

## The Oriental review

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# The Oriental Review

*A Fortnightly Summary of East Asian Affairs.*

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Evolution of Japanese Diplomacy

India and the Chinese Empire

The Newspapers of Japan

The Plague in Manchuria

Korean Superstitions

Social Life of Japanese Women

Education in China

Proverbs of the Japanese

Year.

Ten Cents a Copy

# The Oriental Information Agency

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**T**HIS Agency was established in August, 1909, with the support of the leading financiers and merchants of Tokyo and Yokohama, for the purpose of disseminating in the United States and elsewhere, reliable information concerning affairs in Japan and the Far East in general, with particular reference to the financial and economic situation in that part of the world.

It is hoped that the spreading of such knowledge will materially contribute to the promotion of intimate relations and incidentally also of friendship and good-will between the nations of the East and West.

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To translate from English into Japanese, and from Japanese into English.

# The Oriental Review

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## The Oriental Review

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## The Evolution of Japanese Diplomacy.

Diplomacy being in essence the art or practice of securing advantages in negotiations between Sovereign States, it was natural that the best efforts of the Foreign Office at Tokyo, after it was organized in 1869 as a department of the new Imperial Government, should have been directed toward the removal of all those shackles of unequal and one-sided treaties which had been forced upon the ignorant and intimidated feudal authorities. Not knowing any reason why a nation should be treated unfairly simply because it had protected itself by seclusion for over two centuries, all Japanese at first thought that the Western Powers would readily consent to a reasonable revision of treaties; but they soon discovered the impossibility of solving the problem through relying solely on the Confucian maxim of "converting even barbarian peoples with a sincere word and by respectful conduct." The extraterritorial jurisdiction was however finally withdrawn in 1894, the year in which the Chino-Japanese conflict broke out; and Japan is but now, in 1911, freeing herself from conventional tariffs.

In the first stage of its diplomatic experience, therefore, the Tokyo Government could not go much beyond attempting to lose as little as possible morally and materially. When, for instance, one European minister refused to bow to the Emperor, *à la japonaise*, he was dismissed from the Court without presentation. But another diplomatic representative, tactfully proposing to salute His Majesty either sitting or standing, as the masters-of-ceremony might deem fit, had the distinction of the first audience with the Japanese sovereign, and incidentally of introducing Western etiquette into the Imperial Palace.

The emancipation and sending home of Chinese slaves, brought to Yoko-

hama by a Peruvian steamer, was a moral asset of Japanese diplomacy, as was its early determination never to allow the opium vice to contaminate the people of Nippon. The nominal exchange of Saghalien for the Kurile Islands in 1874 was not a diplomatic success in any sense, but the then Minister of Foreign Affairs apparently thought it wise to clear the northern sky in view of the threatening clouds overhanging Korea.

The Korean situation assumed an alarming aspect soon after the new regime was established in 1868, for the Seoul Court would recognize no Emperor but that of China, and refused to accept the Imperial message from Tokyo, seeking the resumption of friendly intercourse with the Peninsular Kingdom. The Korean Regent of the time, moreover, obstinately held to an anti-foreign policy, and threatened with death any Koreans mingling with Japanese, because the latter "associated with Western barbarians and were no better than brutes." As early as 1873, a part of the then Japanese Cabinet insisted upon settling the Korean question once for all, but the counsel of peace prevailing, Korea in the end became the bone of a long and fierce contention between modernism and mediævalism, between Japan and China, and subsequently between Japan and Russia.

While trying to convert Korea to modernism, Japan herself felt the need of demonstrating to the Western world that she no longer belonged to mediæval times. An extensive codification of laws, and one to which no civilized nation could take exception, was completed in 1886. There was a thorough Europeanization of Tokyo society, with the Occidental dress, arrangement of the hair and dancing, this however, soon to be followed by a reactionary movement for the "preservation of national purity."

In the wake of this latter, the diplomacy of a stringent enforcement of treaty terms was tried experimentally with a view to convincing the Powers of the wisdom of treating Japan fairly. The employment of foreign judges in Japanese courts was satisfactory to

some Powers, but the native patriots denounced it as unconstitutional and contrary to the national dignity. It may be a pure coincidence, but the fact that Japan's first treaties of equality were mostly concluded in 1894, when the Chino-Japanese war broke out, seems to indicate the influence of martial prowess upon national diplomacy.

As soon as Japan was admitted into the comity of nations on fair terms, she was rudely awakened to the truth that in international relations there was a necessity for something beyond civil and military efficiency. The moral sympathies of friendly Powers for instance could not prevent a hostile coalition from wresting the spoils of war from her; and this drove home to Japanese diplomacy the imperative need for political allies. The Boxer uprising of 1900, which furnished Japan with an opportunity of showing her military efficiency in the company of the combined forces of several nations and of convincing the Court at Peking of her solicitude for the welfare of the Continental Empire, and the subsequent advance of Russian influence in Eastern Asia united Great Britain and Japan for defensive purposes. Without this Anglo-Japanese Alliance, the Russo-Japanese struggle could not have accomplished what it did, but the sequel to that brilliant event was to place Japan merely on a third stage of her diplomatic evolution, the stage of co-operating with those economic forces of the world which sometimes set at naught national efficiency and even political combinations.

Is Japan to develop further as a peaceful, industrial Power as she should? It is most fortunate at this critical period of her history that the two great English-speaking Powers should be her closest friends to lead her on along the path of human progress. We must be watchful lest some sinister forces estrange us from our political and moral allies. Suppose Japan were forced to attach herself to some more warlike nation or nations, then not only the sixty millions of her subjects but the rest of mankind as well must surely suffer from the evil of over-militarism. Suppose on the con-

trary that the United States shall succeed in securing a treaty of unconditional arbitration first with England, then with Japan, France and Russia—it will save these Powers, between which there is possibly no cause for armed conflict, if nothing else, the continual worry and alarm over those unnecessary but oft-recurring rumors of

war. By the new treaties just concluded with Japan, both the United States and Great Britain have clearly recognized her anxiety to keep in harmony with the economic claims of other Powers. May the Land of Sunrise be allowed to distinguish herself along the line of peace and industry in the future!

## Notes and Comments

"EVERY intelligent American," says the New York Herald, in its editorial columns on April 11th, **Voilà Tout** "knows that Japan is in no position to desire a war with any Power. Her policy is to promote the consolidation of her resources and upbuilding of her industries, her commerce and shipping. To this end peace is essential, and most of all peace with her ancient friend and financial assistant, the United States, to which she sells about a third of all her exports. Like the 'German peril' of England, which was dissipated some months ago, the 'Japanese peril' is the creation of the yellow press, feather-headed Hobsons, army jobbers and notoriety-seeking politicians. The scarecrow no longer 'scares' and its reappearance excites only derision. It is time for the yellow press to turn its inventive faculties to the creation of some new 'fake.' This one is decidedly played out."

