## THE DESERET EVENING NEWS. PART 3

FIFTY-SECOND YEAR.

#### TRUTH AND LIBERTY. SATURDAY, JUNE 29, 1901, SALT LAKE CITY, UTAH.

#### NUMBER 189

17 TO 24

# # The Real Position of Japan Towards Christianity. #

ւկալալալալալալալալալալակալակությալալուլոլ ոլ ոլ ալալալալալ ոլ ալալալալալ ալալ ալալ ալալ ալալ ալալ ալալ ոլ ու լո



KINZA RINGE M. HIRAI, JAPAN.



pletion of this ultimate purpose, and o caution against any impediment toward the fulfilment of this grand desire, I wish to show to this assembly a vigorous obstacle which is ignored generally, but which really is in the vay and prevents our progress towards this destiny, or at least offers a great hindrance to the promulgation of Christianity, I may perhaps find similar cases everywhere; but partly because the space of this paper does not allow a long dissertation, and partly because I belong to the nationality of Japan, this presentation of my observations refers only to my country. JAPAN IS MISUNDERSTOOD.

"We Cannot but Admire the Golerant Forbearance and Compassion of the People of the Civilized West. You are the Pioneers in Human History-You Have Achieved an Assembly of the World's Religions, and we Believe Your Step Will be Toward the Ideal Goal of the Parliament, the Realization of International Justice" -Kinza Ringe M. Hirai, of Japan in an Address Before the World's Parliament of Religions at Chicago.

verts, caused a tragic and bloody rebel-lion against the country, and it is un-derstood that those missionaries in-tended to subjugate Japan to their own mother country. This shocked all Ja-ban, and the government of the Shogun year to suppress this terrible and intrusive commotion. To those who accuse us that our country prohibited Christianity, not now, but in an historical age, I will reply that it was not from religious or racial antipathy, but to prevent another such insurrection, and to protect our independ-ence that we were obliged to prohibit the promulgation of the gospel.

If our history had had no such record If our history had had no such record of foreign devastation under the dis-guise of religion, and if our people had had no hereditary horror and preju-dice against the name of Christianity, it might have been eagerly embraced by the whole nation. But this inci-dent has passed, and we may forget it. Yet it is not entirely unreasonable, that the terrible suspicion, or you may say the terrible suspicion, or you may say superstition, that Christianity is the

the beginning of our history, Japan has nstrument of depredation, is avowedreceived all teachings with open mind; and also that the instructions which ly of unavowedly aroused in the Oriental mind, when it is an admitted fact that some of the powerful nations of Christendom are gradually enples built in the name of truth with a mixed appellation of Buddhism and Shintoism; as is seen by the affinity among the teachers of Confucianism the following circumstance is daily impressed upon our minds, reviving a vivid memory of the past historical ocand Taoism or other lams and the Buddhist and Shinto priests; as is seen by an individual Japanese who pays his or her respects to all teachings mentioned above; as is seen by the peculiar construction of the Japanese houses, which have generalurrence.

#### COMMODORE PERRY'S MISSION.

The circumstance of which I am about to speak is the present experience of ourselves, to which I especially call the attention of the parliament; not only this parliament, but also the whole of Christendom, Since 1853, when Commodore Perry

came to Japan as the ambassador of the President of the United States of America, our country began to be bet-

the western nations, in my country, as well as between them and the Japaness, shall be subject to the jurisdiction o the authorities of the western nations. Another regards the tariff, which, with the exception of five per cent, ad valorem, we have no right to impose where it might properly be done.

的。 我们是我们和我们的是我们是我们的我们的是你们没有你们们的你们们的你们们的?"我们们还有这些小孩们的你们的是我们的是我们的,我们们在你们的我们的我们的你们的,我不能不能

It is also stipulated that either of the contracting parties to this treaty, on giving one year's previous notice to the other, may demand a revision thereof, on or after the 1st of July, 1872. There-fore in 1871 our government demanded a revision; and since then we have been

constantly requesting it, but foreign governments have simply ignored, making many excuses. One part of the treaty between the United States of America and Japan concerning the tariff was annulled, for which we thank, with sincere gratitude, the kind-hearted American nation; but I am sorry to say that as no European power has followed in the wake of America in this re-spect, our tariff right remain in the same condition as it was before.

