

## MISCELLANEOUS.

## THE ANSWER.

"Can you tell me little maiden  
Whence comes your dreamy face?  
Of your father or your mother  
I cannot catch a trace."  
Then my widowed neighbor answered  
For the child upon my knee:  
"She is a kind of dream child  
Whom God has given me."

"Her father died in distant Rome  
Before she came to me,  
And in my sorrow then I prayed  
My child a boy might be,  
And then I hoped my daughter might  
More like her father grow,  
And thus she would remind me of  
The love, lost long ago."

"Ah, often as I fondled her  
And vainly sought to trace  
Some likeness of her father in  
Her little dreamy face  
I've asked that eastern o'er and o'er  
Which you have put tonight;  
Was my daughter partly human  
And part a little spirit?"

"The question was unanswered till  
We came across the sea,  
And in her father's boyhood home—  
As like her as can be—  
Was a pictured which he painted  
A dream he used to see,  
Of an airy little girl's face  
Before he married me."

"Out of the shadows of dreamland  
Her father brought the unseen  
Caused it to live on his canvas  
To tell the world of his dream:  
Out of the confines of heaven,  
Our Father, to whom we pray,  
Gave me that dreamer's ideal,  
But took the dreamer away."

"Both of my prayers were imperfect;  
My words expressed but part,  
While He who listened unravelled  
The longing in my heart.  
And I know my little dream-child  
Is the answer God has sent:  
He denied me what I asked for,  
Yet gave me what I meant."

FRANK QUALTROUGH.

## SOME PEOPLE OF THE FAR EAST.

Senator Frank J. Cannon addressed a well filled house at the Tabernacle Sunday evening, his theme being, *Some People of the Far East*. For an hour and twenty minutes he held his audience in rapt attention in a plain but intelligent and comprehensive elucidation of the manners and customs of the people among whom he recently traveled. He told of the customs of the Japanese, their scrupulous cleanliness, their gracefulness and beauty, and then in striking contrast dealt with their fellow-neighbors, the Chinese, whose industries, he said, threaten to endanger the occupations of the people belonging to other nations.

The lecture was given under the auspices of the Sunday School Union Board, and after singing by the Tabernacle choir and prayer by Elder Joseph E. Taylor, Elder Thomas C. Griggs, State Superintendent of Sunday Schools, introduced Senator Cannon as the speaker of the evening.

Senator Cannon began by referring in happy terms to the visitor's first impression of Japan. In leaving the Western Hemisphere and traveling eastward to the opposite continent, he said, one was led, on reaching Japan, to feel that indeed he was gazing upon the lost, enchanted isle, so beautiful was the picture which he beheld. A second thought led to their traditional customs, and in some of these, the visitor could readily see much from which other nations could truly profit. In Japan all have a duty to perform and their performance of that duty is

accompanied with a willingness and cheerfulness characteristic only of the empire and nation referred to. In this the blind have also a part, as in special vocations they also are made self-sustaining and independent. Their labor being universal, it is respected and thus class distinction is crushed and the people unconsciously adopt the rule that society owes to the individual as much as the individual owes to society.

The dress of the Japanese is the most picturesque of any people in any land, and although very meager, the people display a taste surpassing that of all other countries. The coolie and boatman wear only loin cloths, straw shoes, and a wisp of straw about their heads, the costume costing in the neighborhood of about 6 cents. American money. Those higher in life wear silken flowing robes, with silken stockings and wooden shoes, and some of them have copied after the American and now adorn their heads with a silk hat or a Derby. The women dress as anciently, their costume being truly pictured in the comic operas of the *Gaiety Girl* or the *Mikado*. They have no fashion books, nor do they resort to long consultations with their dress-makers. Their robes are devoid of costly trimmings, and the colors worn being harmonious present a lovely and picturesque appearance.

The Japanese houses average from three to four rooms apiece and are always fitted up with a large bath tub, that being the principal piece of furniture. Their homes are scrupulously clean and the floors are covered with straw mats. The shoes are removed before entering the house, as the mats in each room are used for all purposes—tables, chairs, beds and everything else. The women use wooden pillows in order to keep their hair in good shape, and the bath tub is brought into requisition three and four times a day, by each person, so particular are they in keeping themselves clean. A visitor is regarded as barbarous if he does not indulge in the bath at least two times every day.

