and says, "Business is business", will do very little business in Japan unless he learns to combine business with at least the outward semblance of pleasure. A man cannot put his good manners in his wife's name and leave her to attend to his social obligations.

In the Orient women have almost no place in what we mean by the social life of the community. They are changing this. They have had their own place, their own friends, their own entertainments, but until recently it was considered indelicate to ask after the health of a Japanese wife. In the West gentlemen do not discuss the women of their households. In the East they do not mention them.

A United States Senator may go to a Cabinet dinner in Washington wearing a blue chambray shirt and a business suit. He may announce his determination never to don "one of these head-waiter, nigger minstrel dress suits", though the unkind are apt to suggest that only a thirst for notoriety makes a man wish to be conspicuous. He may do these things and stay in the Senate and be a valuable member, but he will be valuable in spite , and not because of his idiosyncrasies. The most outstanding radical in that august body is pointed out as the best dressed man there, and his manner is usually most gracious. No one can flay an opponent more deftly, but he uses the rapier, not a bludgeon. Almost anyone would prefer to be neatly run through, rather than mashed to a pulp.

Before the Meiji period the Japanese gentleman used a sword in combat, a weapon requiring skill and permitting much grace. In the material affairs of life, the competition of the business world, they still prefer the sword to the mace, and the American who hopes to "deliver the goods" in the way of orders for his firm must conform to the ways of this country or see someone else carry off the commissions he fully expected to secure.

In the United States we have carried the idea that "everybody is as good as anybody else, and a little better" quite beyond the actual requirements of democracy. We are not content with political democracy, but seek to make it social also, and in some places we achieve it.

England and France are quite as democratic politically as we are, but the titles still held by courtesy

in France and in fact in England influence the daily life of these nations. Some wise man has said, Oppose laws, if you wish, but go with customs. Truly, they are stronger. Everyone in these countries has been trained in deference to persons of a higher social rank . Not to know the courtesies of polite society is to put oneself beyond the pale, to become that awful thing known in England as a "bounder". I am not arguing about this, but merely stating facts.

Now and then I have noticed in American magazines advertisements of works on etiquette deftly worded so as to raise a doubt in the reader's mind whether he is to eat asparagus with a fork and lettuce by hand, together with the promise that the price will be refunded if the book is returned as unsatisfactory.

They do not do things that way in Japan. Children are taught manners in the public schools. If they are to be highly placed in official circles they will receive additional instruction from private teachers. The learned in such things will know by the bow or some special grace that the person has studied with this or that celebrated instructor. Emerson thought it worth while to write an essay on "Manners", and the American planning an Oriental tour would do well to get one of the tiny pocket editions and memorize its pages.

From time to time I have referred to you as "Humble, unknown traveler,"and I know you have smiled over this, but you would not have smiled were you a Japanese girl. You would feel that this was the proper frame of mind in which to set forth on your travels. If you were

a royal princess you would still believe in the virtues of humility, which must be practiced by every woman and is becoming to male persons also.

The breezy young man who believes that "Time is money ", that "dispatch is the soul of business", will never get far in the Orient. Even if he escapes the sad fate of the man in Kipling's poem"Who tried to hustle the East", he is likely to stand beside the grave of many of his cherished ambitions.

The Japanese are familiar with the fable of the hare and the tortoise and prefer the latter. Their culture came from China, originally, and no one lives long in the Flowery Kingdom without realizing that time has no such meaning for them as it has for us. Two thousand years ago most of our ancestors were living in huts and caves and wearing beads and blue paint for full dress, but the Chinese think of things that happened in the days of Noah in about the same light in which we think of the Battle of Hastings. An English visitor to America smiled when shown a building a hundred years old, but if he should show a Chinese a building in England, somewhat proudly attesting that it was a thousand years old, the Chinese would smile the same kind of tolerant smile. Unless you grasp this idea you will never understand this fundamental difference between East and West.

Why run for a train? There will be another tomorrow. Why make such strenuous efforts to catch this boat ? A very good one sails next week.

We once had a guide whose father had been a court official and his manner was so exquisite that we called him "the Gentle Japanese". One of our party having gone to Kobe from Kyoto, the rest of us decided on the spur of the moment, that we would join him. We gave up our rooms, paid our bill and ordered our coolies to rush us to the station that we might catch the first train. Our Gentle Japanese was inexpressibly distressed at this sudden departure. Why not wait until afternoon, and give the hotel proprietor due notice? Why not go to the station in the dignified leisure which befitted our station in life, instead of like fleeing insolvents? Some of our friends might wish to see us off, in which case we should be at the station a half hour before train time to receive them, and any messages or letters of introduction which they might wish to present to us, not to mention small gifts and gracious words. Had our guide not been so well bred I am sure he would have insisted that "such things are not done!"

While Japan lived behind closed doors the small amount of commercial intercourse between the daimyos was dominated by their social relations, and the old habit of thought persists under the new conditions. Moreover, there is something beautiful in the old system in which a man did business with his friends only, and there were no complaints of broken contracts in those days.

Now, in a vague and groping sort of way, the Japanese wishes to establish friendly relations before he attemps to do business. He is probably the descendent of men whose retainers raised the food, wove the fabrics and

manufactured most of the articles used in the household of their lord. If the daimyos sold a vase or piece of tapestry or silk it probably went to some other daimyo who greatly desired it and regarded the transaction more or less in the light of a favor. There was much tea drinking and other entertainment before business was mentioned.

Beside this social code, there is the Confucian Moral Code of the Five Relations. They also enter into the life of the people to an extent we do not appreciate. They are:

1 The relation of emperor and subject.
2 The relation of father and son.
3 The relation of husband and wife.
4 The relation of elder and younger brother.
5 The relation of friend and friend.