NO POWER OVER FOREIGNERS.

We have no judicial power over foreigners in Japan, and as the natural consequence we are receiving injuries, egal and moral, the accounts of which are seen constantly in our native news-papers. As the western people live far

from us, they do not know the exact incumstances. Probably they will hear tow and then the reports from the missionaries and friends in Japan. I do not deny their reports being true; but if a person wants to obtain any unmis-takable fact in regard to his friend, he ought to hear the opinions about him from many sides. If you closely examine with your unbiased mind what injuries we receive you will be aston-ished. Among many kinds of wrongs, there are some which were utterly unknown before and entirely new to us

ty is not so cordially received. This is the ex-territoriality of western na-meat religion was widely spread in regard to rights, which all cases in in burner rights and the rights of trates, and also se innumerable works in which prefound ethical reason, based ng human rights and the rights of tates, and also so innumerable works which profound ethical reason, based the altruistic sentiment, is earnestly argued to promote human happiness, Again, I observe numerous churches of Christianity and their members to-gether with the rest of the nation, who gether with the rest of the nation, who are succedent of human good. While I ad-mire this placing of so much import-ance on these topics, I do not under-stand why the Christian lands huve ignored the rights and advantages of forty million souls of Japan for forty years support the stimulation of the years since the stipulation of the

#### CIVILIZED LAW.

One of the excuses offered by country is not yet civilized in the principle of civilized is it the principle of civilized in the rights and profits of the socalled uncivilized, or the weaker, should be sacrificed? As I understand it, the spirit and the necessity of law is to protect the rights and profits of the weaker against the aggression of the stronger: but I have never learned in my shallow study of law that the weaker should be sacrificed for the stronger.

#### AS TO IDOLATRY.

Another kind of apology comes from the religious source, and the claim is made that the Japanese are idolaters and heathen. Whether our people are idolaters or not you will know at once If your investigate our religious view without prejudice from the authentic Japanese source. But admitting for the sake of argument that we are idolaters and heathen, is it Christian morality to trample upon the rights and advantages of a non-Christian nation, coloring all their natural happiness with the dark stain of injustice? I read in the Bible "Whoseever shall smite thee on thy right check, turn to him the other al-so," but I cannot discover there any passage which says: "Whoseever shall teaching.

uthorities in Japan unfavorable to us: when some years ago a Japanese was allowed to enter a university on Pacific coast of America because t his being of a different race) when few menths ago the school board in an Francisco enacted a regulation at no Japanese should be allowed to iter the public school there, when st year the Japanese were driven out y wholesale from one of the territories f the United States; when our business ten in San Francisco were compelled y some union not to employ the Japa-iese assistants or laborers, but the Americans; when there are some in the ame city who speak on the platform gainst those of us who are already ere, when there are many men who he in procession hoisting lanterns marked

"JAPS MUST GO!"

when the Japanese in the Hawailan islands were deprived of their suffrage: when we see some western people in Japan who erect before the entrance Japan who erect before the entrance of their houses a special post upon which is the notice, "No Japanese is allowed to enter here"-just like upon a board upon which is written, "No dogs allowed:" when we are in such a situation, notwithstanding the kindness of the western nations from one point of view, who send their missionaries to a choice as metallicent besthem are view, who send their ministenaries to us, that we unintelligent beathens are embarrassed and besitate to swallow the sweet and warm liquid of the heaven of Christianity, it will not be unreasonable. If such be the Christian ethics--well, we are perfectly satisfied to be beathen. If any person should clain, that there are many people in Japan who speak and write against Christianity. I am not a hypocrifte, and Christianity, I am not a hypocrite, and I will frankly state that I was the first I will frankly state that I was the inst-in my country who ever publicly at-tacked Christianity; no, not real Chris-tianity, but false Christianity—the wrongs done towards us by the peo-ple of Christendom. If any reprove the Japanese because they have had strong anti-Chelston exciting.