THERE are those who, without due consideration, look upon Japan as a

### Japan Not a Rival

rival, and therefore as inimical to the commercial interests and development of the United States in the Pacific. That just the contrary view is the correct one is the belief of M. M. Scott, as expressed in the Evening Bulletin of Honolulu, in its February issue. "It is true," he says, "that Japan, both by her geographical position, her earlier initiative and the energy and intelligence of her people holds and will continue to maintain the primacy

of industry and trade in Eastern Asia. This does not mean a detriment but a complement to like interests of the United States. The Government and the people of the United States should not only take a friendly view of the wealth-producing capacity of the Japanese, but should by all fair means and reciprocal relations and friendship encourage. A poverty-stricken nation can buy nothing. The richer Japan becomes, the more her people will buy from America. So with China." As to those who are concerned lest the Japanese children growing up in Hawaii will not assimilate to American ideals, Mr. Scott says that is absurd. Ambassador Uchida, when last in Honolulu on his way to Washington, advised the Japanese boys born there and intending to live there, to become patriotic American citizens. The American public school is the great assimilating crucible, which transfuses and blends the various nationalities. How could it be otherwise? One language, one literature, one playground, the same songs, manners and customs.

A MONTHLY magazine published in Honolulu, called the "Friend," through its manager, Mr. Theodore Richards, has recently completed arrangements for the carrying out of a plan originated by the people he represents, which they hope will aid materially in promoting a better understanding between the peoples of Japan and America. The Friend will give five "Peace" scholarships to five

Japanese boys for a four years' course of education in the Mid-Pacific Institute at Honolulu, who shall write the five best essays on the subject, "Friendly Relations Between Japan and America, and How They May Be Best Maintained." Mr. Richards, who went to Japan several weeks ago for the purpose of putting through this plan, has been successful in obtaining patronage to aid him in his purpose, which is assuredly a laudable one.

THERE were people in Japan, who, after the Russo-Japanese war, did not hesitate to say that although the armed men of **Tolstoy's Influence** won the Island Empire had won the admiration of the world through their valor, there still remained to the Muscovite what Japan had not, the genius of such men as Tolstoy and Verestchagin. Dantchenko, a Russian writer, refers to this possession of genius, so envied by the Japanese, thus:—"We Russians have already had our revenge over the Japanese. They have beaten us on the yellow fields of Manchuria, but they have been in turn vanquished and conquered by Russian literature. And the leader of this literature was its creator, Tolstoy. It is difficult to imagine how powerful has been his influence over our enemies of yesterday, our doubtful friends of to-day. Wherever I have been in Japan—and I have scoured the country from one end to the other—the same question has been asked me by all I met; every one wanted to hear news of Tolstoy. I soon grew used to it."

APROPOS of the general lamentation in these Twentieth Century days at the necessity for the payment of taxes, **Taxpayers** Erwin H. Walcott, Honorary Consul of Japan in Boston, calls attention to the feelings of the Japanese of Feudal days concerning them. "In those days," says Mr. Walcott, "the payment of taxes did not seem to be considered by the Japanese as a burden, but as a loyal duty in which they took more or less pride. It was an offering. The time of the annual payment of the rice at the

collectors' storehouses, where each farmer's rice was submitted to inspection, instead of being an occasion of sorrow and irritation, was more like a fair, where each vied with the other in presenting for official inspection the best return. It was always a source of mortification for any one when his rice was rejected or declared improperly cleaned for market. Prizes were awarded for the best quality and yield, which stimulated the farmers in its production. The tax-rice was regarded as a precious thing not to be defiled." Mr. Walcott adds:—"It would appear that there are certain features about the Oriental ways of doing things that might be studied with profit even by the descendants of the Puritans."

REFERRING to a recent statement of an official of the Department of Agriculture that despite the efforts constantly being made to bring Japan and **Oriental Tongues** China into closer touch with American affairs, there was not one person among the 11,000 men and women of his department who could read, write or speak Japanese, Mr. Edwin D. Mead of Boston (Mass.) expresses the belief that this is an unnecessary and unwise limitation. "I was recently present at a dinner in Boston," he says, "at which six gentlemen from a large company of Japanese visitors, commercial men and others, traveling through the country, were present. Three of the six spoke English fluently; one indeed had been educated at Amherst, and another was the head of an important Tokyo newspaper. Not one of the much larger number of Americans present could speak a word of Japanese, and all the interpreting had to be done by our guests. English has now been made compulsory in the public schools of Japan. We must never forget that there are thousands of scholarly and influential men in China and Japan who know everything that we are saying and thinking, through first-hand touch with our books and papers; while at home, here in America, we know at first-hand almost nothing of their ut-

terances and their thought. This cannot go on without catastrophe."

THE Boys' Festival in Japan, occurring on the 5th day of May, is also called the Sweet Flag (Siberian iris) Festival, as the Boys' Festival Girls', on the 3d of March, is called the Peach-blossom, while the 9th of September is the Chrysanthemum Festival. Flowers are thus apportioned to holidays according to the season in which both come together. The old custom was to insert small bundles of sweet flag and mugwort (*yomogi*) into the thatched eaves of the house, to take a sweet-flag bath, to eat rice-flour cakes wrapped in bamboo or oak leaves, steamed, and to arrange decorative flags inside and outside the house. Even to this day, the public baths of Tokyo observe this ancient custom, and the use of flags, spears, commanders' banners, helmets and warriors' figures, all in toy form, for decorative purposes on the 5th of May, is with the intent of wishing that the little sons of Nippon may grow up into worthy defenders of their country.

MODERN aviation was anticipated by the Japanese, if we are to believe the legend of the hero who, being banished to a distant isle, sent back his son and heir to the main island of Nippon on a huge kite. The Bureau of Weather Forecast of the Central Meteorological Observatory of Japan, is now experimenting with a view to the use of kites in high altitude observations, for which ordinary mechanical devices are inadequate. A bill was recently introduced in the Imperial Diet providing means for the construction of large kites of the biplane flying-machine type. The observation apparatus will be attached to them, and a tract of waste land is to be secured where these kites can be raised to a height of five or six miles, so that the temperature, the direction of atmospheric current and the amount of moisture in the air may be registered accurately.

APPARENTLY even our usually very correct contemporary, The Outlook, is not always able to escape from the rather common error of confusing the Chinese with the Japanese, a mistake sometimes to the advantage of the former and at other times to the latter. Neither will be much the gainer by the Outlook's statement that "the Canadian Government, by raising the amount necessary for the admission of an Asiatic to two hundred dollars, has practically eliminated the Japanese." The fact is that Japanese laborers entering the Dominion do not pay any capitation tax, their number being regulated by the Japanese Government. The capitation tax on Chinese coolies has been raised from \$200 to \$500, and the number of them permitted to enter Canada limited to one for each fifty tons gross register of the ship. This law is however so flexible that a recent Ottawa dispatch to the New York Evening Post quotes an official of the Dominion Government as saying:—"The unrevised returns for the fiscal year, ended March 31st, showed that the government received the sum of \$2,250,000 in capitation taxes from Chinamen. We get the millions, and the United States gets the Chinamen."

