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Criticism of Americans in Treatment of Colored Non-Christians

(From a Japanese paper).

The Business Men's Society of Kyoto held a meeting Monday evening at the Y. M. C. A. Hall, Yanagihaba, in regard to the California question.

Following the opening address by President K. Hamaoka, Mr. G. Yuasa, President of the Japan Society, of Los Angeles, California, talked on the present conditions of the Japanese in California and their successful work there.

Professor Suehiro, of the Law College of the Kyoto Imperial University, suggested three possible ways of settling the question.

The first was by appealing to public opinion in America. To this measure he objected on the ground that the American people of the present generation are not people of such character as their forefathers, and the appeal to them would only result in dissatisfaction. For this statement he referred to the American's general attitude to the colored races, the Chinese, and their way of discriminating the sense of justice and humanity in dealing with white Christian peoples and non-Christians.

Second, by appealing to the Supreme Court. To this, also, Professor Suehiro objected as requiring too much time for the final verdict.

The last and the best way in his opinion is to secure the right of naturalization for Japanese settlers. He urged the Imperial Government to make a new agreement with this view, as it would be the only way of uprooting the anti-Japanese disturbances.

Professor Ichimura, of the same college, next discussed the question with special reference to the characteristics of the white race. The white people have the idea that the white race is the best. The Americans refuse to give the Japanese the rights of citizenship on the ground that they can not be Americanized. Professor Ichimura, however, thinks that if equal treatment and chance be given them, the Japanese immigrants would become by far better American citizens than immigrants from some parts of Europe.

The second characteristic of the white race is that it is extremely selfish; it claims its rights at any cost, while it forces unreasonable demands on people it thinks inferior. This is such a notable fact that explanation is hardly needed. As a recent example of this, Professor Ichimura referred to the case of the Municipal tax in Yokohama.

Third, the white peoples in general have their own sliding scale of the sense of justice. That is, he says, if they get a concession they demand more. So, in dealing with them concession at the outset would mean humiliating concessions from first to last. Therefore, he exhorted the people and the Government to show the most resolute and firm front in dealing with the present question.

Fourth, the white peoples go to the extreme of the bad as well as the good, and of this the Americans are good examples. While there are men of such lofty character and ideals as are never seen in this country, there are rogues and vagabonds of such quality as are almost inconceivable to the Japanese. If the help of the best element of the American people is enlisted on the Japanese side, he thinks, it would go a long way toward peacefully solving the question.

Fifth, the white races, particularly the Americans, think that money accomplishes everything. They must be told of this cardinal error. They must be impressed that, at least among the Japanese, there is a spirit against which gold is quite powerless. If the Americans should deal with the Japanese, he said, in this questionable spirit they would find out their mistake sooner or later.

"We must study the characteristics of the Americans as well as our own, before trying to solve the question," he concluded. "Where we are weak, we must be strengthened; what can be taken advantage of in their nature and temperament, should be called to our help; what ought to be crushed should be opposed with might and main, so that any element menacing the friendly relations between

the two countries should be removed. The following resolution was passed at the meeting and later despatched to the Japanese Ambassador at Washington:

"Whereas the Land-ownership Bill and other proposals pending in the California State Legislature overturn and destroy the work and interests of our brethren in California, and moreover damage the traditional, good diplomatic and commercial relations between Japan and the United States of America, therefore we hereby resolve to make positive and utmost efforts in opposition to the unreasonable and unrighteous proposals."

Dervish Workshops

The religion of the Ottoman Empire is typical of its people—barbarous and fantastic. The Dervishes, the regular religious order in Turkey, recognizes no authority but that of Allah, and in consequence have been persecuted not a little by the jealous Sultans. Although the laymen who profess this faith have but to repeat one or two short prayers and wear the sacred cap for a few minutes every day, those who take the vows of poverty, abstinence from wine, and celibacy, from time to time perform strange rites in their worship of Allah.

The Whirling Dervishes, after a few preliminaries, begin to chant the Koran to weird music played on flutes and tarboukas, which seems to intoxicate them. One by one they close their eyes, stretch their arms horizontally and begin to twist, slowly at first, but gain speed until they seem, like a sleeping top, to be motionless. All the time they never touch, although there may be a score or more whirling at the same time in the centre of the floor, never leave the spot where they stand, and never get out of tune, always moving to the music. This they continue until they feel exhausted and are covered with a cloak until they have recovered.

The ceremonies performed by the Whirling Dervishes, another sect, are quite as strange, and a great deal more barbarous even than those just mentioned, but in neither case are the rites performed secretly; for, unlike other Mohammedans, the Dervishes do not object to the "Christian dog" attending their places of worship, so long as he removes his shoes before he enters the "teklein," or temple.

Round the walls of the hall, used by the Whirling Dervishes hang all sorts of cruel-looking implements—sharp darts, nippers, chains, pincers and other weapons. These the devotees use to mortify their flesh when they have worked themselves up to a state of religious ecstasy and delirium. This they do by nodding their heads backward and forward, keeping time to a strange, monotonous chant. Faster and faster they move their heads, higher and higher rises the music, one by one the Dervishes leave their place and begin to leap high in the air, nodding all the time. Kettledrums are beaten, the chanting becomes louder. The Dervishes form a chain, placing their hands on each other's shoulders, then step one pace backward and one forward with a terrific simultaneous lurch, emitting a long-drawn howl, like the cry of some wounded animal.