the Japanese because they have had strong anti-Christian societies, I will honestly declare that I was the first in Japan who over organized a society against Christianity—no, not against real Christianity, but to protect ourselves from false Christianity and the injus-tion who we restrived from the medule tice which we received from the people of Christendom. Do not think that I of Christendom, Do not think that I took such a stand on account of my be-ing a Euddhist, for this was my posi-tion many years before I entered the Buddhist temple. But at the same time I will proudly state that if any one discussed the affinity of all religions before the public under the ticle of Synthetic Keligion, it was I, I say this to you because I do not wish to be un-derstood as a birsted Buddhist secto you because I do not wish to be un-derstood as a bigoted Buddhist sec-tarian. Really there is no sectarian in my country. Our people well know what abstract truth is in Christianity, and we, or at least I, do not care about the names if I speak from the point of teaching

Whether Buddhism is called Chris

always decided by the foreign and I have heard and read that the Japanese are stubborn and cannot un-derstand the truth of the Bible. I will don't that this is bue in some sonse, or though they admire the eloquence of the ormor and wonder at his cour-age, though they approve his logical ument, yet they are very stubborn, will not join Christianity as long they tunk that it is western morality to preach one thing and practice

#### OCCIDENTAL INTENTIONS.

But I know this is not the morality of the civilized West, and I have the firm belief in the highest humanity and noblest generosity of the Occidental na-tion, I knew their sympathy and integrity. I know their sympathy by their emancipation of the e lored people from slavery. I know their integrity by the patriotic spirit which established the independence of the United States of America. And I feel sure that the cir-cuinstances which made the American people declare independence are in some sense comparable to the present state of my country. I cannot restrain my thriling emotion and sympathetic toars whenever I read in the Declara-

tion of Independence the passage: "We hold these truths to the selfevident, that all men are created equal; that they are endowed by their Creator with certain inalignable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, revenuents are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or ab-olish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such forms, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will die-tate that governments long established should not be changed for light and transcient causes, and accordingly; all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under evinces a design to reduce them under absolute despotiam, it is their right, it their duty, to throw off such govern-ment, and to provide new guards for their future security. Such has been the patient suffering of these colonies, and such is now the necessity which constrains them to alter their former systems of government."

#### GLORIOUS UNITED STATES.

You, citizens of this glorious free United States, who, when the right time came, struck for "Liberty or Death;" you, who waded through blood that you might fasten to the mast your bennes of the states and dest

There are very few countries in the world so misunderstood as Japan. Among innumerable unfair judgments, the religious thought of our country-men is especially misrepresented, and whole nation is condemned as heathen. Be they heathen, pagan or

Fumoto no Michi wa Ooke redo Onaji takane no Tsuki wo miru Kana."

The peculiar construction of the Japanese houses, which have general-ly two rooms, one for a miniature Buddhist temple and the other for a small Shinto shrine, before which the

family study the respective scriptures;

as is seen by the popular ode:

something else, it is a fact that from

which translated means, "Though there are many roads at the foot of the mountain, yet, if the top is reached similar ones and motos, which will be cited from the mouth of an ignorant having country old woman, when she decides course the case of bigoted religious contenlon among young girls. In reality synthetic religion, or entitism, is the Japanese specialty, and I will not hesitate to call it Japanism But you will protest and say, why

then is Christianity not so warmly accepted by your nation as other religions? This is the point which I wish especially to present before you. TO PROTECT INDEPENDENCE.

er known by all western nations, and of whom will dare the new ports were widely opened and speak of them even in private converthe prohibition of the gospel was abollaired, as it was before the Chrissation