These relations imply mutual obligations, and out of the last named there is evolving the relation of man to man, which we all instinctively feel should be based upon good will instead of doubt and latent hostility. J.W. Robertson Scott says, "The real barrier between East and West is a distrust of each other's morality and the illusion that the distrust is on one side only." It would be just as profound a truth, had he said that this distrust is the real barrier between man and man.

The Japanese wishes to feel that he has acquired a valuable acquaintance, one with whom friendship is at least possible. He is not content merely to put through a deal. In fact, there will be no "deal" unless a friendly relation is established. This is why one must expect to

spend hours and hours talking about the scenery, and why it is advisable to know a few facts concerning the history and material resources of Japan, by no means forgetting her art, her educational system and the vast strides she is making in modern culture. Politics and religion are usually good themes to let alone.

In other words and from our point of view the business system of Japan is like its language, which Hamilton Wright Mabie tells us sets all familiar modes and rules at defiance, so that the person wishing to pick up a working vocabulary must learn "to think backwards, to think upside down and inside out", which sounds like a considerable feat in mental gymnastics.

A man does not slap his Japanese friend on the back and say, "How are you, Brown?" as an evidence of friendliness. In the first place, they do not "paw" over their friends, and to omit the prefix, and not add "san" after the name would be almost inceivably rude.

If you hurry your coolie he will take time to apologize to each kuramaya he is obliged to pass, so you will not gain much. If there are a number of rikiska men in the party, the oldest, or least speedy will be put in front; he will not be humiliated by finding himself in the rear and unable to keep pace with the younger men.

Do you remember the approval with which Poobah describes the demeanor of the decapitated head of the lamented Nanki-poo, heir apparent? I quote from memory. It is many years since I heard the delightful little opera.

"O, never shall I forget the cry
Or the shriek that shrieked he,
As he looked around and with bow profound
Obeisance made to me.
It was none of your impudent, off-hand nods,
But humble as could be,
As from a man who could understand
The deference due to me!"

Those well meant, impudent, off-hand nods have been the source of untold trouble in the past. Not long since I wanted to take some pictures of a Japanese interior and asked the Japanese professor in a nearby university if he would request some friends of his,living in the garden inthe Golden Gate Park, to give me permission to do so, offering what seemed an ample remuneration. He returned, very apologetic for his lack of success. These people had lived in the United States for some years and their children had gone to our public schools, but the parents had learned little English, and they had frequently received the off-hand nods, which Poobah found so objectionable.

I had frequently overcome such refusals in Japan, so I went to the garden myself, made a deep Japanese bow to the old couple, smiled, said I was glad to see them, took pains to bow lower than they did and remained bowed longer, since I was the younger and instantly the place and everything in it was at my disposal, and there was no mention of remuneration although I did not forget it. They had declined a somewhat generous offer made through one of their own countrymen, but when we met face to face and I gave them the deferential greeting which they would have received in their own land they thought of me as a friend.

In spite of the many changes and modifications which have occurred, do not take it for granted that even a modernized Japanese will not be influences by the outward expression of your friendly attitude, just because he has spent some years in your country. And do not think because a Japanese lives in foreign style that he has forgotten or eliminated his own background.

In the handsome house of a certain Japanese Prince there is a fireplace, but no tokonoma in the living room. At a party given there I noticed that the foreign guests were seated according to their supposed rank on one side of the room,the seat of honor being the arm chair next the fireplace. The Japanese guests came next, the Prince and his family seated themselves in the humblest places, just as they would have been seated in the days when they used cushions instead of chairs.

Much of the entertaining, especially that which is connected with business, is now done in the foreign hotels. The novelty attracts the Japanese, and the fact that the Geisha are not admitted greatly reduces the expense, and also removes the objections almost certain to be raised by foreign women and by many foreign men. The Japanese wife may remain silent but she also applauds the change. There are a good many things upon which all wives are in agreement, regardless of latitude and longitude.

Are you wondering why I put so much stress on these things? Let me tell you a brief romance.

Once upon a time a prince loved a beautiful damsel of the people and lavished every attention upon her. She became a favorite at court and an adept in all its intricate ceremonials. Then the old prince died and the court lady, still young and beautiful, married the man of her heart, and taught him all the niceties of decorum in the court which she had left for his sake.

When I went to the American Embassy and asked for someone who could act as guide and interpreter in an extended tour to a number of the most celebrated shrines and temples, this attache of the embassy was presented to me. He was able to open closed doors and brush aside barriers that usually keep the foreigner at a frowning distance. He was good enough to teach me many things, which I, a humble, unknown traveler was very glad to learn.

Sayonara,

G W.

左様なら

* * *

X V I I I

The Closed Door

Today we Japanese have battleships, torpedoes, cannon. The China sea reddens with the blood of our killed and those we kill. And you Occidentals say to us, "You have won your rank. You have civilized yourselves! "Centuries upon centuries we have had artists, painters, sculptors, philosophers. In the Sixteenth Century we had published in Japanese the fables of Æsop. Were we then barbarians?

Hayashi.

Tokyo, Japan.

My Dear Helen:

Do you know this story of the great Baron von Humboldt? A friend just returned from the Holy Land spoke to him of a building as situated on certain streets in Jerusalem. The Baron hesitated then said, "Is it not further over?" giving an entirely different location. Whereupon the traveler instantly agreed, asking "When were you there last, Baron?" And the Baron answered, "I was never there but I once got ready to go."