THOUGH the Peerage of Japan as a distinct social rank dates only from 1884, it practically existed from ancient times, courteous tiers, or *Kuge*, and feudal princes, or *Daimyo* of olden days corresponding to the Peers of to-day. The Peerage as regularly instituted about twenty years ago was subdivided into five grades, viz.: Prince, Marquis, Count, Viscount, and Baron, and this gradation remains unchanged to this day. By origin the Japanese Peers may be classified into four distinct groups, i.e., those who are descendants of former courtiers or *Kuge*; descendants of former *Daimyos*; those created Peers in recent times, and finally Korean Peers who were created after the annexation. The two first are therefore Peers of older origin and the latter are new Peers. As yet Japan has no life-peers, all the Peers

being hereditary. According to the Japan Year Book, the Peers now number nine hundred and four, made up of fifteen princes, thirty-six marquises,

one hundred counts, three hundred and seventy-four viscounts, and three hundred and seventy-nine barons.

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## British India and The Chinese Empire

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### Boundary Questions Between Them To Be Settled

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During the first century of the present dynasty, China so extended her territorial claims in all directions that, when her neighbors attempted the political and industrial development of the border lands, it became inevitable that boundary questions should arise in the outlying parts of the loosely-knit Empire. Japan, China's nearest neighbor, has had some vexatious questions to settle with her, more particularly concerning Loo Choo, Formosa, Korea and Chientao. Russia has also had and still has points at issue with the Middle Kingdom. Although fortunately the recent trouble over Mongolia did not result in an armed conflict between them, or in a loss of territory to China, there are weighty matters as to claims still pending between the London and Peking governments with regard to certain regions bordering on British India. The first of these is the boundary of Yunnan. The western border of the province is the river Nganmaitsah, according to Chinese claims, while England puts it on Mount Kaolikung, more to the east. There are scores of miles between these two points. Far more important is the question whether Nepal, Bohtan and Sikkim—provinces lying between British India and Thibet, and covering a large part of the Indo-Chinese frontier, belong to India or to China. Of these Nepal is popularly considered as a part of India, but in reality has simply entered into treaty relations with

England, and every five years sends an envoy to the Court of Peking with tribute. This envoy, moreover, wears the native dress only on the outgoing journey. Once he receives honors from the Chinese Emperor, he travels in the official robes of the Celestials all the way through China proper and Thibet. The Nepal-Thibet treaty of 1854 plainly states that both owe allegiance to the Manchu ruler. Bohtan and Sikkim also stand in a similar position of dual control by China and England.

From instructions sent last year by Sir Edward Grey to the British minister at Peking, we can easily surmise that both governments concerned are anxious to settle these long-standing disputes as early as possible. England of course will not resort to military intimidation, but the new Viceroy of India, with all his past experiences in diplomacy, naturally wishes to insure security to the regions in dispute. The Chinese authorities, on the other hand, feeling less foreign pressure in the north-eastern parts of the Empire, now seem determined to establish their claims in the southwest. Here again is a great opportunity for the two Powers to show their mutual respect, conciliatory spirit and honesty of purpose. It is certainly to be hoped that neither the recent advance of British soldiers to Pienma nor the counter-move of the local Chinese with a threat to boycott English goods, will lead to any grave situation.



# The Newspapers of Japan

How they Resemble and Differ From Those of Other Countries—Their Scope and News Methods—Large Circulations and Small—Eight Printed Entirely in English About Three Hundred Dailies in the Empire

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Like those of other countries, the newspapers of Japan wield a remarkable influence on the molding of public opinion. There are about three hundred dailies in the Island Empire, and several of them claim a circulation that those of the large cities of the Western world would not be ashamed of. At the present time when the press of the United States for the benefit of its public is paying so much attention to the opinions expressed by the newspapers of Nippon, it may be of advantage to explain them so that when the American reader sees their views quoted, he may the better comprehend just what may be the value of such views, and what their probable inspiration.

One really remarkable feature of the Japanese Fourth Estate is in the number of newspapers printed in English. There are approximately 3,000 English-speaking people in Japan, and there are eight daily papers in English, as well as many magazines either in part or whole printed in one of the foreign languages, with the addition of a number of Japanese newspapers in which one or two columns are in English. There are two English daily newspapers in Tokyo, the Japan Times and the Japan Advertiser. The former is the only English paper owned, edited, and published by Japanese. Its present proprietor and editor is Motosada Zumoto, and it represents Japanese views and sentiments as to international affairs. The Japan Advertiser is an American paper and edited much after the fashion of the newspapers of the United States, although its editor is an Englishman. In Yokohama, there are three English newspapers. The Japan Mail is owned and edited by Captain Brinkley of the British Army. He is also correspondent of the London Times in Tokyo, and is believed to be

one of the ablest writers east of Suez. He has written several valuable books on Japan and China, and is vice-president of the International Press Association of Japan. The attitude of his paper is eminently pro-Japanese. German interests preponderate in the Japan Herald and a thoroughly British tone pervades the Japan Gazette. Kobe, another open port, has two English newspapers, the Japan Chronicle and the Kobe Herald. The former, owned and edited by Robert Young, a British subject, is one of the best newspapers in the Far East, although its attitude towards the Japanese Government is not particularly friendly. The Kobe Herald is far more friendly to the powers-that-be of Japan. Nagasaki, the oldest open port of Japan, has the Nagasaki Press, a four-page local paper.

In the field of vernacular journalism, Tokyo has at least fourteen influential newspapers, in addition to seven or eight news agencies, supplying them with domestic and foreign news. The Japanese newspapers quoted most frequently by the foreign press are the Jiji and Asahi. The Jiji has twelve pages, and is considered the greatest newspaper—greatest at least in volume. It was founded by the late Yukiichi Fukuzawa, founder of the Keio University and the foremost educationist of modern Japan, and is now owned by his son. It is independent, though often reflecting the views of the Government on foreign affairs. It can not, however, be considered a Government organ because it does not hesitate to attack the Government in domestic affairs, whenever it chooses to do so. It is taken as an authority in business circles and resembles somewhat the New York Times in its standing among its confrères. The Tokyo Asahi is also an independent paper,

and is owned by the same people who own an influential newspaper in Osaka. The London Times is its London correspondent, and it also has able correspondents in other parts of the world, one of them being stationed permanently in New York. The paper is widely read by the influential section of the people.

The most successful, financially, of the Tokyo journals, are the Kokumin and Hochi. The Kokumin was formerly considered essentially a political paper, representing the views of Ichiro Tokutomi, an eminent editor and author, and exponent of imperialism. Now it is edited in a way to gain a big circulation; so that the able editorials, worthy of the London Times, are to be found next to a rubbish heap of scandal and news of the slums. The keen rival of the Kokumin is the Hochi, whose business manager made it a success by insisting that the paper be edited in such a way as to be interesting to the youngsters just out from the public schools. The masses eagerly took it up and it became very popular. Its political opinion is that of the opposition, although it would by no means dare to seriously voice an opinion contrary to that of the majority. This paper several months ago bought another Tokyo paper, the Mainichi, from Saburo Shimada, the foremost orator in the House of Representatives. Perhaps the most interesting little paper in Tokyo is the Yorodzu, a four-page sheet. Its articles are pithy, scathing, and relentless. Its political principle is to oppose the Government. It was formerly the most sensational, scandalous and mischievous paper in Japan, but in recent years, since it has become prosperous, it has entered the ranks of respectable papers, and its columns are now cleaner and saner than those of many of its rivals. Once in a while, however, it even now prints news that the other papers would not dare publish, so that it is generally felt that no one can afford not to read it even if secretly. Although it is difficult to vouch for the strict accuracy of the news the Yorodzu prints, its columns are always useful as indicating the trend of the undercurrent invisible to casual observers.