TREATY SHOULD BE . REJECTED. tian rebellion. By the convention of Yelo, present Tokio, in 1858, the It is perfectly right and just that treaty was stipulated between America ve reject this whole treaty, because its and Japan, and also with the European term has already passed, and becaus powers. It was the time when our it is the treaty negotiated and signed country was yet under the feudal gov. by the Feudal Shogun and his officers erment: and on account of our without the ratification of the em-peror, but it is not desirable to injure had but little inter-with other nations for the feeling of good friendship which now exists between Japan and the over two centuries, since the Christian rebellion of 1637, diplomacy West. Would not the people of Amer-ica and Europe t ink that they were was quite an new experience to the feudal officers, who put their full confidence in western nations, and without any trampled upon and their rights ig-nored, if they were denied the application of their judicial power over those cases which occur at home? Would alteration accepted every article of the treaty presented from the foreign gov-Would ernments. According to this treaty we of the western nations be indignant are in a very disadvantageous situa-tion; and amongst the others there were and consider that they were deprived of independence, if they were comtwo prominent articles which deprive pelled to renounce their rightful cus There are two causes why Christiani- us of our rights and advantages. One I tom duty? I read in the western books

emand justice of thee smite his right when he turns smille the heek. and ther also." Again, I read in the Bible 'If any man will sue thee at the law and take away thy coat, give him thy cloak also." But I cannot disover there any passage which says: 'If thou shalt sue any man at the law and take away his coat, let him give thee his cloak also."

You send your missionaries to Japan and they advise us to be moral and he-lieve Christianity. We like to be moral, we know that Christianity is good; and we are very thankful for this kindness. But at the same time end served as But at the same time our people are rether perplexed and very much in doubt about their advice. For when we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powabout Christianity in splite of the elo erful nations of Christendom; when we find that every year a good many west-ern vessels of seal fishery are smug-

gled into our seas; when legal cases are

or Christianity is named Buddhism, whether we are called Conusianists or Shintoists, we are not particular; but we are very particular about the truth taught and its consist. ent application. Whether Christ saves us or drives us into hell, or whether Gautama Buddha was a real person or there was never such a man. Is not a matter of consideration to us; but the onsistency of doctrine and conduct is the point on which we put the greatest importance. Therefore, unless the inconsistency which we observe is re-moved, and especially the unjust treaty y which we are curtailed is revised upon an equitable basis, our people will never cast away their projudice

> juent orator who speaks its truth from the pulpit. TRUTH OF THE BIBLE.

your banner of the stripes and stars upon the land and sea; you, who enjoy the fruition of liberty through your struggle for it; you, I say, may understand somewhat our position, and as you asked for justice from your mother country, we. too, ask justice from these onaligh nowiens

If any religion urges the injustice of humanity, I will oppose it, as I ever have opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity or I will be the warmest admirer of its gospeis. To the pro-moters of this Parliament and the ladius and gentlemen of the world who are assembled here. I pronounce that your aim is the realization of the religious union not nominally, but practically, We, the forty million souls of Japan; standing firmly and persistently upon the basis of international justice, await atill further manifestations as to the We are very often called barbarians, 4 morality of Christianity,

JAPAN—Her Country and Her People. By Professor Richard Maeser, Beaver, Utah. UST now considerable interest | ciples. This has not been accomplished, | small islands adjacent to the coast. | seaboards the Japanese navy, jointly | says: "Speak not of beauty till you | Dragons." This temple still stands and |

among the people of Utah centers in Japan. This is largely due, no doubt, to the fact that shortly a company of "Mormon" missionaries, headed by Apostle Heber J.' Grant, will

leave on a proselyting tour to that nation. In view of the fact, therefor, that our people here will soon have immediate interests there, and also in further consideration of this fact that generally the people here know but little concerning Japan, her country and her people, it may be well to make known some things to be found there and give some idea of the extent of the country, what her people do, how they worship, what may be seen there, and the civilization there prevailing.

When we speak of Japan topographfcally, we speak of more than a thousand islands and islets, and yet all these combined are very small when compared with Japan's nearest neighbor-the great Chinese Emple, but notwithstanding its diminutive size it is yet one of the most interesting countries in the world both as regards its physical features, its inhabitants, its history, and the present transitional state of its people.

It has no doubt been observed by students of history that so many non-European nations have had first to lose their political independence, and then reluctantly accept the culture of their conquerors, Japan stands alone as an exception to this rule, she has striven honestly and with zeal to adopt the culture of the West, with its manifold material and moral conquests. She has pted European ideas not as subjects, but in the character of free dis-

either through the supremacy of a foreign religion, which might have driven them together like a flock of sheep, into the fold of their evangelizers, but from a spontaneity that has been the wonder and admiration of all civilization.