This matter of getting ready is much more necessary when one is going to lands whose history and literature are unfamiliar, so I want to give you a few brief outlines which will help you to understand something of the attitude of Old Japan, why she closed her doors and how they came to opened none too willingly.

By way of showing that the Japanese of the old time were willing to receive foreign ideas, here is a bit of chronology.

250 A.D. The building of military roads began.

283 A.D. Weavers were sent in tribute from Corea.

284 A.D. Better horses were imported.

289 A.D. The Chinese came from Han.

414 A.D. Corean physicians came.

457 A.D. Mulberries were first planted.

462 A.D. An Imperial Commission was sent to China.

470 A.D Special Chinese weavers arrived.

493 A.D. Carpenters and masons were brought from Corea.

522 A.D. A special embassy from the Buddhist Emperor, Butei, arrived from China.

Far more important was the arrival in Japan of a present from a Corean prince of a partial set of Buddhist schriptures and images in the year 522 A.D. It is interesting to note that this great religion was established as the state faith during the long reign of the Empress Suiko and through her influence and that of her son, Shotoku. It was at this time also that Japan began to evolve an art of its own, as inextricably mixed with that faith as that faith was to be part and parcel of the government of the country for long years to come.

They took over the new religion and superimposed it upon their cults of Shinto and Confucianism, the former of which was indiginous to the country. Since Japan was by nature so hospitable to foreign thought why did she close her doors? The story is short and tragic.

When the Portuguese ships came to their shores in 1541, with strange and fascinating wares, they were received with much interest, and when the Jesuit priests, led by St. Francis Xaviour followed, teaching a new religion, they were listened to with respectful attention. Many of the great feudal lords became converts and their retainers naturally followed in their lead. In thirty two years after the landing of Xaviour there were 150,000 converts to the Christian religion.

The three great military rulers of Japan lived in

the Sixteenth Century. Nobunaga, Hideyoshi and Iyeyasu were all three friendly toward the foreign religion and foreign trade at the beginning of their tenure of office, and all three of them changed their attitude during the course of their administrations. Why?

In the first place, they did not welcome the new religion on its merits, but as an opponent to Buddhism. The Buddhist priests who were the conservers of art and literature were not as subservient to these turbulent generals as they desired. They were accustomed to having a large place in the politics of the country and did not relinquish it easily. It was through them that enlightenment and spiritual development had come to the people, but Nobunaga would tolerate no interference. He persecuted the Buddhist priests and destroyed their great monastery on Mt. Hiei and upheld and encouraged the Jesuits when they also persecuted the Buddhists and destroyed many temples and idols.

Toward the close of his reign, Nobunaga who was a great soldier, but quite free from any of the humane emotions fostered by either Buddhism or Christianity, seems to have felt that the foreignors were getting too strong a hold on his country, and swung back toward Buddhism again.

His successor, Hideyoshi, was very friendly to the missionaries giving them leave to preach throughout the country beside numerous other prerogatives. But-- in 1586 he went on a military expedition to the island of Kyushu and while there he "Saw with his own eyes what militant Christianity really meant--- ruined temples, overthrown idols and coerced converts."

His attention was also called to the fact that the Portuguese sailing ships were carrying away many Japanese captives to be sold into slavery.

About this time an incident occurred which made a great impression upon the people as well as upon their ruler. Brinkley says:

"Driven out of her course by a storm a great and richly laden Spanish galleon, bound for Acapulca from Manila drifted to the coast of Tosa province and running-- or being purposely run---on a sandbank as she was being towed into Port by the Japanese boats, broke her back. She carried goods to the value of some six hundred thousand pounds and certain officials urged Hideyoshi to confiscate her as a derelict, conveying to him at the same time, a detailed account of the doings of the Franciscans and their open flouting of his orders. Hideyoshi, much incensed, commanded the arrest of the Francisans and dispatched officers to Tosa to confiscate the San Felice. The pilot of the galleon sought to intimidate these officers by showing them, on a map of the world, the extent of Spain's dominions, and being asked how one country had acquired such a wide sway, replied, 'Our kings begin by sending into the countries they wish to conquer, missionaries who induce the people to embrace our religion, and when they have made considerable progress troops are sent who combine with the new Christians, and then our kings have not much trouble in accomplishing the rest."

This engaging and illuminating frankness did not appeal to Hideyoshi. No Buddhist priest had ever displayed such brazen effrontery--- perhaps they had been punished enough--- so the sun of imperial favor rose over the followers of Gautama once more and the Christians suffered throughout the kingdom.

"No less than one hundred and thirtyseven churches on the island of Kyushu were thrown down as well as several seminaries and residences of the fathers, and at Nagasaki all the Jesuits in Japan were assembled for deportation to Macao the following year, when the 'Great Ship' was expected to visit that port."

Before its arrival Hideyoshi died, and thus the Jesuits gained a brief respite.

Iyeyasu, the third of the militant shoguns, started out, like his predecessors, with a friendly attitude toward the foreignors and Father Jerome, a Franciscan monk, was allowed to build the first Christian church in Tokyo.

"It has been suggested that Iyeyasu designed these Spanish monks to serve as a counterpoise to the influence of the Jesuits . He must have known that the Franciscans opened their mission at Yeddo (Tokyo) by ' declaiming with violence against the Fathers of the Company of Jesus', and he must have understood that the Spanish monks assumed toward the Jesuits in Japan the same intolerant and abusive tones that the Jesuits themselves had previously assumed toward Buddhism."

Among the incidents which caused Iyeyasu to change his policy toward the Christians was the discovery of a conspiracy on the part of Japanese Christians, aided by foreign troops, to overthrow the Tokugawa government.