The Nichi-Nichi is one of the oldest newspapers in Japan, and was formerly a Government organ. Until quite recently it belonged to Takaaki Kato, Japanese Ambassador to Great Britain, but it was last month sold to the Osaka Mainichi, a great newspaper of Osaka. From the international standpoint, other papers are not well-known. The Yomiuri is a literary paper, and bears some resemblance to the New York Evening Post. The Chugai-Shogyo is a journal of commerce. The Miyako, which is prosperous, caters exclusively to the denizens of the fashionable quarters, and is ultra-local. The Chuo is an organ of the Seiyukai, a political party. The Yamato engages in various political and social campaigns, and is edited somewhat on the lines of the Hearst newspapers. The Niroku and Nippon had formerly strong characteristics, but now are like a man who has lost an old creed and is looking about for a new one. Tokyo really has too many papers for a city of two million souls, and the explanation is that newspapers were formerly considered essentially political organs. There were, therefore, as many newspapers as there were political views or political leaders in the locality. It is only a few years since the publishing of a newspaper has come to be considered as a business enterprise. All newspaper proprietors are now convinced that it does not pay to have their product considered as the organ of any government or political party.

In Osaka, the greatest commercial city of Japan, however, the newspapers have been from the first, managed in accordance with sound business principles. There are only two newspapers in Osaka, each having perhaps a larger circulation than any of those of Tokyo. Those who dictate their policy are not politicians, but powerful business men. Even at present, business is to the people of Osaka what politics are to the people of Tokyo. It is generally believed that the Osaka Asahi is affiliated with the Osaka Shosen Kaisha, a large shipping company whose fine steamers are plying regularly to Tacoma, Wash., and with the Kawasaki Dockyards, which have built several warships for China and are about to construct a 28,-

000-ton armored cruiser for the Japanese Navy. The Osaka Mainichi has financial relations with Denzaburo Fujita, a power in the business world, and owner of the richest copper mine in Japan. With such strong financial backing the owners of these newspapers do not allow any politicians to curb the editorial utterances, nor do they claim to wield any great political influence. With correspondents of their

owned scattered throughout the world, they naturally have a very valuable news service. They are perhaps the best organized papers, from an editorial and business standpoint, in Japan. Compared with the Tokyo newspapers, they are as a man compared with a youth, and in consequence may possibly lack something of the vivacity and freshness of juvenility.

## The Pneumonic Plague in Manchuria

Since the appearance of the first case of pneumonic plague in North Manchuria on November 8, 1910, there have been from forty to fifty thousand deaths. Appalled by the terrible devastation wrought by the epidemic and its spread to South Manchuria and China proper (cases having appeared even in Peking, Tientsin, Kiaochow and Chefoo) the Chinese Government some time ago suggested an International Pest Conference to begin on April 3d, the object being to discover the best means of suppression. The representatives at the conference are: Great Britain: Medical Inspector R. A. Farrar, M.D.; United States: Dr. Strong, professor at the Medical College in the Philippines; France: Surgeon-Major Brogue; Russia: Dr. Sabolontani, professor of a Russian University; British India: Dr. Petit, of the Infectious Diseases Institute, Bombay; and Japan: Dr. S. Kitazato and Dr. Shibayama.

It is evident that the first and most important measure that the Chinese should have adopted in Manchuria in the beginning, was to arrange for this co-operation of other nations. Instead, however, they have placed every possible obstruction in the way; and these obstructive tactics have been exasperating in the extreme, particularly to the Japanese, who have had terrible experiences with the bubonic form of the plague in their own country, and who now are perhaps more concerned than any other nation. Experience has established the fact that the only effective measures for preventing the spread of the disease are the segrega-

tion of the patients and the cremation of the dead—measures to which the Chinese have most objected. This notwithstanding, the Japanese authorities have done everything in their power to check it. At Changchun, which is a Chinese town at the junction of the Japanese and Russian Manchurian Railways, a number of crematories have been constructed under Japanese direction and handed over to the Chinese local authorities, 1,150 corpses being disposed of in twenty-four hours. The South Manchurian Railway has also built a large isolation station in the same town, capable of accommodating 2,500 patients. At Dairen, which is a Japanese city, the plague preventive measures have been drastic. The first case appeared there on January 5th, and before the end of the month, the disease had been practically eradicated. On January 23d, sporadic cases being discovered in the quarters inhabited by the wharf coolies, the authorities immediately segregated the entire district. In order to minimize the spread of the plague, the electric car service was also entirely suspended. The South Manchurian Railway Company made it known that it was prepared to spend an unlimited sum of money for sanitary purposes, and as a matter of fact was at the time expending 15,000 yen daily in addition to making a donation of 150,000 yen to the Chinese authorities of Mukden for a similar purpose. In all, the railway company expended a million yen, and the Japanese Government disbursed another million. It has required

much time and great pressure from all sides, to impress the Chinese authorities with the gravity of the situation, but Dr. Kitazato, who has inspected the pest district, has reported his belief that that has probably been accomplished. There are ten Japanese physicians in the employ of the Chinese, and they are being received with more and more confidence. The Chinese Government has allotted 2,000,000 taels to fight the pest. In a recent dispatch to Mukden, the Peking authorities say that while Japan's desire for co-operation is natural, it is but just that China

shall reserve to herself the right to exercise supreme authority in everything relating to sanitation. The Mukden authorities have agreed to prevent the concealment of plague cases, and have promised to close the gates of all houses visited by the pest. They have also promised to take immediate steps to bring about an harmonious co-operation with the Japanese experts. Recent dispatches from the Far East state that the plague is abating in Manchuria, but no definite information has been obtained as to the condition in Shantung.

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## Korean Superstitions

The people of Korea from pre-historic times have had a great and varied assortment of superstitions, each having to do with the welfare of the individual during his present life. Buddhism taught the cult of a future existence and Confucianism raised the tone of practical morality, but neither of these alien doctrines was ever able to gain control over the uneducated masses; so that it is hardly a cause for wonder that the Koreans should eagerly take to Christianity when that faith is explained to them by the right kind of teachers.

In the primitive age the objects of their nature worship, as with other uncivilized peoples, were heaven and earth, sun, moon and stars, mountains and rivers, tigers and demons. As their daily life became more complex, this polytheistic tendency grew apace, so that there are now various deities pertaining (1) to domicile, (2) to earth, (3) to water, and (4) to human affairs. Under the first head may be included the guardian god of the house, who lives on an upper beam, the god of family prosperity, the god of the kitchen, and the god taking care of the home lot. Under the second head come such gods as those who protect forests, roads, ditches and the like. The god of water and the god of river and sea belong to the third category, while to the fourth are attached the gods of small-pox, of intermittent fever, of pestilence and of disease in general, as

well as the demons of insatiable greed who wander about in search of prey, and the demon of envy and hatred. The priests who pray to these gods or propitiate them on behalf of the believers are sorceresses and diviners, the sole aim of their religious services being to seek the good and evade the evil of this material world.