Senator Cannon then referred to the Japanese industries and said that factory systems were speedily being inaugurated. He spoke of the spinning wheel, which is still extensively used in the suburbs of the large towns and drew a comparison between the picture there presented and that which was to be seen in early days in the Salt Lake valley. In recent years large investments have been made in cotton and steel works, and the latter industry flourishes exceedingly. Other countries have no need to fear an industrial invasion by Japan, however, for the military spirit that was abroad in the land would hold them back in this direction. Just now they were contemplating a probable war with Russia, if not, perhaps with the United States of America.

The Japanese are a seemingly contented race. They show great devotion and respect to the children and in their theaters the latter hold full sway, and are allowed to do just about as they please. The theater is a great institution with them, and in them they like to picture America just as the Americans like to picture Japanese life in their theaters. The price of admission to a Japanese theater is so low that all can afford to indulge in that pastime.

The speaker at this point turned his attention to the government of Japan, which, previous to 1868 was an absolute monarchy. He told of its overthrow through the efforts of Kioto and

recalled Count Ito's part in the redemption of the empire. The social status there is just now as good as in any other monarchy under the sun, but the woman is still a slave and can be bought as such from the ranks of common life for the sum of \$75, American money. They have a bad admixture of religion, Shintoism and Buddhism being about equally distributed. They believe in the immortality of the soul and also in re-incarnation. Their temples are adorned with superb carvings and the woodwork is so gilded and beautified as to be fit for any museum in the world. They rarely appeal to their gods for anything possible, but make their appeals only for the impossibilities. There are some converts to Christianity, but they are very few, however, except in the Catholic ranks.

In China, said the speaker, the people are just as industrious as those of Japan. In some respects they are more capable. But they are not so polite and courteous. Personally they believe themselves to be superior to all other people. Chinese workmen get from five to six cents a day as against eight to ten cents of our money for the Japanese. In China a good meal can be obtained for three tenths of a cent. A Chinaman is invariably self-sustaining and has few wants. But at the same time he is a philosopher and a thinker. In his personal habits he is uncleanly and repellant. He seldom or ever bathes and has no use for water except to quench his thirst. He wears more clothing than his Japanese brother, but in his filthy covering presents a far less inviting picture than the Jap in his cleanly nudity. The Chinaman is wonderfully patient. Small things are in his way. He seems almost insensible to pain. The speaker told a story of a Chinaman who visited a battlefield for the purpose of picking up shells so he could obtain the copper to sell. In tearing the bullet from a loaded one, it exploded and blew three fingers from one hand. He went home and washed, something very uncommon in that country, and returned. He found a shell from a cannon. In taking it apart it exploded and blew off an arm and a leg. He laid there all night on the field and was found by a mandarin, who directed his coolies to take him to a hospital. They tired of the burden and threw him in a ditch under a hedge to die. He laid there 24 hours and was finally taken by some others to a hospital. Six months later that remnant of a man was engaged in sorting shells on that same battlefield.

The government is one of taxation. The right to rule is sold in various districts to the highest bidder. Sometimes a million dollars is secured for one of these permits. With the purchaser it is simply a financial investment. He pays so much and collects what he can. Of course, he aims to collect more than it cost him. But he must be careful. The Chinese have a summary way of dealing with the tax collector. If he fails to collect enough the emperor takes his head off; if he collects too much the people deprive him of it and it is placed in a conspicuous place as a warning to others. As a consequence the collector becomes very diplomatic. Cast is more marked in China than in Japan. Chinese women are uneducated and the constant victims of brutality and harsh treatment.

The application of economics among the people is beyond conception. They resort to the most extreme methods to save and cheerfully submit to whatever is inevitable. They learn quickly. Foreigners who are employed as experts to teach them find that they are soon supplanted by natives of the country. They absorb simply what they want—nothing more. Absolute