All told, Iyeyasu seems to have been fairly patient for even after the discovery of this contemplated treason, he sent an envoy to Europe to study the results of Christianity. This was at the time when the Spanish Inquisition was in full force and the spirit of intolerance prevailed everywhere. The report was not favorable to the new religion.

Iyeyasu issued two mild edicts warning the priests against further encroachments, but they paid no heed to him. In 1614 he resorted to sterner measures and ordered all the priests to come to Nagasaki that they might be deported. The churches were torn down and the converts given their choice between recanting and death. The priests did not obey the summons which would have saved their lives.

Iyeyasu died but his son continued the persecution of the Christians whose sufferings were as terrible as any endured by the early followers of our Lord at the hands of Roman Emperors. Never was there greater heroism, both on the part of the flocks driven to the shambles and their shepherds who went with them.

In 1637 the surviving Christians in despair, took up arms in what is known as the "Christian Revolt of Shimabara". They secured possession of a great castle which they defended successfully until the shogun's forces appealed to the Dutch traders for aid against these subjects whose rebellion was directed by Spanish monks.

At last, there was an opportunity for the Dutch to avenge some of the wrongs inflicted on the Netherlands by Spain. The De Ryp was sent to aid the shogun and her heavy guns finished the work he had begun. The massacre of the Japanese Christians was completed by the Dutch Christians because the former fought under the banner of the arch enemy of Holland and the ensign of San Iago--- St. James, patron saint of Spain.

Perhaps it was partly as a reward for these services that the Dutch were permitted to continue their commercial relations with the country, though they were obliged to confine their domicile to the little island of Deshima.

Those who still followed the prohibited faith did so in secret, yet so loyal were they that when the long interdict was removed it was found that there were more than three thousand Christians in Japan--Christians whose devotion puts ours to shame.

Hearn thinks "The greatest danger that ever threatened the Japanese national integrity" was averted when the Spanish priests were driven out "at the cost of incalculable suffering and myriads of lives", for it is estimated that there were at least a million converts, and Fenollosa, arguing from a wholly different standpoint comes to the same conclusion.

"Had those arrogant and corrupt European courts then succeeded in subverting Japan to their nominally religious exploitation, " he says, "the great past of both China and Japan would probably have been crushed out of

sight, the art certainly. The contact of the East and West would have come before the East was ripe for self-consciousness or the West capable of sympathetic understanding. It would have been Cortez and the Aztecs over again."

"In all reverence I would see the hand of Providence in the raising of a great barrier which enabled the Tokugawa populace to rise to that measure of self-consciousness and self-government which have guaranteed Japan equal competition, equal exchange, equal world-building with the West."

The art of Japan, and much of that of China which is preserved in Japan, was largely the art of the church which the Spaniards sought to destroy, just as one might imagine Cromwell burning the Sistine Madonna lest its beauty betray the beholder into idolatry. This is the idea which I believe Fenollosa sought to convey.

Sayonara,

G.W.

X I X

Opening the Closed Door

One can stand still in a flowing
stream but not in the world of men.

Japanese Proverb.

Tokyo, Japan.

My Dear Helen:

We may not agree with Hearn and Fenollosa as to the wisdom of the Japanese in shutting out the rest of the world, but it did give them time to cultivate their art and literature and gain greater self confidence. On the other hand, little was done to establish national solidarity or improve the conditions of the people.

The Emperors remained in seclusion at Kyoto taking almost no part in affairs of state. They were encouraged to take holy orders early in life, subduing any restless disposition to interfere with the government.

The Shoguns, the actual rulers, lived in Tokyo, surrounded by all the pomp and ceremony of courts. As the friction between the daimyos, the feudal lords, decreased the court of the Shoguns went the way of courts which have nothing special to do. The Shoguns spent money lavishly, the lords imitated them and there was luxury and decadence.

There was more or less constant intercourse with China through the trading vessels that came and went from Nagasaki, but the Dutch at Deshima formed the sole connecting link with the rest of the world, a world which was not very real to the Japanese who lived, as one of their writers says "like a frog in a well."

All the knowledge they had of the United States was gained from Japanese mariners wrecked on our Pacific coast and returned by American ships bound for the Orient. Occasionally our ships were wrecked in their vicinity and our sailors returned by

Japanese ships, but they were unable to tell the Japanese of the land from which they came because they had no knowledge of the Japanese language.

Two American ships, the Morrison in 1837 and the Manhattan later on, stopped to return Japanese seamen and contrary to all custom the Morrison was fired upon and the Manhattan driven away. When Captain Cooper of the Manhattan reported his experience, the government at Washington decided to act, but those were leisurely days. Not until 1846 did a ninety gun ship of the line and a sloop under command of Commodore Biddle anchor off Uraga. The Commodore's request that the Japanese sanction a trade treaty was refused and he sailed away.

Then a French ship came along and tried to pursuade the Japanese to place themselves under the protection of the French flag; otherwise the British would certainly get them, no matter how much they watched out. The Dutch followed this up with a warning that they might expect an English squadron at any time, and the King of Holland sent them a map of the world, the idea being to suggest to their active minds that the world was a large place in which they occupied but scant area.

The map proved too much. They noticed that Holland was not very large, and that Great Britain did not seem much "greater" than they were so far as the British isles and mere maps were concerned. They did nothing. Even had they recognized the necessity what could they have done? They had neither navy nor coast defenses, let alone arsenals and forts and the panoply of war. As for the rifle, they knew it not. The sword was the weapon of gentlemen.

Meanwhile the United States sent a letter to the prin-

cipal nations of Europe urging combined action not for conquest, but for trade treaties, coaling privileges and the use of Japanese ports. This led the king of Holland to send them another letter in 1849 assuring the Japanese that they would have to agree to these not unreasonable demands or prepare for war.

