JAPANESE BRAVE FIGHTERS

Everlasting Reward for Bloody Death Not Promised.

BUDDHISM REAL RELIGION

Cool Courage, But Not Rashness Distinguishes the Most Scientific Warfare Ever Yet Waged—Japanese Pride of Heart and Surface Humility—Admirable Qualities.

"They fight like fanatics," seems to have become a stereotyped phrase on the lips of all traveling Americans in the Far East whenever they refer to the remarkable feats at arms of the Japanese.

My personal observations have led me to the opinion that the origin of the expression lies in the occidental idea that the Japanese are a semi-barbaric race, with a heathen religion holding forth to warped and misguided intellects promises of everlasting reward for bloody death.

Cause for the remark is more difficult to discover, and it would be interesting to know whether it is not due, in some degree, to the patronizing pride of the white man toward all others not of his color.

"Fighting fanaticism" suggests the running amuck of the Mohammedan who wildly, blindly kills in order that for each thrust his future reward in heavenly bliss may be the richer.

There is no such spirit in the Japanese army—absolutely nothing.

Shintoism—the imperial religion or philosophy—is a reverencing of the emperor and of one's ancestors. It teaches that the highest duty of every man is to his country. Buddhism, the real religion of Japan, is distinctly pacific in its teachings.

What we do find in the Japanese soldier is love of country and a willingness to shed his last drop of blood to preserve its honor and the honor of his emperor. Almost every Japanese soldier knows the slogan of the leaders, "We are fighting a battle for the benefit of the world, for the open door of commerce in the Orient." He believes that if he fails the national existence of Japan will cease. He fights, not to pay the price of a future life in his own blood, but to preserve that which is dearer than life for his emperor, for his leaders and for posterity—Japan for the Japanese. The sentiment is one which has been honored by us from the dawning of our civilization.

The strategy, tactics and individual conduct of the soldier are all against the assumption of fighting fanaticism. Perhaps no army has ever taken the field whose movements were so largely on the lines prescribed for scientific warfare. Grand strategy is worked out to the minutest detail. The tactics adopted have in view the least sacrifice of life possible for a given result.

No one has ever seen the Japanese engage in such dare-devil charges as the British made in South Africa, for example, where thousands of men went forward in rushes in the open, and yet no one cried "fanaticism" in speaking of them.

The carping critic might say: "Humph! The Japanese learned what not to do from the British."

The Japanese soldier often secures his development and general alignment—if the advance is made in daylight—just outside the zone of rifle fire, and when the forward begins the line breaks up irregularly, taking to ditches, gulches, ravines, underbrush and growing crops—to any cover which will hide the men. They rush forward singly and in bunches, every man knowing approximately his destination before the enemy's lines, and unless stopped by a bullet he goes there. There is no fanaticism in this intrepid but intelligent individual bravery. The first line may have to wait for a second or a third line of men before there is sufficient strength for the final charge. It is then that a wild rush is made over the short intervening space through shuddering rifle fire, and the Japanese soldier accomplishes the feat—hitherto supposed to be impossible with modern weapons—of a hand-to-hand combat with fixed bayonets and clubbed guns.

It is true that Japanese officers commit suicide when they believe they have disgraced themselves by failure, when they are so cruelly wounded that death will ensue, or when they have been captured. This is a matter of ethical training, a punishment self-inflicted to escape disgrace or to end useless suffering. It has no more to do with religion than has the act of the defaulting cashier at home who blows out his brains.

The word "cocky" implies arrogance and ostentation, qualities never present—on the surface at least—in the Japanese.

If "cocky" suggests that the Japanese have confidence in their country and their future, that they have a personal pride and a pride of nation, then perhaps no people are more "cocky"—and exhibit it less.

No one has ever heard a Japanese officer assume a boastful tone; on the contrary, in speaking of the war, he usually deprecates the efforts of his people and gives hearty credit to Russia's brave soldiers.

They are proud of their past civilization and of their present advancement, and do not look upon the latter as surprising.