Korean sorceresses wield a mighty power over the ordinary people and have great influence even in aristocratic and gentry circles. Sometimes they play the part of prophets and advisers to rulers and statesmen and may even decide the fate of a nation. Before the Japanese suzerainty was established, these sorceresses were accustomed to go to the palace, whenever an important affair of state demanded their assistance, to perform their duty of invocation and incantation for the safety and independence of the Peninsular Kingdom. When the Japanese police interfered with their free entry to the court, ignorant courtiers began to visit those living in the city, bringing offerings and gifts, in order that they might drive away the Japanese with prayers and curses. Most of these sorceresses are widows, who on that account enjoy the freedom of seeing and conversing with men, while ordinary Korean women may not do so. Men of rank or influence believe they must obey them because they speak the word of gods and demons.

## Social Life of Japanese Women

One of the proverbial Japanese expressions characterizing the Island Empire is that it is "the Land where the day would not dawn without the tender sex." This is a plain admission of woman's mighty influence, and refers indirectly to a mythological story of the sun-goddess, from whom the Imperial Family is supposed to have sprung. In Japan in early times the wife seems to have had her full share of the respect of the husband. Instead of "taking her to wife," the earliest Japanese word for marriage means "the union of the man and woman." The woman, after her marriage, continued to live with her parents and her husband visited her daily. As soon as his means permitted, he built a new house, and the wife came to live in it with him. Even to this day the word *shinzo*, "newly built," means wife; that is, the woman who occupies the domicile, especially erected for her comfort. In the civil ceremony of marriage, in which the sipping of rice wine is the prominent feature, the bride drinks first, the cup then being passed to the bridegroom.

Until Chinese ideas came to be ascendant, the Japanese never thought of keeping women in subjection. Feminine chieftains are frequently mentioned in the old histories and there have been famous Japanese Empresses. The women of old freely joined the men in fighting and hunting; and an Imperial edict of the year 681 authorized them to ride astride, instead of sitting on the horse with both legs hanging down on one side, as had been the earlier custom. The Chinese even seem to have thought that there was a regiment of Amazons in Japan at this time; and often styled it "the queen-country." A form of recreation known as *uta gaki*, or singing circle, was very common in those early days, and is the oldest form of social gathering mentioned in Japanese annals, in which both sexes took part. Young and old would assemble on a hill or in a field and there recite poems and exchange thoughts on poetry or literature. Even

the nobility did not disdain the pleasure of an *uta gaki*, and love marriages often resulted. This singing circle developed later into a kind of impromptu drama, and the rustic dance called *bon-odori*, which takes place on summer nights out of doors all over provincial Japan, is believed by some scholars to be a modern form of the old-time *uta gaki*. This *bon-odori* is the only one that in any way resembles the Occidental dance, the classical Japanese dancing consisting mainly of posturing, symbolizing with the arms and body the meaning of a song or poem.

In the classical period of Japanese literature, which lasted about 400 years, from the beginning of the Eighth Century, the women of the upper classes had full scope for the production of literature in the Japanese language, while the men were busying themselves with Chinese culture and learning. In that age of refinement men and women met often together, amusing themselves with tournaments or competitions in poem-composition, in incense burning, and in the writing of love-letters. Four hundred years of internal strife and constant warfare, lasting until the end of the 16th Century, unhappily changed all this. There was one curious custom in vogue during these dark centuries, among the uneducated classes, in that a divorced wife was expected to undertake what was called "second wife chastizing." Should the divorcer marry again within a month, the divorcee was sure to enlist the services of sinewy girls and women from among her friends and relations, to the number of from twenty to a hundred, according to her station and influence. Thus prepared, the ex-wife would send word to the new one to prepare for an attack on a certain day and hour, mentioning the kind of weapons to be used, such as wooden swords or clubs. Men were not allowed to take part in the battle that ensued, decidedly business-like while it lasted. The women of those days boasted of the number of times they

had participated in this "second-wife chastising." Then came a period of peace and prosperity under the government of Tokugawa Shoguns, lasting for two centuries and a half, until 1867, when the feudal system was finally abolished. This long continued peace was however purchased with the sacrifice of liberty and progress, for Buddhism, Confucianism and militarism all combined to deprive women of the freedom they had known in earlier times.

The old teachings of China and India established the belief in Japan that it was best that women be not noticed by others, that their duties were wholly domestic, and that appearing out of doors was unbecoming a faithful wife or dutiful daughter. Garden parties, dinner parties, balls and social calls are new importations from the West. Both men and women had their several duties, and had no thought of seeking amusement in a systematic way, so that as a consequence, there has appeared a class of girls, who have made it their business to entertain people with witty conversation, lively music and clever jokes. They are called *geisha*. Public speaking and entertain-

ing conversation by respectable people are both modern innovations in Japan. Except in the case of a comparatively small number of aristocratic and wealthy families, Japanese homes are too small and altogether too inconvenient for entertaining a large number of guests, so that in cities and towns large parties are as a rule given in restaurants. Men and women generally come together in one room on such an occasion, but one sex forms a row on one side and the other sex on the other, seldom exchanging words across the wide space in the middle, which is for the waitresses and the dishes of food. But men cannot live without the charms of the fair sex, even in a country where the two sexes are not allowed to enjoy each other's society, except in the married life of the home, so that as long as the *geisha* undertake this pleasant duty of entertaining the men, there is not much chance for Japanese wives and daughters to develop their social qualities. Fortunately, however, there is a strong tendency observable now in good society to discard this interesting but not edifying class of banquet-enliveners.

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## The Japanese in Hawaii

That a little over forty-one per cent. of the total population of Hawaii is Japanese is assuredly significant in considering the industrial development of that territory. According to a census taken on April 15, 1910, the population of Hawaii was 191,909, including 79,663 Japanese, 26,099 natives and 21,699 Chinese. The remaining 54,448 consisted of Americans, Portuguese, Spanish and persons of mixed race. In 1868, there were only forty-eight Japanese in Hawaii. The importation of Japanese labor was stopped by law in February, 1908, and naturally fell off. At the same time, the Japanese living in Hawaii began to establish homes through having their wives join them. The increase of the Japanese is really

due therefore chiefly to the birth of children. Most of the Japanese in Hawaii are farmers, scattered on the different islands of the group, but about ten thousand live in Honolulu, the capital city, and are engaged in mercantile and other business. Almost every trade, peculiar to Japan, is represented. There are even Japanese *geisha*, who, though born in Hawaii, are able to exhibit the original Japanese dances.

Every month 250 Japanese are born in Hawaii, and this circumstance has alarmed some Americans who fear that Hawaii will be overrun by the Japanese in a short time. The Japanese, themselves on the contrary, do not believe that their children, born in Ha-

waii, will retain the characteristics of Japanese subjects for any length of time. The Japanese in Hawaii are generally farmers, drafted from the comparatively ignorant classes of the border provinces of Japan. That their children, born in a foreign land, will retain any longing for their mother country is at least but a very remote possibility. The people working on the plantations are mainly Japanese, Chinese, Koreans and Portuguese. Japanese are generally successful in piece-work, because they do not object to long working hours. They are not equally efficient in time-work.