Whatever shall be the success of the experiment, Japan is now regarded as belonging, in all semblances of scientific knowledge and industrial progress, to the comity of those nations amongst

whom has been developed the so-called 'Aryan" or "Western" culture. Japan has a wonderful geographical position. She lles midway between San Francisco and London, and is often spoken of, as her name implies, the Empire of the "Rising Sun." She completes the zone of lands brought with in the sphere of western ideas in the n rib ra hemisphere. The East through Japan is enabled to join hands with the West. By sea she commands all the highways leading toward Malaysia. Australia, Indo-China, and the lands bordering on the Indian Ocean and Pacific sea boards, and the number of

er inhabitants is sufficiently large and edustrious to enable her rapidly to equire an important position in the general movements of commerce and modern history. Thus we find a land and a people of more than passing interest, to whom our brethren will go to tell the "tidings of great joy" that have been revealed to mankind in these latter days, and there is no fear of the re-

sults. The Japanese archipelago forms a perfectly limited geographical whole, at least if the island of Sakhalin, taken Russia in 1875 in exchange for the by Russia in 1875 in exchange for the Kuriles, be included. Sakhalin consti-tutes the northern section of a long hain of highlands continued through Yesso and Hondo. The Kurlles, Hondo and Liu-Kiu form three great curves and border what has hitherto been considered the deepest of oceanic waters. Japan proper consists of four large jslands, viz: Yesso or "Land of the Barbarians:" Hondo; Sikok, or the 'Four Provinces:" Klu-Siu or the "Nine Districts," besides a vast number of

The native geographers speak of 3,850 Islands.

The main island is Hondo, or Honts!, that is, "Chief Land," called also Tsjudo, or "Central Land," but is desigthat is, "Chief nated in Europe by the name Nip-pon or Nihon, but this name, meaning the 'Rising Sun," belongs more properly whole archipelago, and is the ways so used by the natives. It is the same as the Chinese Ji-pon-kweh, from where Marco Polo derives Zipangu, transformed by the Malays into Zipang and by Europeans into Japan. This word Japan is not merely synonymous, but absolutely identical with the native term Nip-pon, meaning the "Land of the Rising Sun," from nit, sun, and

pon, origin. As to the discovery and history of Japan, nearly all are, no doubt, fami-liar how in 1543 Portuguese navigators were driven by stress of weather to the island of Tauega, between Japan nd Malacca, and marriages were racted between the strangers and the ative women, how before the sixteenth entury closed religious wars had brok n out, caused through the disgracefu conduct of the missionaries who had followed close upon the heels of the early discoverers. As a result the Christians were expelled from the country or massacred, and the ports al closed against Europeans except the and the ports all Dutch who were allowed to retain meager possessions for manufacturing purposes already established, on con

dition they would splt or trample upon the cross. Even through such limited privileges as were granted them, the Dutch grasped opportunities for studying the natural history of the country and the manners of its inhabitants, and we have, therefore, the valuable in-formation thus collected by Kampfer and Siebold. The early geographical works of the natives are crude, un-The early geographical eliable and very imperfect, but since the recent "change of heart" toward foreign influences and modern inven

with those of other powers, takes part in the preparation of special charts. The people display a very marked fondness for geographical studies. Guide books and maps are more abundant than in Europe.

The island of Yesso, the northernmost of the groups, is characterized by ir-regularities in its general relief. This island is evidently one of the oldest upheaved lands on the globe. All the lacustrine cavities have had time to drain except near the coast, where a few more recent lakes have been found near the volcanoes. Some of the highest mountains are volcanoes, and rise est mountains are to read the most recent eruptions from any of these oc-curred in 1967 and 1874. In 1852 are h eruption took place on mount Komaga and the ashes were wafted by the winds

to the Kuriles, the nearest of which is 250 miles away. The shortest distance between Yesso

and the island of Nip-pon on the south, is eleven miles.

