

THE ILLUSTRATED BEE

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Pen and Picture Pointers

B EHOLD, a sower went forth to sow. . . . But other fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." In selecting an illustration for His thought Christ in His parables always chose something that would appeal directly to the understanding of His hearers. He did not go outside of their range of experience, but directed His words to those things with which they were familiar, in order that His meaning might be grasped by the least intelligent among them. Thus, the parable of the sower, spoken at that time of the year when the husbandman was preparing to put in his seed in anticipation of the crop he would reap when the harvest was ripened. On other occasions the Savior used the simile of the harvest home to illuminate His thought for the people, but it is in His parable of the sower that He began His illustration of life. Some of the seed fell by the wayside, where the fowls gathered them; some fell in stony places, where there was not enough soil to nourish them; some fell among thorns, and the thorns sprang up and choked them; "but other fell on good ground," with the result that the anticipated harvest was realized.

In the great empire of the west the "good ground" is all but coextensive with "out-of-doors." It is hard to sow seed anywhere and not have it fall on the ground where it will take root and flourish. No place in the world does the farmer till his field with so little trouble and secure a return at harvest time with more unerring certainty than he does in the magnificent valley of which Omaha is the center. All the grains and all the fruits that are essential or necessary for the sustenance of human life flourish here as they do nowhere else in the world, and year after year the granaries and bins and cribs are filled with the products of field and orchard, and year after year the surplus is sent abroad for the feeding of the nations. And it is the sower who scatters the seed in the earth made glad by spring rains and sunshine whose work presages the harvest of plenty.

But the modern farmer does not leave so much to chance as did the tiller of the soil of that faroff day in the valley of the Jordan. He knows very well where his seed is going to fall when he sows it; and he doesn't put in much of it by hand, either. A mechanical device is attached to the back end of a wagon, and the field is seeded as fast as the team can be driven, or else the seed is placed in the hopper of a machine that cuts its own furrow and covers it again, and thus the grain is "drilled" into the ground; or, in the case of corn, it is dropped with mechanical precision by a check-rower, or planted with equal accuracy and greater depth by a planter. At all events, the inventive genius has done his full share towards lightening the drudgery of the farm work, and science has contributed extensively to the end that the dangers that befell the seed sowed by the farmer of Galilee are not encountered by the farmers of the west.

All over this great region the sower has been very busy, for the seed time has almost passed, and already the tiny green shoots are turning the black expanse of plowed fields into carpets of velvety appearance. It is the resurrection spoken of by Paul—"Thou fool, that which thou sowest is not quickened unless it die." The seed has died, and it is being raised a new body. But Paul's agricultural knowledge was in a measure at fault, at least as to its application of today, for the modern sower knows that when he sows wheat he may look for wheat to come again, and he is not so careless as to mix his seeds and be uncertain just what form it will take after its death and resurrection.

Still, the seed time and the harvest are typical of human life. That which is sown is reaped, and the planting is realized later in life in a crop that bears a direct relation to that which was planted. This is really the lesson of the parable of the sower.

Exchange of Courtesies

A college youth who had been drawing heavily on the old man, wired home: "I need \$100 immediately." Whereupon the old man sent this expressive reply: "Go to the devil." Nothing daunted, the youth dispatched the following: "All right. But please wire me \$100 for return ticket."—Atlanta Constitution.

Japs Who Have "Made Good" in America

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THE adaptability and enterprise of the Japanese are well illustrated by the life stories of some prominent merchants, bankers and professional men now practicing in New York, Boston, Philadelphia, Chicago and other American cities, who owe allegiance to the mikado. Many of these men could hardly be distinguished, at a first glance, from their American colleagues and competitors, so thoroughly have they adapted themselves to the ways of the west that even their Oriental features seem to have changed, or at least become modified, with the passing of the years.

This is particularly the case with Dr. Jokichi Takamine, the distinguished chemist and inventor, who, next to the minister at Washington, is the most prominent member of the Japanese colony in America. He would never be taken for a Japanese by a man who does not know him, for he has none of the distinguishing marks of the race. Dr. Takamine is an example of the fact that in Japan "the career is open to the talented." The government there selects bright boys, looks after their education and gives them every chance of winning wealth and fame provided that they show a disposition to "make good."

Dr. Takamine, who was born in 1852, was selected at the age of 12 and sent to Nagasaki to study by order of the old feudal government. He afterward entered the Osaka Medical school, and, after the restoration, studied applied chemistry in the newly-established Tokio university. When he graduated from that institution he had been studying for fifteen years, with the one end in view of becoming a great chemist, and had learned everything Japan could teach him. Still, the government was not satisfied, and ordered him to study in England and America for several years.

In 1884 he revisited America as Japanese representative at the New Orleans World's fair. On his return to Tokio he speedily became prominent, for he had learned things in America that were of the greatest value to Japan. He introduced American artificial fertilizers for the first time and the agriculturists of an over-populated country benefited immensely.