The different races of the islands are certainly amalgamating in curious ways. There are Portuguese who live in Japanese matted rooms, sitting on the floor and eating Japanese food. There are Japanese who eat Occidental food and who have learned the Kanaka dance of the Hawaiian natives. Language too is becoming mixed. A Japanese ordering a Portuguese groom at night to bring a cab, would say:—

“O-i (Japanese ‘Heigh’), Anton (name of the Portuguese), O-kiyo, o-kiyo (Japanese ‘get up, get up’), Boss go, you kokoa (native language, meaning get ready).”

Anton replies, “Mate, mate (Japanese, ‘wait, wait’).”

As a matter of course, the English language too is sadly, if sometimes amusingly corrupted.

There are 6,416 Japanese children, attending not only American public school, but also Japanese schools every day for at least a few hours. There is a Japanese educational association of Hawaii, and a middle school established by the Honganji Buddhist Temple in Hawaii. This school has a splendid hall, a machinery room and a library. It is co-educational. There are in all 102 Japanese schools, and a Buddhist priest, Rev. Enjo Ito, is now organizing a girls’ school in Honolulu. Buddhism has followed the Japanese from home. At the same time, there are a great many Christian converts. The Congregational church has the greatest influence, followed by Metho-

dist. There are also magnificent Shinto temples in Hawaii, one at Honolulu and another at Hilo. In the way of amusement the Japanese in Hawaii have traveling theatrical companies, brought from home, which from October to January when the farmers have little work, go about to the various plantations. These companies may often be seen parading the streets in kimonos in open cabs, advertising their performances.

One instance of the Japanese influence being felt in Hawaii is that the public schools allow Japanese pupils to absent themselves on the Emperor’s birthday. There are ten Japanese daily newspapers published in Hawaii, each having from four to twelve pages, each issue, and also many magazines. Mr. Uyeno, who is the Japanese Consul-general at Honolulu, has rendered valuable services in the promotion of the Pan-Pacific Travel Congress. In a recent letter to the secretary of the Promotion Committee, he says:—“More than half the people of the world live around the shores of the mighty Pacific Ocean and their hinterlands. It is of the first importance that these various peoples know one another, and by their travel and inter-communication friendly acquaintance is established which makes for the friendship and prosperity of all.

“I quite agree with you that your meeting would not be complete without a representative from Japan, and if it be necessary in addition to my letter, I shall cable on proper occasion. We, of Japan, court the acquaintance of all nations, and especially a thorough knowledge of our greatest and nearest neighbor, America. We also wish by all fair and friendly means to have Americans get acquainted with us and our life in Japan, for acquaintance makes for peace and good will, and peace and good will induce comity and trade beneficial to all.”

The mingling of the Japanese and white people in Hawaii is apparently being carried on, not with rancor and mistrust, but in a most friendly and co-operating spirit.

# Education in China

## The Working-out of a Great Problem

That China is gradually working out the great problem of educating its young people along modern lines is becoming more and more evident. The nature of the problem can best be appreciated when it is considered that it was only five years ago that the old examination system was done away with, and a system of education along new lines inaugurated, a system to be established with few or no teachers educated on modern lines, and with few or no available funds. That such a revolution could be effected at once is impossible. The measure of success attained in some Provinces is remarkable, notably in and near Peking. Six years ago in schools in the metropolitan Province of Chihli there were only about 8,000 students, while now there are nearly 250,000 in modern schools. The schools conducted under the supervision of the Chihli provincial board of education now include, among facilities afforded in the Province by the Government, independent of mission or other schools, one university at Tientsin, one provincial college at Paotingfu, seventeen industrial schools, three high normal schools, forty-nine elementary normal schools, two medical schools, three foreign language schools, eight commercial schools, five agriculture schools, thirty middle schools, one hundred and seventy-four upper primary schools, one hundred and one mixed-grade primary schools, 8,534 lower primary schools, one hundred and thirty-one girls' schools, and one hundred and seventy-four half-day and night schools. The university at Tientsin has the reputation of being the best institution of the sort in China, but the Imperial University at Peking is developing rapidly and will soon be a strong institution.

Concerning the college and university situation as a whole, a well-known American interested in educational work in China says:—"Educational development continues. At the capital, in particular, plans are already in pro-

cess of execution which will make the university there at least the equal of the finely equipped Imperial Peiyang University at Tientsin, with advanced courses and magnificent new buildings outside of the city wall; the new staff is already at work, but the buildings are yet mostly on paper. In the other large centers good, steady work is being done in the Government colleges and schools; and in the country, in towns and villages, the number of schools is gradually increasing, not in a particular way, but as an already well-recognized part of the machinery of public affairs. During the year examinations have been held, first at several different centers, then, for the students successful there, a final series of examinations at Peking, which has resulted in the selection of a limited number who are to take up further preliminary studies in China in order to prepare them definitely to go for advanced education in America. From time to time students already educated in foreign countries have been returning ready and often devotedly eager to enter the service of their country with truly patriotic motives. So far as education can help to solve the problems that confront China constantly, there is a good hope in all these movements."

In the more remote Provinces the situation is not so promising. The commissioner of customs at Chungking in his last report gives an outline of the school establishments in Szechuan Province. He reports that primary schools, teaching Chinese and a little arithmetic and geography, exist in considerable numbers scattered throughout the Province. In Chengtu and the more advanced prefectural cities, English, elementary mathematics and drill are generally added to the curriculum of these schools, but these schools lack good teachers and equipment, "and in all smaller cities and market towns are little in advance of the old type of Chinese schools." That is said to be the

case also in other Provinces. The middle schools, which the regulations of the board of education requires shall exist in every prefectural and district city, exist now only in the prefectural cities. About four years ago almost every district city established one, but either from lack of students or from inexperience they are now nearly all closed. Only in the larger prefectural cities are they well organized. The subjects taught are Chinese, English, elementary mathematics and science, history, geography, ethics, and physical exercises.

A university was provided in Szechuan Province six years ago. It was the first school in the Province to teach modern subjects. The university, therefore, must have begun its career as a very elementary school. It has 300 students, and the arts course consists of the Chinese classics, English, French, history, ethics, political economy, and some mathematics; the science course, of English, mathematics, chemistry, physics, and natural history. Chemical and physical laboratories have been equipped, and recently the staff consisted of one English, three American, three Japanese, and several Chinese professors. In various other

provincial capitals the colleges established in line with the imperial decree revolutionizing the educational methods of the country are growing rapidly and are doing advanced work, those at Hangchow, Foochow, and Canton being particularly favorably mentioned. In these colleges quite a number of American university men are employed. The greatest need in this work in China, according to Consular and Trade Reports, is modern educated teachers, foreign or native. China's currency is on a silver and copper basis and its taxes for educational and municipal purposes are collected on that basis. The payment of foreign teachers, assuming they are paid at least as much in China as they receive for the same service in America, represents more than double the money from a Chinese standpoint which the same amount in gold does in the United States, and foreign teachers therefore are expensive. Nevertheless the number of foreign teachers is large and is increasing, and their work is having a marked influence upon Chinese progress. The general condition of the educational movement in China is regarded by practically all authorities as encouraging.