Nip-pon, or Hondo, is undoubtedly to which our brethren will first sail. Here is the principal seat of government. The capitol is here, the leading cities, the chief market places. Here are found representatives from almost all countries. Here education thrives and science is encouraged. The advanced thought of the twentieth century finds lodgment here and altogether there is an air of refine-ment, progress and business activity displayed that rivals the larger cities of our own or any other country. Here, perhaps, the first testimonies that Joseph Smith was a Prophet of God, will be borne. Here the feet of the first Elders specially called and set apart to open this land to the reception of the great latter-day work of redemp-tion, will first touch the soll of this wonderful country. This island, which is the largest, contains much that is of interest to tourists and scientists. The mountains are not very high though some attain a height of 6,500 feet. These

have seen Nikko." Owing to its proximity to Tokio, this place is much visited during the summer months,

There exists a peculiar legend concerning an ancient Buddhist temple which stands here. This temple is said to have been erected by Sho-do Shonin who from his earliest years devote himself to the worship of the gods. H passed his time building toy pagodas in their honor, thereby receiving the title of "temple builder." When twenty years of age he secretly left home and retired to the cave of the Thousand-Handed Kwan-non at Idzaru. One winter's night he had a dream of a great mountain that was to the north the summit of which lay a sword over three feet long. When he awoke he set out for this place, and notwithstanding the deep snow he reached the mountain, where he lived an austere

life for three years being fed by su perhatural agencies. Returning to Idzaru, he remained for five years administering as a novice in the temples After this he returned to the mountair from the summit of which he beheld four clouds of different colors rising straight up into the sky, He at once set off to reach them. His prayer book and images he carried in a bundle on his back. His progress was hindred by a broad and impetuous river, he fell on his knees and prayed, when there ap his knees and prayed, when there ap-peared on the opposite bank a gigantic being with skulls strung around his neck. This being promised to help him, saying which he flung across the atream a pair of green and blue spakes, whereupon the river was spanned by a long bridge like a rainbow. Over this the saint crossed. Then he had another vision in which he was informed that the mountain to the north was the 'Mountain of the Four Gods" the abode of the Azure Dragon, the Vermillion Bird, the White Tiger, and the Gloomy Warrior. He reached the summit and here he found were the four clouds rising up before him. At this place he built a shrine for the image of the Thousand-Handed Kwan-non, and tions, the natives are working har-moniously with European scientists in the exploration of the islands. On the highlands. An old local proverb named it the "Monastery of the Four of the "golden spring" and then of the

is very beautiful. Among the noted volcances mention-

ed in some of our school geographics are Asama-Zama and Fuzi-san. The former attains a height of 8,400 feet and is one of the highest and most ac-tive volcances on the islands. In 1733 here was a most terrific eruption from this mountain. The surrounding country was covered by lava, and pumice, and forty-eight villages were destroyed and thousands of lives lost. Places which had to this time been highly cultivated were made harren, red-hot streams of melied rock rushed down the mountain side and destroyed a famous primeval of great extent. Day was changed into night through the denseness of the escaping vapor, ashes and The crater of this famous old FUSES. coleane is about a mile in circumfer-

But the typical volcano of the archi-belago is the sacred Fuzi-San (Zuzifama)-"guardian of the land," and the most hallowed object in the entire The name is taken from the mpire. rofusion of flowering fust which cover the slopes. Almost every species of climate may be experienced on Fuzi-Yama, from the rich semi-tropical at its base to the rigors of an arctic re-sion on its rounded crest. It exceeds by 3,000 feet all other volcanoes within the horizon of its field. It is of an al-most round form, its base having a circumference of about ninety miles.