Even then there was no hurry. It was not until 1853 that Commodore Perry went to Japan and knocked on that fast-closed door, with the cobwebs and moss and ivy of two hundred years growing over it and its hinges corroded with the rust of time. He had four war-ships and five hundred and ninety men. The ships had great guns and their black smoke made sinister shapes against the sky. The men on those ships were strange white monsters, much larger than the Japanese, wearing queer clothing and carrying awesome weapons. That little group of Marines was "terrible as an army with banners" to the Japanese who knew nothing of the rest of the world.

When the Japanese adopted an "Exclusion Act" it was the real thing with no exceptions. No immigration or emigration had been permitted and those who had emigrated were not permitted to return. As for the Dutch,-- they had stayed on their island of Deshima and did not count. This complete isolation of the Japanese explains the terror among all classes when the Perry expedition arrived. It must have been a great relief when they steamed away after spending seventeen nerve-wracking, harrowing days in the Bay of Yeddo. They left behind them a letter from the President, which called for a reply not to be lightly composed or dashed off at a single sitting.

The following year Perry returned with ten battleships instead of four and the Japanese capitulated. Brinkley says;

"The sight of Perry's steam-propelled ships, their powerful armament and the specimens they carried of Western wonders had practically broken down the barriers of Japan's isolation without any need of treaties or conventions. Thus when the American Commodore returned in the following February with ten ships and crews numbering two thousand men he easily obtained a treaty by which the Japanese promised kind treatment to sailors, permission to foreign vessels to obtain stores and provisions within her territory and an engagement that American vessels might anchor in the ports of Shimodo and Hakata.

"Much has been written about Perry's judicious display of force and his sagacious tact in dealing with the Japanese, but it may be doubted whether the consequences of his exploits did not invest its methods with extravagant lustre."

Russia, Holland and England made similar treaties soon after. They were not commercial. Our consul general, Townsend Harris, made the first commercial treaty with Japan and it was signed by the Shogun who was the head of the state and military ruler of the country, without the knowledge or consent of the Emperor, who did not at all accept the situation. The court sided with him in this opposition and so did the people who were seething with excitement and torn between their fear of foreign aggression and anger at the amazing demands of these foreign powers-- barbarians all of them! For the unknown is generally considered barbarous.

Of the two hundred and seventysix feudal lords called daimio some sided with the emperor and some with the Shogun, and it is interesting to note that the Shinto priests, whose religion is of purely Japanese origin, sided with the Emperor, while the Buddhists were with the Shogun almost to a man.

In 1861 the Emperor forced the issue by the marriage of his sister to the Shogun, exacting a promise that all foreignors be expelled within ten years, during which time coast defenses and men-of-war were to be built. Everyone went to work with a will, rigid economy was practiced that there might be money for this sudden program of preparedness, and the Emperor set a day for the expulsion of the foreignors.

Then something happened. Three Englishman and a lady went for a ride. They were ignorant of Japanese customs, probably good-humoredly disdainful, but certainly had no intention of giving offense. They met a daimio from Satsuma accompanied by his retinue, and not knowing that they were expected to get off their horses and bow low until he passed , they attempted to ride through the procession and in the encounter which followed one man was killed and two injured.

The force used by the British to collect the indemnity demanded revealed to the Emperor and his court the futility of trying to cope with the foreignors. This and similar incidents also convinced the nation that no country can serve two masters. The power of government must be definitely given to Emperor or Shogun.

In 1866 there was a new Shogun--- one of the builders of modern Japan. He imported experts from France and England to re-organize the army and navy and even adopted some foreign fashions at court. This Keiki was a great man, not a great man in a small country, but a man whose name deserves to be enrolled among the immortal patriots of the world--Horatius, Alfred, William Tell, Washington. Realizing the turmoil arising out of a divided authority, he handed over the reins of government to the

Emperor in whose hands the sceptre had been but an emblem of power. This was in 1867. Brinkley says of Keiki's resignation:

"It deserves to rank among the most memorable incidents of the world's history, for such a sacrifice has seldom been made by any ruler in ther interests of his nation. "

Mutsuhito, a lad of fifteen, had been proclaimed Emperor a few months before and he moved his court from Kyoto to Tokyo, the seat of the Shoguns. In the Imperial Museum in Tokyo the visitor is shown the ox-cart in which the boy emperor made that triumphal procession for some three hundred and sixty miles along the Tokaida. Probably neither the time nor the distance seemed long to him. His reign, voicing the hopes of the people was called "Meiji", which means "enlightened government."

In the same spirit of devotion shown by Keiki, the feudal lords allowed their feudal holdings to be taken over by the government and in order that the change might be complete, with no possibility of conflicting authorities, they left their castles and moved to Tokyo, and a further adjustment made the Maurai, their men-at-arms, part of the national army.

It was a great and unwelcome change to many of them and left the greater part of them without means of subsistence. That they should have consented to such a change voluntarily shows a remarkable spirit of loyalty and co-operation.

Sayonara

G.W.

* * *

左様なら

X X

"The Great Change"

> Old Japan has never developed a wealthy and powerful middle class; she had not even approached that stage of industrial development which, in the ancient European societies, naturally brought about the first political struggles between the rich and the poor. Her social organization made industrial oppression impossible.
>
> Lafcadio Hearn.

Tokyo, Japan.