Dr. Takamine is a business man as well as a scientist. "Why import these fertilizers at great expense from America when we can make them in Japan?" he reasoned, and he formed a company in Tokio for the manufacture of fertilizers, which has proved one of the most successful enterprises in Japan.

But that was not all. While he was in America Dr. Takamine used some of his spare time in studying indigo manufacturing and the chemical technology of "sake" brewing, and when he went back to Japan he was able to introduce vastly improved methods into two of the distinctively national industries.

In 1890 Dr. Takamine returned to America, at the request of a syndicate of American capitalists, to conduct chemical experiments with a view to finding out better methods of brewing. His experiments proved successful. He discovered the process of obtaining ferment, the indispensable element in brewing, from the wheat bran waste. Hitherto, malt had been chiefly used for ferment in Europe and America and "koji" in Japan. But this newly-discovered ferment had more strength than either of them, and it looked as if it was going to be a great thing financially. A company was formed, with the discoverer at the head, to produce this ferment in large quantities and distribute it. But here began the greatest troubles and disappointments of his hitherto successful career.

"Dr. Takamine's ferment company," said one of his Japanese friends in New York, "entered into a contract with the Whisky trust, and, after a series of experiments with the new ferment, finally succeeded in producing a large quantity of liquor daily. But some of the malt manufacturers began to fear that the new discovery would in the end render the old ferment useless. They bitterly criticized Dr. Takamine, and tried, indirectly, to prevent his further success."

"But the patience and earnestness of the Japanese scientist pressed him forward in spite of all difficulties. Misfortune was, however, awaiting him. The ferment company's property was completely destroyed by fire; and, to add to his troubles, his enemies took the opportunity to spread the report that he had himself fired the factory building for the purposes of hiding the traces of unsuccessful attempts at brewing."

"But in spite of fire and calumny, the ferment company was soon started again, and was slowly progressing when a new trouble arose which resulted in its permanent dissolution. The trouble came this time from the Whisky trust, in whose disagreements as to the control of the brewery work began to appear. Dr. Takamine was obliged to sever his connection with the trust, but he was still bound to it by the terms of the contract previously entered into, and could not undertake an independent work. He finally instituted a suit against the trust and recovered his right

to his discovery. But owing to the predominating influence of the trust, he could not persuade enough capitalists to assist him in forming a new company, and he abandoned the ferment work which he had started with such high hopes."

But the "Edison of Japan," as he has often been called by his fellow countrymen, is not the man to despair. He gave up ideas of business and continued his studies in analytical chemistry from a medical standpoint. He was rewarded by two of the most valuable discoveries made in that field in modern times.

The first of these discoveries was the method of isolating what is now called "taka-diastase" from certain ingredients in germinating grain. This is principally obtained from "koji," the Japanese ferment, and is now regarded as an indispensable article by medical men all over the world in the treatment of dyspepsia.

The second and more important discovery was the isolation of the active principle of the suprarenal gland known as adrenalin. This discovery had long been sought for by the scientists of Europe and America, but without result. The announcement of the discovery in 1901 by the Japanese chemist was, therefore, warmly received by the scientific world. This new drug has a wonderful power on the blood vessels, increasing their blood pressure, and is an indispensable agency in performing modern surgical operations. It is obtained by treating the disintegrated suprarenal gland of sheep and oxen with alcohol and alkaline substances.

"Adrenalin, when locally applied," said Dr. Takamine, speaking of the results of his experiments and the experience of thousands of other doctors, "is the most powerful astringent and haemostatic known, and also a very strong stimulant of the heart. It has produced good results in circulatory failure, and in the prevention of collapse in anaesthesia and allied conditions. It is invaluable in carrying out bloodless operations in nose, ear, eye and throat work."

Dr. Takamine has established a laboratory in New York City, where, with some assistants, he is conducting further experiments along medical lines. He married Miss Caroline Hitch, a daughter of Colonel E. V. Hitch, who was a confederate officer in the civil war, and became related by that marriage to the late Henry George, the famous expounder of the single tax theory.

The Japanese have the American knack of turning from one line of work to another, and making a success in all of them. In this respect they differ markedly from most Orientals, who pursue the same avocation throughout their lives—once a priest always a priest; once a potter always a potter, once a merchant always a merchant. It is not so with the Japanese.

For example, one of the most prominent Japanese business men in America, the head of a great house which handles Japanese art objects in Boston and New York, started his career as a Buddhist mystic and ascetic—the worst training for business life that could be imagined.

