

signs to make themselves understood and thus be able to get their breakfast. They wandered up one street and down another, and finally came to a stall where some loaves of bread were lying on the counter. Ito laid down his dollar and picked up a loaf of bread, looking questioningly toward the proprietor and waiting for the change. The baker picked up the dollar and put it in his pocket, as much as to say that the price was right. Ito knew he had been cheated, but he could not help himself, and so he had to submit.

But why did Ito go to London?

The story gives you some idea of the character of the man. He was born of a good family, his father belonging to the Samurai, or military class. The Samurai were far above the common people. They were a sort of feudal retainers of the princes and Daimios, or nobles. They did no work, but traveled about Japan with two swords at their sides, ready to fight on the slightest provocation, and devoted themselves to fighting the feuds of their lords. About the time that Ito was a young man the foreigners began to come to Japan. Our Commodore Perry had made the treaty opening up certain of the seaports, and our gunboats were on the ground ready to enforce submission. There was at the time anti-foreign and foreign parties in Japan. Young Ito was against the foreigners, and he conceived the idea of going to England and learning how these foreign barbarians did things. He wanted to see whether they had as many soldiers and as much wealth as was reported to stay among them until he could learn how to conquer them.

With this in view, he got a lot of young fellows together and went to his prince.

The prince said the idea was a good one and supplied Ito and Innouye with money to carry it out. It was then against the law for any one to leave Japan without the permission of the Shogun, who was the commander-in-chief of the armies and who was practically the ruler. The Shogun was opposed to the clan to which Ito and Innouye belonged, and they realized that he would not let them go. So they ran away without asking. They took a boat one rainy night and rowed out to an English ship in the harbor of Yokohama. The ship was just ready to sail for Shanghai, where they were to get a steamer for London. When they arrived at Shanghai it was found that none of the party could speak English. Ito, however, knew two words. One of these was "navigation" and the other "London." Their prince had sent some money to a firm of English merchants at Shanghai, with instructions that the boys be given passage to London by steamer. But when Ito over and over again said the words "navigation" and "London," pointing to his friend Innouye as he did so, the merchants got the idea that the two boys wanted to learn navigation by going to London, and so they put them on a sailing vessel and made them work their way there before the mast. The rest of the party was forwarded by steamer and the most of the money went with them. They had already arrived and were settled in London, when Ito and Innouye came, and when the two boys found them, as they did shortly after the trouble with the baker, their money woes were at an end. Ito had not been in London, however, more than a few days before he realized

the great strength of our civilization. He saw that Japan could never succeed in a fight with England, and he decided to go back and tell his prince what he had discovered. He was the more anxious to go because he had learned that a war had broken out in Japan between his prince and the Shogun. The result was that he remained in London only a week or so. When he got back to Japan he found the hatred of foreigners such that his life was in danger through his telling the real truth as to their strength. He had a number of narrow escapes, and Innouye, who had told the same stories, was almost cut to pieces by a mob.

It was shortly after this that the Shogun was put down. The emperor, who, had up to this time been merely a puppet in the hands of the army, was made the real ruler of Japan, and the movement toward modern progress began. Young Ito now came to the front. He and Innouye soon got to be leaders in the new movement, and from that time to this they have done everything to introduce the western civilization into Japan. It was Ito, in fact, who wrote the articles which now form the constitution of the Japanese empire. He is to a large extent the author of the present government, and the liberty and free thought which Japan has today are largely due to him. Among other things he did away with the Samurai, or military class, and elevated the farmers, mechanics and tradesmen, so that the people of Japan today are almost as free as we are here. You would think as the result of this that he would not be popular with the emperor, but Ito, in fact, is the emperor's right hand. In all of his reforms he has seen that the emperor's rights were protected. He has watched over the emperor's private interests seen that the imperial estates were not affected by the changes, and has so managed things as to make his majesty more than ever popular with the Japanese people. It is through Ito that parliament has no right to interfere with the emperor's household expenses. The emperor opens parliament himself, and the members of his cabinet go into the different houses and defend the administration. The emperor can veto any law that may be made, and he can make laws himself when parliament is not sitting. He can pardon any one he pleases and he has entire control of the army and navy. It was through Ito that the constitution was so adroitly worded that the emperor could act practically independent of it, though as a rule almost everything that is done in Japan is by an act of parliament.

Marquis Ito will probably look into trade relations during his stay in America. I learn at the Japanese legation that the merchants of Japan are decidedly opposed to the Dingley bill. If a tariff is put upon matting and silks it will cut off millions of dollars worth of trade from Japan and the ten-cent a pound duty on tea will raise a howl throughout the tea factories of the empire. Business has been very good in Japan since the war closed. Japanese business has been steadily growing better and many of the Japanese people are getting rich. I found that nearly every stock company in the country was paying dividends. Some of the banks were making from 10 to 20 per cent. The railroad companies were doing well and many new roads were being built

There are now over five thousand stock companies in Japan. These operate mines, railroads, silk factories, cotton factories and other industrial enterprises. In a large number of the factories steam is used and modern machinery is being introduced very rapidly. During my chat with Ito he spoke of the wonderful industrial growth of Japan and I could see that the prosperity of his nation was very close to his heart. He spoke of the wonderful increase in cotton making, and said that Japan would more and more every year manufacture for the rest of the world. One remark he made struck me very forcibly. This was as to the working power of the Japanese people. Said he: "You foreigners do not appreciate the number of persons we have here in Japan, who can do good work. I have visited the United States and I know something of the industrial conditions there. You can multiply our population by two in comparing it with yours as far as such matters are concerned. In your country only the men work. Here the women form a good working half of our people. You will find them engaged in all sorts of factories. Our children also do a great deal and this altogether gives us a large working force."

The Marquis Ito was to a large extent the author of the banking system of Japan as it exists today. He told me that he had spent a great deal of time in the Treasury Department during a trip which he made to the United States under a commission from the emperor. He had there studied our financial system, and had become so well pleased with it that he had inaugurated the same system in Japan. Japan now makes its own bank notes. It has a mint, where it coins the silver and gold used in the country. It engraves its own postal cards and postal stamps, and its telegraph system is such that you can send dispatches there far more cheaply than in America.

Speaking of the Marquis Ito's introduction of foreign customs and costumes into the empire, it was through him that many of the foreign innovations were made in Japanese social life. It was through him, to some extent, that the emperor adopted foreign dress, and that the empress now on state occasions wears a costume not unlike that of the queens of Europe. The Emperor and Empress of Japan were in former times considered holy. No ordinary hands were supposed to touch them, and the idea of a tailor or dressmaker using a tape line about the figure of the Empress of Japan would have caused a universal uplifting of the hands in holy horror. Still, her majesty wanted the dress. The question was how to get her measure. At last it was suggested that Madame Ito had about the same figure as that of her majesty, and she offered to have herself measured in the empress' stead. This measure was sent to Europe and the dresses were made to it. I heard some indignation expressed in Tokio about the way in which the order was carried out. German influence was strong at court, and the empress' measure was sent to a dressmaking firm in Berlin. This firm, however, did not feel equal to such important work, and they sent on the order to Worth at Paris. Worth made the dresses and shipped them back to Berlin. The Berlin firm exhibited them in their shop windows as their own, and got a