When Japan's statesmen say, "We are a little nation and a poor one, but we think we can maintain a fighting force of 600,000 soldiers in actual war for two or three years," it is well to pay heed and admire, for they will do it.

CONCERT-MASTER'S DUTIES.

Thoroughly Familiar With all Orchestra Instruments.

To the eye of the audience the concert-master—so we somewhat unintelligently translate the German word Konzertmeister, ignoring the more descriptive French name of chef d'attaque—is the man who plays at the forefront of the first violins at the left of the conductor. But he is a much more important personage than that fact alone would imply. Now, the importance of the concert-master's function depends on a number of things, largely the nature and habits of the conductor, and the personal force of the concert-master himself. It is rather the fashion nowadays to try to belittle the importance of the concert-master, as a result of the growth in the artistic position of the conductor. But where the best relations exist, the concert-master is given a responsible burden in the carrying on of the orchestra. He is, in a way, the autocratic conductor's grand vizier, his executive officer, one of his chief means of making effective his wishes, and, where the right relation exists, his best friend and right hand man. His functions resemble those of a constitutional monarch's prime minister. The king can do no wrong. If all goes well in the orchestra it is the conductor's achievement; if any thing goes amiss, it is very likely to be the concert master's fault. He must always see that all the instruments are in tune with one another before rehearsals and concerts begin. In most cases he sees that the violin parts are properly marked for bowing and phrasing which he determines himself, in order that all shall play alike—though not always is uniformity of bowing considered indispensable. If there is a misunderstanding between the conductor and a player, the concert-master's good offices are invaluable in setting it right. He advises the conductor as to the deficiencies or excellences of individual players, and may often be called upon to assist in engaging new men. If the conductor makes a mistake—and even the greatest conductor does—the concert-master is there to see that the force of it is broken in some way. Few conductors are thoroughly familiar with the details of the technic, and the limitations of all the orchestral instruments, their possibilities in the way of phrasing and the production of special effects, for, though most conductors have begun their careers as performers upon some instrument, their playing days are past and they have other things to think of. So, if the conductor gives a direction as to phrasing or accentuation that is impracticable, or if he demands something that cannot be done, the concert-master must be ready, after the rehearsal, to explain to the bewildered or derisive player that he is not to understand thus and so exactly as he thought, but rather this and that, which was what the conductor really meant; and likewise adroitly to intimate to the mistaken autocrat that some slight modification of his desires would be advisable.

In case of direct need, should conductor and orchestra lose touch with each other in a public performance, the concert-master must divine the cause of the trouble and, through his intimacy with the men and his knowledge of the conductor's wishes as well as of the score, bring them together again with the sound of his instrument, at a critical moment more potent than the conductor's stick. Or, should a soloist miss a cue or make a false entrance, he must, if possible, give such a hint or catch up such a missing strand as shall set the unlucky one right. In short, his office is of an importance to the prosperity of the orchestra only less than that of the conductor himself. It may be easily seen how valuable a man of force and tact, of accomplished musicianship and fertile resource, may be in such a place, or how futile one must be who has not these qualities.—Century.

Senator Moses E. Clapp,

Who has been named by the Minnesota legislature to succeed himself in the United States senate.

Bamboos Grow Best at Night.

The growth of the giant bamboos of the East Indies is so rapid that a difference in the rate of increase between day and night can be observed. According to a paper in the "Annals", the growth is more rapid at night, because the air is more charged with moisture than in the daytime.—Exchange.

Distance of the Stars.

Scientists roughly calculate, from the data so far available, that the stars of the Milky Way are situated from 100,000,000 to 200,000,000 times as far away from us as the sun is.

The letter carrier's whistle is a postal note.

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JOHN MORLEY'S OPINIONS

What He Saw in United States and Canada.

PRAISE FOR OUR SCHOOLS

Capital and Labor—The Negro Problem—Secular Instruction But Religious Knowledge General—Two Interesting Months For Him in the United States.

John Morley, the English statesman, publicist, and author, who recently paid a two months' visit to the United States, spoke principally on American institutions in an address delivered in Brechin, Scotland.