My Dear Helen;

The reversion of the land to the crown was not unprecedented in the history of Japan. At the time of the "Daika", the "Great Change", under the Emperor Kotoku in the Seventh Century, all private ownership in land was abolished and "the land throughout the entire empire was considered the property of the Crown." After that, for some time, the lands were leased for six-year terms, but those were far off days when life was simple and primitive. The change brought hardships, but none to compare with those of this recent overturn of ownership.

When I hear comparisons drawn between Chinese and Japanese, almost invariably to the detriment of the latter if the subject under discussion relates to business, it seems markedly unfair. For centuries the Chinese have carried on vast commercial enterprises. In fact, the Greeks and Romans who draped themselves in "serika", which is Greek for silk, called the country from which it came "Seres" years before the Christian era.

Ordinarily the business of a Chinese merchant has been handed down from father to son for generations. No one asks a Chinese merchant for a bond. An engineer told me that in the ten years he had lived in China he had never once had a written contract and never once did a Chinese break his word. (May I say parenthetically, that to allude to a Chinese as a "Chinaman" is at least as rude as to call an American a "Yank"?)

But consider the case of Japan. Around each feudal castle were grouped the huts of the retainers of the great noble,

working for him and at his pleasure. Some were armorers, others weavers, especially of silk. There were artists in lacquer and bronze and many other things and they also handed the secrets of their craftmanship from father to son, generation after generation, always directed and supported by the noble.

Now, quite suddenly, all these guiding powers removed to Tokyo, leaving the people leaderless with no one to tell them what to do, let alone pay them for their work or find a market for their wares. There was no work; poverty was upon them and starvation in sight. When the serfs of Russia were liberated they found they had freedom but little else. The land they had always worked was theirs no more, but the land and the titled owners were there and they hired the freed peasants and presently life went on much as before. But here the masters were gone, and while the skilled workmen remained they had no training or experience as salesmen, no idea what the foreignor would buy, or what he would pay, or even the quantity production necessary for home consumption. They must fabricate articles quickly which would find a ready market in order to feed their little ones.

In the stress of the days that followed they turned to Europe and America, and forgetting the pride of the artist, turned out work which would meet the approval of the foreignors who did not know enough to look with disdain upon this inferior and haphazard workmanship. They had no rules to follow, no traditions or customs to guide them in their dealings with foreignors. Instead of orders for armor, for lacquer, for vases and the things they had been taught to make with the utmost care, regardless of the time required, they found themselves without employers, with their customers still to be found.

They did their best. They learned quickly and were truly grateful to the foreignors who helped them reorganize on modern lines, without too much condescension, but they resent the sweeping generalities of those who have not made a careful study of their customs.

A case in point which came to my personal knowledge concerned two students at Harvard. The American said the Japanese did not trust their own people, and illustrated this oft-repeated assertion with the equally oft repeated assertion that the Japanese employ Chinese tellers in their banks. When the Japanese indignantly denied this the American wrote to his father, then living in the Orient, who answered that in the early days, when the Japanese knew nothing of banks, they copied the foreign methods in every detail, and because the foreignors had brought Chinese tellers to their banks in the treaty ports of Yokohoma, Kobe and Nagasaki the Japanese did the same. When they became familiar with the intricacies of banking they replaced the Chinese with their own people. For years there have been no Chinese tellers in the banks conducted by the Japanese. They are still to be found in the banks operated by foreignors.

The American apologized but the Japanese, deeply hurt, replied "You should have known better", and the old cameraderie was never resumed.

Again, we think them insincere because they decry what is theirs and they think us braggarts because we do not. Shortly before the Washington Conference on the Limitation of Armaments one of our merchant princes met the Japanese Ambassador, who referred to the "poor and insignificant navy" of his own land while praising the American navy in the highest terms.

Whereupon, one of the Americans told him with jocular rudeness that it was no use to try to pull the wool over their eyes because they all knew the Japanese navy was a fine organization.

This, of course, was his own opinion, and he was not trying to belittle the achievements of his own country nor was he insincere. He was following the precepts of Confucius, the attitude of humility instilled into him at home and in school from early childhood, and any Japanese would have understood him perfectly.

Since their trial of strength with their old teachers, the Chinese, their victory over the Russians and the great part played by them in the World War, the Japanese are acknowledged as one of the World powers---our Allies in those dark days and our friends always if we care to remember that "he who would have friends must show himself friendly."

* * *

左様なら

X X I

The Documents in the Case

It is only kindness and not severity
which can impress at the distance
of a thousand miles.

Chinese Proverb.

Tokyo, Japan.

My Dear Helen;

What the French call a "dossier", which means all the documents in a case, may or may not be interesting, but when I read these two letters to the Emperor of Japan, one so suave and gracious, and the other so brusque not to say threatening, I thought them illuminating. The President's letter is mentioned in most of the histories of the time, and in books dealing with our relations with that country but I never read the letter itself until I made a special journey to the Congressional Library and looked it up there.

If President Fillmore's letter suggests the mailed hand in a velvet glove, Commodore Perry's is about as placative as the rattlesnake's skin stuffed with bullets and powder, which the doughty Miles Standish returned to the Indians when they sent him a bundle of arrows tied with the reptile's skin.

Both letters show clearly that there was a real cause of grievance in the treatment accored to our shipwrecked sailors. The attack on our ships, when engaged in the humane act of returning Japanese sailors to their home, was an even greater cause of complaint.

I was glad to learn these additional facts, because it is not invariably true that we Anglo-Saxons are in the right in our controversies with weaker nations. To tell the truth, I had always had a feeling that no one had a right to demand that any door be opened. If everyman's house is his castle , as we have always maintained, how could we consistently demand that any nation open its gates? I was relieved to find that we had a real justification for our course. Here are the letters; let them speak for themselves.