When he was 14 years old and was living in the province of Shinano, in Japan, he was attracted by the piety and asceticism of the famous Buddhist priest Ichi, who was at the head of the Nichiren sect. In his fifteenth year he became the priest's attendant, and wandered with him on foot all over Japan, living on the charity of the pious who wished to acquire merit, much after the fashion of "Kin" and the old lama whom Rudyard Kipling has drawn so faithfully. Two years later the boy became a full-fledged disciple, and might have gone on with his studies in Buddhist philosophy and become a priest himself.

But, like many other Japanese, he had a desire to see the outside world. He went to China and traveled through that country as a Buddhist pilgrim for a year and a half. At the age of 21 he landed in San Francisco with \$67 in his pocket and the world before him. Buddhist mysticism had been cast behind, and the young man was intent on getting an American education and making a fortune in business.

He went to Boston—a journey which swallowed up all his resources—became acquainted with a professor there, and through his kindness got into that famous institution, the Salem High school, from which he graduated in 1890. Since then he has built up a great business—probably the greatest in the country in his special line—and has won a big reputation "on the side" as a writer on Japanese art.

"It is a strange destiny that a samurai, who inherits the soul to rule and the hand to wield a sword, should have adopted the occupation of profit and loss accounts," said a Japanese resident in New York. "Nevertheless, such is the case often happening in this era of the Meiji, which opened Japan to the world's commerce and the world's commerce to Japan, although it never happened in the days of old Japan."

Some of the best known Japanese merchants in this country, such as Daijiro Ushikubo, Gojiro Nagasaki and Jiro Sakabe, come of samurai families. In the

old days any connection with trade would have been an unspeakable dishonor to them. In modern Japan it is regarded as quite a natural thing, and their relatives, some of whom hold official and military positions, would never dream of thinking that they had disgraced the family.

Jiro Sakabe's case was like that of many another boy of samurai birth after the restoration. His father, an officer under the feudal government, died early, leaving his young son to his mother's care.

"Noble in birth but poor in means, Jiro was obliged from his early boyhood to struggle for an education," said one of his Japanese acquaintances. "Luckier than most young samurai similarly placed, he found at length a helping hand in a charitable man, who furnished him with the means necessary for the purpose. This man was Gentaro Tanaka, a well known capitalist of Kyoto, who readily appropriated a considerable share of his fortune for the education and business advancement of the young samurai, in whom he took an interest."

"Sakabe showed ambition and business ability and soon made himself well known among the merchants of Kyoto. At the age of 22 they sent him to look after their interests in this country—a by no means remarkable instance of the trust and responsibility reposed in young Japanese who display talent. He had 'made good' and become one of the leading Japanese merchants in New York."

The career of Takenosuke Furuya, the head of the American branch of a big tea trading company in Japan, is typical of that of many of his countrymen who come to the United States. After being educated in Tokio he studied at Adrian college and Ann Arbor high school, and graduated from the law school of Michigan university. He had hardly a dollar when he landed at San Francisco, and he took his three courses of study entirely by self-support, working as waiter, car conductor, servant and in many other capacities.

He intended to become a lawyer, but when he had graduated from the law school he concluded there was more money in business, turned his attention to that and rose to the top of the tree in his particular line within three or four years.

CARL SCOTT.

A Bachelor's Reflections

Whether a girl is fat or not depends on whether she is describing herself or somebody else.

It makes a woman quiver with joy to think that if she were a duchess she could be haughty even to the cook.

A woman's idea of a nice, quiet rest from business for her husband is a chance for him to mow the lawn all day.

It takes a pretty hot lie to blister a woman's tongue if she is bragging about the smart things her children say.

It's queer how much more afraid a woman is that her dress may trail in the dust when she has on low shoes and gay stockings than when she has on regulation boots.—New York Press.

Pointed Paragraphs

Egotists haven't much to boast of. It is easier to get a poor wife than a good cook.

It sometimes happens that wrath discourages a soft answer.

Every man has a hobby, and every woman has two or three.

The mule would be all right if he didn't kick at the wrong time.

Many a man after setting up his ideal proceeds to back away from it.

A cigar isn't always what it is puffed up to be. The same may be said of a man.

Antics of some society people are calculated to make their ancestors turn in their graves.

It's only a matter of time until the fool and his money are on opposite sides of the market.

A lawyer never gives up a case until he has exhausted all the means at his client's disposal.

Nowadays when a man does a mean thing and gets caught he sets up the plea that he was hypnotized.

A married man has one advantage over the bachelor; when anything goes wrong he can blame it on his wife.

When men will give up as much for tickets to hear a sermon as they will to see a prize fight, look out for the millennium.

During the courtship a young couple are apt to sit around and hold hands in silence, but after marriage—well, that's another story.—Chicago News.

Never Do in This Country

A door key hung outside a house in Sweden is a sign the family are not at home. The custom is more courteous to callers than the American practice of allowing the visitor to "find out by ascertaining" through the futile bell ringing or button punching, but it requires greater confidence in your fellow man, justifiable perhaps in Sweden.—Boston Globe.