The excitement is intense, and the Dervishes, foaming at the mouth, begin to wound themselves with various implements from the walls. They handle red-hot irons, fill their mouths with burning charcoal, drive a spike right through one cheek and out the other side, and leave there while they continue to nod and howl! They perform a sort of wild dance with a pointed dart in each hand, throwing themselves upon them, until worn out they roll over, covered with blood and foam.

TEN GOOD THINGS.

There ten things for which no one has ever been sorry. These are:—For doing good to all; for speaking evil of none; for hearing before judging; for thinking before speaking; for holding an angry tongue; for being kind to the distressed; for asking pardon for all wrongs; for being patient towards everybody; for stopping the ears to a tale-bearer; for disbelieving most of the ill reports.

A sprained ankle may as a rule be cured in from three to four days by applying Chamberlain's Liniment and observing the directions with each bottle. For sale by all dealers.

Good Rich Milk

The critical consumer of milk may give a snap verdict on the glass of "good rich milk" given him in the restaurant or at home, and may vaguely wonder what percentage of fat the milk is supposed to contain. Certain standards of richness are fixed by various countries, and by municipalities, while some purchasing companies and dealers also set a standard below which the milk must not fall.

The knowledge of the average test of the herd, interesting as it is, is not as valuable to the progressive dairyman as a knowledge of what each cow's milk tests. Whether it is 2.9, 3.4, 4.5, or 5.6 per cent of fat depends on various factors, and can only be ascertained after systematic sampling and testing. Such testing sometimes reveals curious facts. A pet cow whose "good rich milk" was reserved for table use was recently discarded by a farmer when cow-testing proved to his dismay that her milk was nearly the poorest in the herd.

The average test of the herd is a vital matter to every dairyman whose milk is paid for at the cheese factory by the test; it is of decided importance to both creamery manager and patron when considering the by-product of skim-milk for feeding, and the loaded wagon for the cream-bauler. For two lots each of 16,500 pounds of normal milk may contain either 500 or 900 pounds of fat; one lot is scarcely the best for cheese-making, while the other would be "good rich milk."

C. F. W.

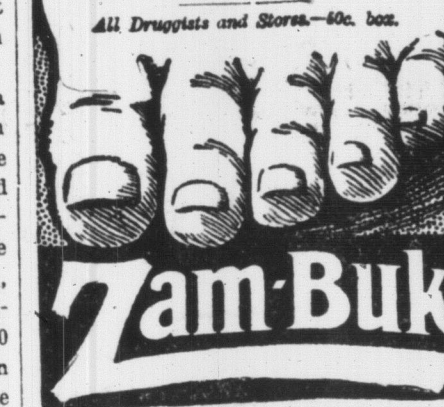
Department of Agriculture,
 Ottawa, May 1913.

The Royal Wedding

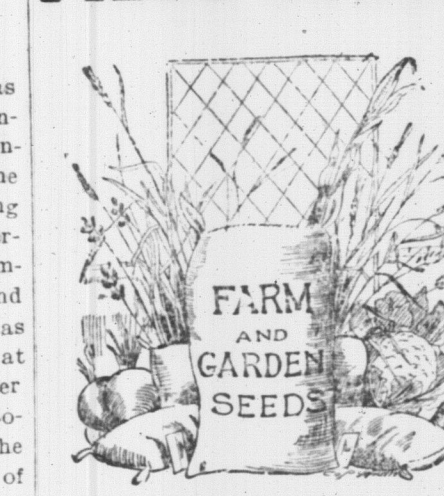
The German Royal wedding has been the event of the week. Its interest and importance were not confined to the young couple who became man and wife. The presence of King George and the Czar has been generally accepted as an indication of improved international relations, and the tactful speech of the King has created a profound impression at Berlin. The late King Edward never forgave the Kaiser for his conduct towards the Empress Frederick. The latter was the Princess Royal of England, sister of King Edward, and mother of the present German Emperor. The Empress Frederick possessed in a remarkable degree the strong qualities of her mother, Queen Victoria, and was not satisfied to have her husband and herself ignored in the public affairs of Germany. Bismarck had a most profound contempt for petticoat government, and kept the Crown Prince Frederick and his English wife in ignorance of State affairs. The feud continued after the death of the first Emperor, and when the Emperor Frederick—suffering from malignant cancer in the throat—passed away in the south of France, it was rumored that the present Kaiser kept his mother a prisoner in her palace until certain State documents and diaries were recovered. The personal relations between King Edward and his imperious nephew were known to be strained after these family incidents, and when British diplomacy—aided by King Edward—aimed at the isolations of Germany, personal estrangements developed into international differences. But the present Royal visit to Berlin seems to herald the dawn of Anglo-German peace.—Globe, May 28.

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