Millard Fillmore,
President of the United States of America,
to
His Imperial Majesty,
The Emperor of Japan.

Great and Good Friend;

I send you this public letter by Commodore Matthew C. Perry, an officer of the highest rank in the Navy of the United States, and commander of the squadron now visiting your Imperial Majesty's dominions. I have directed Commodore Perry to assure your Imperial Majesty that I entertain the kindest feelings toward your Majesty's person and government, and

I have directed Commodore Perry to assure your Imperial Majesty that I entertain the kindest feelings toward your Majesty's person and government, and that I have no other object in sending him to Japan but to propose to your Imperial Majesty that the United States and Japan should live in friendship and have commercial intercourse with each other.

The Constitution and the laws of the United States forbid all interference with the religion or political concerns of other nations. I have particularly charged Commodore Perry to abstain from every act which could possibly disturb the tranquility of your Majesty's dominions.

The United States reaches from ocean to ocean, and our territory of Oregon and State of California lie directly opposite to the dominions of your Imperial Majesty. Our steam ships can go from California to Japan in eighteen days.

Our great State of California produces about sixty millions of dollars in gold every year, besides silver, quicksilver, precious stones and many other valuable articles. Japan is also a rich and fertile country and produces many valuable articles. Your Imperial Majesty's subjects are skilled in many of the arts. I am desirous that our two countries should trade with each other, for the benefit both of Japan and the United States.

We know that the ancient laws of your Imperial Majesty's government do not allow of foreign trade,

except witht the Chinese and the Dutch, but as the state of the world changes and new governments are formed, it seems to be wise, from time to time, to make new laws. There was a time when these ancient laws of your Imperial Majesty's government were first made.

About the same time, America, which is sometimes called the New World, was first discovered and settled by Europeans. For a long time there were but a few people and they were very poor. They have now become quite numerous; their commerce is very extensive; and they think that if your Imperial Majesty were so far to change the ancient laws as to allow a free trade between the two countries it would be extremely beneficial to both.

If your Imperial Majesty is not satisfied that it would be safe altogether to abrogate the ancient laws which forbid foreign trade, they might be suspended for five or ten years, so as to try the experiment. If it does not prove as beneficial as was hoped, the ancient laws can be restored. The United States often limit their treaties with foreign States to a few years and then renew them or not as they please.

I have directed Commodore Perry to mention another thing to your Imperial Majesty. Many of our ships pass every year from California to China; and great numbers of our people pursue the whale fishery near the shores of Japan. It sometimes happens in stormy weather that

one of our ships is wrecked on your Imperial Majesty's shores. In all such cases we ask and expect that our unfortunate people should be treated with kindness, and that their property should be protected till we can send a vessel and bring them away. We are very much in earnest in this.

Commodore Perry is also directed by me to represent to your Imperial Majesty that we understand there is a great abundance of coal and provisions in the Empire of Japan. Our steamships in crossing the great ocean burn a great deal of coal and it is not convenient to bring it all the way from America. We wish that our steamships and other vessels should be allowed to stop in Japan and supply themselves with coal, provisions and water. They will pay for them in money or anything else your Imperial Majesty's subjects may prefer; and we request your Imperial Majesty to appoint a convenient port, in the Southern part of the Empire, where our vessels may stop for this purpose. We are very desirous of this. These are the only objects for which I have sent Commodore Perry with a powerful squadron to visit your Imperial Majesty's renowned city of Yedo: friendship, commerce, a supply of coal and provisions and protection for our shipwrecked people. We have directed Commodore Perry to beg your Imperial Majesty's acceptance of a few presents. They are of no great value in themselves; but some of them may serve as specimens of the articles manufactured in

the United States, and they are intended as tokens of our sincere and respectful friendship.

May the Almighty have your Imperial Majesty in His great and holy keeping!

In witness whereof, I have caused the great Seal of the United States to be hereunto affixed, and have subscribed the same with my name, at the City of Washington, in America, the seat of my Government, on the thirteenth day of the month of November in the year One Thousand Eight hundred and Fifty-two.

Your good friend,

Millard Fillmore,

Edward Everett, Secretary of State.

Commodore Perry's Letter to the Emperor of Japan, under date of July 7th, 1853.

The Undersigned has been commanded to state that the President entertains the most friendly feelings towards Japan, but has been surprised and grieved to learn that when any of the people of the United States go there of their own accord, or are thrown by the perils of the sea within the dominions of your Imperial Majesty, they are treated as if they were your worst enemies.

The undersigned refers to the cases of the American ships Morrison, Lagoda and Lawrence.

With the Americans, as indeed with all Christian people, it is considered a sacred duty to receive with

kindness and to succor and protect all, of whatever nation, who may be cast upon their shores, and such has been the course of Americans with respect to all Japanese subjects who have fallen under their protection.

The Government of the United States desires to obtain from that of Japan some positive assurance that the persons who may hereafter be shipwrecked on the coast of Japan, or driven by stress of weather into her ports, shall be treated with humanity.

The undersigned is commanded to explain to the Japanese that the United States are connected with no government in Europe, and that their laws do not interfere with the religion of their own citizens, much less with that of other nations. That they inhabit a great country which lies directly between Japan and Europe and which was discovered by the nations of Europe about the same time that Japan herself was first visited by Europeans; that the portion of the American continent lying nearest to Europe was first settled by emigrants from that part of the world and the population has rapidly spread through the country until it has reached the shores of the Pacific ocean; that we have large cities from which, with the aid of steam vessels, we can reach Japan in eighteen or twenty days; that our commerce with all this region of the globe is rapidly increasing, and the Japan seas will be covered with our vessels.