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## The Railways of Korea

Concerning the general railway situation the Director of the Railway Bureau of Korea in a recent interview said: "It is generally recognized that a thorough provision for the means of communication in Chosen (Korea) is of pressing need. Hence, it is a matter of congratulation that the construction of the railways decided upon is to be accelerated and the projected lines built as speedily as possible. While a network of railways throughout the Korean Peninsula is very desirable, for the present we must be content with some additions to those already in existence. When the work on the Seoul-Wonsan and Honam lines, now going on but not being specially hurried, is completed, the total amount spent in railway construction in Korea will reach \$65,000,000, and a further disbursement of \$65,000,000 will give Korea sufficient railways. When the con-

struction of the Antung-Mukden Railway is completed, the line between Seoul and Fusan will become the worst of all lines between Japan and Europe, and it will be found necessary to improve it, but instead of expenditures for such improvement it is better to start new work with the money which would be required therefor.

"The improvement work now in progress on the Seoul-Wiju line may be expected to be finished by March, 1913, two years sooner than was contemplated, and the bridge work on the Yalu, which was expected to be finished in 1912, will be completed in October, 1911. Materials ordered from the United States for the bridge are arriving at Chemulpo, and some has already been landed. In short all railway work in Korea has made more progress than was expected."

## Proverbs of the Japanese

The Japanese, like every other people of the world, have a great number of proverbs. Some of them have come from India and China, while intercourse with the Occident, and particularly with America, has in these Twentieth Century days, added a very generous supply. Of these latter, "Time is money," is one straight from the hearthstones of Yankee land that has been hugged tight to the Japanese breast, and is perhaps more quoted in casual speech than any other. It appealed wonderfully to the people of Nippon, for much of its meaning spells exactly what the recrudescence of the Island Empire comprehends. Another that in popular estimation comes close to it is the one that reads, "Heaven helps those who help themselves." Japan believes in this proverb too. She has recognized its wisdom.

Human minds being fundamentally alike, the world over, it is natural that there should be similar proverbs in the East and the West. In Japan, one says, "Not until you have children of your own, are you properly grateful to your parents." The Italian proverb is, "Who has no children does not know what love is." The Chinese say, "Neither year nor month wait for man." The English and others have it, "Time and tide wait for no man." There is a Japanese proverb, "Don't count the skins of badgers not yet caught." This of course corresponds to the familiar English saying, "Don't count your chickens before they are hatched." The Japanese saying, "Men come to God when they are in trouble," is the equivalent of the English saying, "Some are atheists only in fair weather." The Japanese proverb, "Work on festive days and pay for medicines," ridicules those who are always lacking in the useful qualities of diligence and temperance, and who therefore must pay the usual penalty. A similar proverb is, "Lazyboots working on a holiday."

Kyoto is the ancient capital of Japan, but its people do not feel exactly com-

plimented when those from other places says, "The most plentiful things in Kyoto are women and temples." It is true, nevertheless. Then there is another saying, "Girls from Kyoto; men from the East." The implication is that there are no girls in Japan quite so lovely as those from Kyoto, and that no men are so gallant as those from Eastern Japan, Tokyo, the modern capital being the center of the section. "The reign of a wife and the blast of the northerly wind," will undoubtedly be understood by the mere man of every nationality in this day of the militant suffragette. "Fire and quarrel are the flowers of Tokyo," is difficult of comprehension to Western people, but in a wooden-built city like Tokyo, fires occur frequently and make a splendid display. Not necessarily indifferent to others' sufferings, the people of Tokyo have become so accustomed to fire that they are able to joke about it. They are proud that they can look upon fire as a mere flowery display. Again they are quick-tempered and not ashamed to disclose that trait upon the slightest provocation. Quarrels are so common that they often serve as still another kind of public entertainment. Of late, however, things are much changed, through the influx of modern civilization. It is also said of Tokyo people that they "Never spend money kept over night." This means that they never keep their money over night, and this indifference to money is still the pride of the born Tokyoite. There are hundreds of other proverbs, quite as apt as many of those essentially Western. Be it said, however, that if the Japanese ever learned that one, credited to Spain, "Never do to-day what you can put off to the morrow," they have very carefully forgotten it. An ancient Japanese proverb had it, "Never trust a woman, even if she has borne you seven children." The Japanese are discarding this proverb, owing to Western influence. "When unreason has its way, reason draws back," has no reference to this condition.

## The Japanese are Warned

While Japan is supposed by at least a portion of the American people to have ambitions of many and various kinds, the Japanese it is evident have troubles of their own, and troubles of absorbing interest. It assuredly is not all cakes and honey with the men who are directing, with all their strength, the destinies of Nippon. The *Nichi-Nichi*, a leading newspaper of Tokyo, in a discussion of Japan's problems in a recent issue says:—"The year 1910 was a peaceful year, even such an event as the annexation of Korea, which changed the color of a little section of the world's map, being effected without recourse to arms. The Anglo-Japanese alliance and the Russo-Japanese convention in the Far East, the Triple Alliance and Triple Ententes in Europe, have all contributed to peace and to the assurance of a peaceful year to come. But the peace that a nation has to maintain is both internal and external. Internally it must deal with social problems, and externally with international relations.

"Peace cannot be maintained by a policy of abnegation and non-activity, but only through strenuous effort and

the most constant and arduous struggle. Nations are compelled to bear increased expenditures, both for pensions and Dreadnoughts, with the inevitable result of increasing taxation and the public debt. This burden is increasing year by year, and is the price of peace. It is the irony of modern civilization that each nation must pay this price that it may be known as civilized, and no nation can evade this heavy burden if it would preserve peace.

"As to the future, we cannot but be impressed by the difficulties that lie in the path of the nation. Rome was not built in a day; and it is obvious that a nation must be in the plenitude of its strength, with an abundance of material wealth, before it can hope to solve its problems. We Japanese are too prone to point to the nation's progress since the Russo-Japanese War. We have no desire to criticize this sentiment. But the nation's progress, as demanded by modern civilization, does not consist in the mere changing of the color of bits of territory on the map of the world; and we sincerely wish that both government and people may heed this warning."

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## Commercial and Industrial Notes

AMERICAN COTTON GOODS IN MANCHURIA.—William B. Duke, the American tobacco magnate, has the distinction of having almost entirely ousted the Japanese cigarette from the Manchurian market. The *Manmo Shoko Iho* magazine, published in Tiehling, in a recent issue states that Mr. Duke has also begun a vigorous campaign for the selling of American cotton goods in Manchuria. It says that he has guaranteed the cotton mills in the Southern states a profit of fifteen per cent. on all cotton goods he takes from them, and that he will sell the goods at the prices prevailing at the time of de-

livery. It adds that the Chinese dealers will undoubtedly prefer this arrangement to that involving the making of a contract to purchase beforehand, because it will decrease the risk of price fluctuations. It believes that there can be no question as to the superiority of the American goods in quality, though their price is thirty cents per piece higher. Japanese cotton goods exported to Manchuria amount in value to 20,000,000 yen. Japanese exporters anticipate that the contest for the Manchurian market will be one of the keenest in the commercial history of the Far East.