According to the report published in the London Times he said that he had never spent two more interesting and stimulating months than during his recent visit to Canada and the United States. He would not pretend that in so short a time he had got to the bottom of any of the great problems to be met with in those regions.

It was interesting to him in America to find himself in a country where there was no Established Church, but there was no country where religion was more genuine of more earnest. The common schools of the United States were practically confined to secular instruction, yet nowhere in the world was religious knowledge more general. The United States was a country without the untold blessings of a hereditary house of lords, yet there was no country in the world so far as he knew, where the rights of property were safer.

One of the great questions which the democracy of the United States had before them was the relations between capital and labor. An important, responsible, and well-informed American gentleman had told him that our British laws in respect to trade combinations were more favorable to such combinations than the laws of the United States. The people there would fight out the tremendous battle under conditions quite different from those under which it had been fought here.

Another serious, suggestive and apparently almost insoluble problem in the United States was the enormous multiplication and gradual advance northward of the freed black population of the south. If that movement went on there might at the end of this century be a population of something like 60,000,000 or even 80,000,000 of colored people in the United States. That was the retribution that followed wrong. What did it come from? Africans were brought into the Southern states exploiting land much as Chinese were now being brought into South Africa to work the mines. People might have to wait even 50 or 100 years before heaven sent in the bill, but what sort of eventful harvest could be expected when the foundations of a state were laid upon an inferior civilization? We were, by the importation of Chinese labor, changing the base and foundation of our state in South Africa. Some day the white men there would have to pay the penalty of folly or wrong now being perpetrated.

"He had expected to find in the United States a good deal of indifference to the friendship of this country but he found that the people unmistakably viewed us with feelings of both esteem and friendship. That feeling could only be endangered by setting up a scientific tariff and discriminating against the United States. We owed the most friendly feeling of the United States largely to the fact that thirty years ago a great liberal leader, with the liberal party behind him, submitted to arbitration a burning dispute between America and ourselves. Canada abounded in interesting questions with many undercurrents which before he had scarcely realized. Nothing struck one more among the population of that great province than the fervor with which the British section gloried in connection with Great Britain, or the contentment with the French and Catholic section also accepted the same generous rule. There was in the dominion a community of which we might well be proud, and as to whose future we were bound to entertain, as he himself did entertain, the most sanguine hopes.

James Lawrence.

James Lawrence was born in Burlington, N. J., in 1781, and was active in the war with Tripoli. He was commander of the Hornet when she captured the Peacock in an engagement which lasted fifteen minutes, with the loss of one American dead and two wounded.

He was given command of the Chesapeake, which was being repaired in Boston harbor. Lawrence assumed command with extreme reluctance. It was toward the beginning of summer, with thousands crowding the hill and points of advantage and peering through glasses at the ships that the battle was opened by the fire of the Shannon. Great damage was done by the return broadside of the Chesapeake. The first fire severely wounded Lawrence in the leg, but he refused to go below. Then the firing became so close and rapid that most of the American officers were wounded or killed. When Lawrence formed his men after the two vessels had fouled, the bugler could not be found. It was at this critical moment that Lawrence was fatally wounded and carried below. He kept calling from the bowsprit to the men to fight harder. His last words, often repeated were, "Don't give up the ship!"

Man's capacity for suffering increases as he becomes civilized.

Wasting and Overeating.

When it happened that a child could not eat all that was set before it, the mother said: "It is wicked to be so wasteful. Think how many hundreds of litte children there are who are starving." As if, by overeating, her own child could make the hunger of others less terrible.

ANCESTRAL BREAKFASTS.

How the Meal Had Its Origin Centuries Ago.

According to the Oxford dictionary 1463 is the date of the earliest mention of breakfast, but until a century ago it consisted only of a draft of ale or tea or chocolate. There were only two meals a day—dinner ranging from 9 o'clock in the morning in the fifteenth century to noon in the seventeenth, and supper, which similarly advanced from 5 in the afternoon to 7 o'clock. Pepys for instance went down to the admiralty at 4 or 5 in the morning on no other breakfast than half a pint of wine or a dram of cordial. But in the eighteenth century dinner was gradually postponed until 5 or 6 o'clock in the afternoon. When it passed midday breakfast became a necessity and a meal. Before this hunger had demanded the addition of bread and some such relish as radishes to the morning draft.