There, as the United States and Japan are becoming

every day nearer to each other, the President desires to live in peace and friendship with your Imperial Majesty, but no friendship can long exist, unless Japan ceases to act toward Americans as if they were her enemies.

However wise the policy may originally have been, it is unwise and impracticable now that the intercourse between the two countries is so much more easy and rapid than it formerly was.

The undersigned holds out all these arguments in the hope that the Japanese government will see the necessity of averting unfriendly collision between the two nations by responding favorably to the propositions of amity, which are now made in all sincerity. Many of the large ships of war destined to visit Japan have not yet arrived in these seas, though they are hourly expected; and the undersigned, as an evidence of his friendly intentions, has brought but four of the smaller ones, designing, should it become necessary, to return to Yedo in the ensuing Spring with a larger force.

But it is expected that the Government of your Imperial Majesty will render such return unnecessary, by acceding at once to the very reasonable and pacific overtures contained in the President's letter, and which will be further explained by the undersigned on the first fitting occasion.

With the most profound respect for your Imperial

Majesty, and entertaining a sincere hope that you may long live to enjoy health and happiness, the undersigned subscribes himself,

M. C. Perry,

Commander-in-chief of the United States Naval Forces in the East India, China and Japan seas.

To His Imperial Majesty,

The Emperor of Japan.

The reply of the Emperor, of which a translation follows, appears to be addressed to Commodore Perry,

* * *

"The return of Your Excellency, as Ambassador of the United States to this Empire, has been expected, according to the letter of his Majesty, the President, which letter your Excellency delivered last year to His Majesty, the Emperor of this Empire.

"It is quite impossible to give a satisfactory answer at once to all the propositions of your Government, as it is most positivly forbidden by the laws of our ancestors; but for us to continue attached to the ancient laws, seems to misunderstand the spirit of the age; however, we are governed now by imperative necessity.

"At the visit of your Excellency last year to this Empire, his Majesty, the former Emperor, was sick and is now dead. Subsequently his Majesty, the present

Emperor, ascended the throne. The many occupations in consequence thereof are not yet finished and there is no time to settle other business thoroughly. Moreover, his Majesty, the new Emperor, at the accession to the throne, promised to the princes and high officers of the Empire to observe the laws. It is therefore evident that he cannot now bring about any alteration in the ancient laws.

"Last autumn, at the departure of the Dutch ship, the superintendent of the Dutch trade in Japan was requested to inform your Government of this event, and a reply in writing has been received.

"At Nagasaki arrived recently the Russian Ambassador to communicate a wish of his Government. He has since left the said place, because no answer would be given to any nation that might communicate similar wishes. However we admit the urgency of and shall entirely comply with the proposals of your Government concerning coal, wood, water, provisions and the saving of ships and their crews in distress. After being informed which harbor your Excellency selects, the harbor shall be prepared, which preparation it is estimated will take five years. Meanwhile a commencement can be made with coal at Nagasaki by the next Japanese first month (Siogoto) sixteenth of February, 1855.

"Having no precedent with respect to coal, we request your Excellency to furnish us with an estimate, and upon due consideration this will be complied with,

if not in opposition to our laws, What do you understand by provisions and how much coal?

"Finally, anything ships may be in want of that can be furnished from the productions of this empire shall be supplied. The prices of merchandize and articles of barter to be fixed by Kurakawa Kahei and Moryama Yenoske. After settling the point before mentioned, the treaty can be concluded and signed at the next interview.

"Seals attached by order of the High Gentleman,

Moryama Yenoske. "

I will close this brief historic chapter as Longfellow finished the story of Paul Revere's Ride--- "You know the rest in the books you have read." I am not attempting a political thesis or a dissertation on the social and industrial problems of Japan.

The most important thing for you to take to Japan is the right attitude of mind. Believing this I have sought to interpret for you what I believe to be the true Japanese spirit. While your guide is interpreting inscriptions and directions and words addressed to you by his fellow countrymen, your manner and attitude, as well as your words which he does his best to repeat in his native tongue, are interpreting you to the Japanese. Emerson says "Your manners are always under examination, and by committees little suspected,-- a police in citizen's clothes,--but are awarding or denying you very high prizes when you least think of it."

In a recent book on Japan Dr. Abbott says:

"Nothing is so futile, so stupid, as international recrimination. We have much to gain by keeping Japan's friendship. We have everything to lose by losing it."

Individual misunderstanding and contention is only less futile and stupid, for the traveler, like his country, can only lose by senseless antagonisms, while he has everything to gain by retaining the good will of those among whom his lot is cast for the time being.

Sayonara,

G.W.

* * *

X X I I

S a y o n a r a

America! Half brother of the world!

Bailey.

As a last word to other travelers who are indeed unknown, with all possible honorifics,-- chotto omachi kudaisai---I beg of you, Wait a minute!

In the past we have traveled at our own sweet will, careless of the impression we have made, secure in the isolation of our country, serene in the knowledge that we had no national grievances or hatreds or alliances.

That is all changed. For better, for worse, whatever affects the rest of mankind affects us. A small torch in a remote land may light a world-wide conflagration.

Each traveler becomes an added strand in the tie that binds us to the peoples of other lands, or a source of friction, wearing away its threads. He does his small part to establish a feeling of amity between his own country and each land he visits, or he sows the seeds of suspicion and dislike. Every traveler, humble and unknown or highly placed and famous, is a national asset or a national liability.

Good manners, which are the outcome of an effort to understand and conform to the customs of a country out of respect for its people and their habits of life and thought, gracious acquiescence, true courtesy,-- these are steps in spreading the gospel of peace on earth and good will to men.

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左様なら