Accoring to tradition this huge mass was upleased during a single night in the year 255, old ero, when lake Biva was also formed. Eruptions take place only at long intervals, the last record-ed having been in 1707, which continued for two months, burying in ashes to a depth of ten feet whole villages and larkening the sky for sixty miles around. Since then other villages have appeared and the yearly 15,000 to 20,000 ligrims have made their visits to the holy mount. Those who make the ascent of this

"silver spring," after which, at a giv-en signal, they ring their bells and fall prostrate in honor of the sun, Return-ing to the foot of the mount, they get their robes stamped by the priest, and these robes now become a precious heir-loom. The ascent of this mountain is made in about eight hours, Sir Ruther-ford Aluock, in 1860, was the first European to make the ascent. The system to which Fuzi belongs

continues towards the south and forms the volcanic peninsula of Idzu. This is a watering place. Hot springs are ound here and is a favorite resort, and the town of Hakone is sustained by these resorts. At the southern extrem-ity of land is a lofty bluff overlooking the town and bay of Simoda, where is the islet of Mikomota (Rock Island), nemorable for the wreck of the Nile n 1507. Simoda bay was the scene of n 1807. remarkable submarine earthquake in \$54 when the Russian vessel Diana died over and over forty-three times a thirty minutes.

A recent visit to the solfataras of Tate-yama is thus described by Mr. W. G. Dixon: "Traversing through the mist one or two ridges, and passing be-twen two little tarus we descended into wide bleak holiow with jagged sides, om which a thunderous noise was ising. The air cleared of its vapors evented a most striking scene with exrevealed a most surking scene with ex-tractilinary contrasts of color; mounds of volcanic matter, white, yellow, blue, nurple, pink, crimson, black, Over-hanging these was the brilliant green one of the spurs of Tate-yama, and above all a rich cobalt gky. We des-conded into the hell-like valley with due caution, for great and small springs were bubbling on all sides. The loudest noise-like a dozen boilers letting off steam-came from a bright value the where a block doubt cellow hele, whence a thick cloud of the deam mixed with subhuretted hydroten was issuing with terribe force, jecting lumps of sulphur to a distance of ten or fifteen feet .\* \* Other evsets were scattered around most of hem of pure hot water. On the slope the hollow stood a few stone ols. A couple of men were gathering

### SALUTE TO MOUNT VERNON. How American Sailors Pay Tribute

### at the Tomb of Washington.

The United States dispatch boat Dolhin was making her way up the Potoac from the sea to Washington. A vinter's cruise in the tropics was just ended and the exchange of the brilllant cenery of the West Indies for the softr atmosphere of the home shores was welcome one to her crew, The cap- | ship was nearing.

and following the course of the ship on the chart spread out on its stand on the starboard end of the bridge. The navigator, looking up from his

observation of the chart, turned toward the captain, who was gazing fixedly through his binoculars, trying to make out or to make use of the nautical term, to "pick up" a binor which the term to "pick up" a binor which the

sald.

"Mount Vernon is just ahead, sir," he "Very well; call all hands to quar-

ters," was the reply. "Sound to quarters, sir." This to the officer of the deck from this navigator. "Aye, aye, sir. Bugler, sound to quarters!" rang out the voice of the young officer who then had the deck quarters,

He was but lately graduated from the naval academy and the hardships of

call rang over the silent current of the | trate of the couniry; all hands were | Vernon disappeared behind the green | river and echoed back from the heights above its banks. The white pillars of Washington's beautiful home flashed out through the deep green of the trees high up above the ship as the officers and men, hurrying from all parts of the vessel, ranged themselves at their "Form on the port side, facing out-

board!" came the sharp order from the

of the trees.

and man was raised to his cap and re-mained there while the ship's bell rang out twenty-one slow,

Every vessel of war of the United States passing the home of Washingerves this impressive ceremony. -Youth's Companion,

#### ..... AMERICA'S CONQUESTOF ENGLAND

Our British friends are what they and the assembly and the first chief magis-and t

notice that America, with its unbounded. cualt., superior skill, cheaper raw ma-terials and organizing ability, would seen be prepared to challenge the priaacy of England in the world of finance and commerce. They have resolutly shut their eyes to the fact and sneered at the suggestion of its possibly being one. Now they have their reward, What Napoleon with his mighty army could not accomplish the American quered England and made London a branch exchange for the convenience of

alahare

# 

lined up along the port side of the ship. standing at attention and facing the shore. As the order, "Salute" came sharply cut and abrupt from the bridge the right hand of every officer

strokes, one for each gun of a national salute. With the last stroke of the