**JAPANESE LACQUER.**—Japanese lacquer ware promises to become of great commercial importance, says Yoshizo Fujiwara, representative of the Osaka lacquer ware dealers' guild at the recent Anglo-Japanese Exhibition in London. Lacquer ware is largely demanded in England and France, but it is for foreigners difficult to distinguish the true Japanese make from the German imitations. The climatic condition in those countries being similar to that in Japan, the ware lasts longer than in America.

**JAPANESE PORCELAIN.**—The export value of Japanese porcelain in 1910 was 5,513,923 yen, as against 5,257,832 yen in 1909 and 5,078,222 yen in 1908. The 1910 buyers were: China 236,847 yen, Hongkong 260,525 yen, India 146,126 yen, England 318,629 yen, France 117,872 yen, Germany 195,601 yen, and the United States 2,782,073 yen. Thus, it is seen that America took more than half of the amount exported. Japanese porcelain is now in demand chiefly in the form of art objects for decorative purposes. Manufacturers are planning to make a grade of goods that may be used in place of the ordinary crockery.

**MINES IN MANCHURIA.**—A rich mining district, covering thirty-five square miles in the neighborhood of Tunghwa and Hwaijen, Manchuria, is to be developed by a British company, the Chuanli Manchurian Development Company. The mining concessions were obtained four years ago from the Chinese Government by H. A. Bush, an Englishman in Yinkow, and were assigned to the South Manchurian Syndicate of London. The Chuan-Li Company which has succeeded to the concessions, is capitalized at 4,000,000 yen, and is represented by Mr. Bush. The mines are pronounced remarkably rich by a London expert, and appraised at 140,000,000 yen by Mr. Tsukuda, Vice-Governor of the Industrial Bank of Japan.

**SOUTH KOREAN ELECTRIC COMPANY.**—The construction of an electric railway between Fusan and Laju, and between Taiku and Masan, with a water power electric station capable of de-

veloping 4,800 kilowatts, is planned. A 35,000,000 yen company to carry out the scheme is being promoted by Jiro Katsura, Gengaku Mudaguchi and other business men of Tokyo, and application has been made to the local authorities for permission to undertake the work.

**GRAPHITE FROM KOREA.**—That rare mineral, graphite, is produced to a considerable extent in Yongheung, Hamgyongdo, Korea. It is eighty to eighty-two percent. fine on the average, as compared with the seventy-five per cent. of the Italian product. Zenzaburo Yamashita, owner of the Korean mine, has exported 2,000 tons to America and 4,000 tons to England. He has now secured the cooperation of Kihachiro Okura, one of the great capitalists of Japan, and expects to extend his market to Germany and Austria.

**REDEMPTION OF GOVERNMENT BONDS.**—The following bonds have been called for redemption by the Imperial Japanese Government, on May 25, 1911, in Japan, at par: Imperial Japanese Government Exchequer Bonds (Mark D) issued in 1905, third series. Imperial Japanese Government Exchequer bonds issued under the Tobacco Monopoly Law (Mark E), issued in 1905. (Mark H) Issued in 1908. The Yokohama Specie Bank, 55 Wall Street, New York, has been authorized by the Japanese Government for the convenience of the holders of these bonds, to purchase them on or after the above date at the current rate of exchange on Japan, or at the option of the holders, to make application to exchange them for the four per cent. Internal Loan Bonds, first series, at the rate of yen 95 per 100, at any time before or after the date of redemption. Should the holder wish to anticipate the redemption of any of the above bonds, the bank is authorized by the Imperial Japanese Government to purchase them subject to a discount at the rate of five per cent. per annum.

**NEW JAPANESE STEAMER LAUNCHED.**—The launching, on February 18th, from the Mitsu Bishi Dockyard and Engine Works, Nagasaki, of the Toyo

Kisen Kaisha's new liner, Shinyo Maru, said to be the greatest merchant vessel ever built in the Far East, and a sistership to the Tenyo Maru and Chiyo Maru, is reported. It differs from these in an increase of gross tonnage from 13,500 to 13,700 tons, of horsepower from 16,850 to 20,000, and of speed from nineteen knots to twenty-one knots, and a decrease of one-fifth in first-class passenger accommodations. With a full complement of passengers and crew she will carry about 1,300 persons. The Shinyo Maru will draw a subsidy from the Japanese Government.

**A JAPANESE INVENTION.**—The Chugai Shogyo reports that the M. E. reflecting electric bulb invented by Murakoshi Kogoro, assistant in the Electrical Section of the Polytechnic College of the Tokyo Imperial University, is destined to revolutionize the electrical world. The M. E. bulb is described as an embodiment of two different inventions for which patents have been taken out. The first invention was of a bulb to which a reflecting mirror is attached, but it was found that the silvered surface of the mirror was not strong enough to resist the heat of the bulb, so that after numerous experiments Mr. Murakoshi invented a process of electro-plating the glass or porcelain plates under a proper device. The process for which the inventor has taken out a patent forms a valuable invention, as the mirror manufactured by the process withstands the high heat emitted

by the filaments. The light which the M. E. reflecting bulb emits is so strong that the bulb makes an ordinary ten-candle light equal to a sixteen-candle light, and twenty candle light equal to thirty-two candle light by absorbing and distributing the light that is wasted in the ordinary bulbs. The chief characteristic of the M. E. bulb lies in its solidarity and cheapness. The filament used in the bulb is made of strong vegetable fibres instead of delicate filaments used in ordinary bulbs, and the consumption of the electric current does not exceed 23.8 kwts.

### Japanese Money, Weights and Measures.

Yen	=	100 sen,	2s. 0½ d.,	or about 50 cents
				(U. S. C.)
Kin	=	160 momme	.....	1.323 lb. avoirdupois
Kwan	=	1,000 momme	.....	8.267 lbs. avoirdupois
Cho	=	60 ken	.....	1/15 mile, 5,4229 chains
Cho			.....	land measure.....2.45 acres
Koku			.....	liquid.....39.7033 gallons
Koku			.....	dry.....4.9629 bushels

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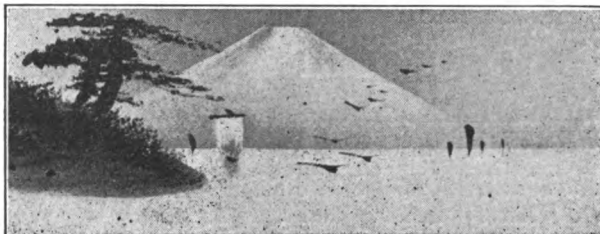
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## THE NIPPON KOGYO GINKO

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**President: Juichi Soyeda, Esq.** **V.-Pres.: Kazumasa Tsukuda, Esq.**

**Business Transacted**

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- 3.—Receiving deposits of money and undertaking the custody of goods entrusted to it for safe-keeping.
- 4.—Undertaking trust business.
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