But when, a hundred years ago, cold meals and fish began to be served at breakfast the utmost surprise was expressed. Its novelty made it fashionable and led to the giving of breakfast parties, of which Mr. Gladstone's were the last. Eleven or 12 o'clock was the hour and it was declared to be par excellence the meal for poets.

Tom Moore was an inveterate breakfaster and after the trencher work sung for the company's entertainment.

Breakfast finally became an institution, as a necessary oasis in the long stretch between supper overnight and dinner the next afternoon. This acceptance of breakfast a century ago thus made England for the first time a three-meals-a-day nation.

What an Atom Is.

How large is an atom? "Perhaps the simplest though not the most exact way of arriving at a rough estimate of the size of atoms is by measuring the thickness of a soap bubble film, where it is as thin as possible just before it bursts," says a writer. "Such a film, if composed of atoms must be something like a pebble wall. Now a pebble wall would not stand if it were not several pebbles thick and if we had reason to suppose that it was about a dozen pebbles thick we could easily make an estimate of the size of a pebble by measuring the thickness of the wall. That is the case with the thinnest region of a soap film. It is found to have a very definite and uniform thickness. It is the thinnest thing known and by refined optical means its thickness can be accurately measured. It must contain not less than something like a dozen atoms in its thickness and yet it is only about the twenty-millionth of an inch in thickness by direct measurement. So that the diameter of an atom comes out between one two-hundred-millionth and one three-hundred-millionth of an inch. In other words from about 200,000,000 to 300,000,000 of atoms can lie edge to edge in a linear inch."

WISE AND OTHERWISE.

As a rule there is fire where there is smoke but occasionally the smoke comes from a pipe dream.

You can find the man you owe in half the time it takes to find the one who owes you.

A man doesn't believe in luck if he is having the right kind.

The wise man takes a back seat and watches the fool but into danger.

Politicians are men who try to save the country at its own expense.

A person can live on 12 cents a day—but few people are willing to do it.

Where Cold Kills.

Klondike River is fed by numerous soda springs and even the winter's cold fails to close them entirely. Walking on the edge of the ice near the shore, a miner one day slipped into six inches of water. In a moment he was out and hastening to the brush hard by to light a fire before his feet froze. Rapidly he cut a few fragments of wood with his heavy pocketknife. But the unlighted match dropped from his already chilled fingers, for he had rashly removed his mittens in order to use the knife with more freedom. Then he lighted a second and a third and finally several at one time, but either his haste or perhaps a sigh of the air caused them to fall on the snow. All this time the frost was seizing his limbs, his body, his heart, his mind. He turned to the fatal mittens, which he never should have taken off, but his already frozen fingers could only lift them from the ice where they had fallen, and after a vain attempt he hurled them from him and strove once again to light a last match. But it was too late.

Making Imitation Pearls.

Among all precious stones few are so extensively imitated as the pearl.

The real article is a silvery white, iridescent gem, extracted from the pearl oyster. The real pearl is really an unfructified egg of the oyster.

Its imitation is arrived at by a chemical process. The liquor employed in the manufacture is called "essence d'orient." The base of this compound is prepared by throwing into water of ammonia the brilliant scales of a small river fish called the blay.

Expectation of Life.

A French mathematician gives the following rule for calculating the age to which the average human being may reasonably expect to attain. The rule, however, is not applicable to children under twelve, and it will not work with persons over eighty. Subtract year, present age, from eighty-six, divide the remainder by two, and the result will give you about the same number of years as the tables of mortality used by the life assurance companies.—Exchange.

LITTLE THOUGHTS

The cup that cheers the honeybee is the buttercup.

Many who think they will be chosen aren't even called.

Even a modest girl can have her finger squeezed in a door without blushing.