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THE WORLD WITH WILLIAM JENNINGS BRYAN AROUND

Advance of Education in Japan as Shown by Its Institutions of Learning and the Religious Thought and Habits of the People as Indicated by Temples and Shrines

ACK of Japan's astonishing progress along material lines lies 8) its amazing educational development. Fifty years ago but few of its people could read or write, now considerably less than 10 per cent would be classed as illiterate. It is difficult to conceive of such a transformation taking place almost within a generation. The prompt adoption of western methods and the rapid assimilation of western ideas gives indubitable proof of the pre-existence of a vital national germ. A pebble dropped into soil, however rich, and cultivated no matter how carefully, gives back no response to the rays of the springtime sun. Only the seed which has life within can be awakened and developed by light and warmth and care. Japan had within it the vital spark, and when the winter of its isolation was passed its latent energy burst forth into strong and sturdy growth.

Its sons, ambitious to know the world, scattered themselves throughout Europe and America, and having laden themselves with new ideas, returned like bees to the hive. In this way Japan constantly gained from every quarter, and its educational system is modeled after the best that the ages have produced. It has its primary schools for boys and girls, attendance being compulsory, and below these in many places there are kindergarten schools. The middle schools, in which the boys and girls are separated, take up the course of instruction where the primary schools leave off.

Government Controls the Big Schools

Then follow the universities, of which there are seven under the control of the government. Besides these there are in the cities institutions known as higher commercial schools, which combine general instruction with such special studies as are taught in our commercial colleges. There are also a number of normal schools for the training of teachers. In addition to the schools and colleges established and conducted by the government, there are a number founded by individuals and societies. The largest of these is Waseda college, founded and still maintained by Count Okuma, the leader of the progressive party. It is adjoining the home of the count and is built upon land which he donated. Dr. Hatoyama, at one time speaker of the national house of representatives, who holds a degree from Yale college, is the official head of this institution; in all of its departments it has some 5,000 students.

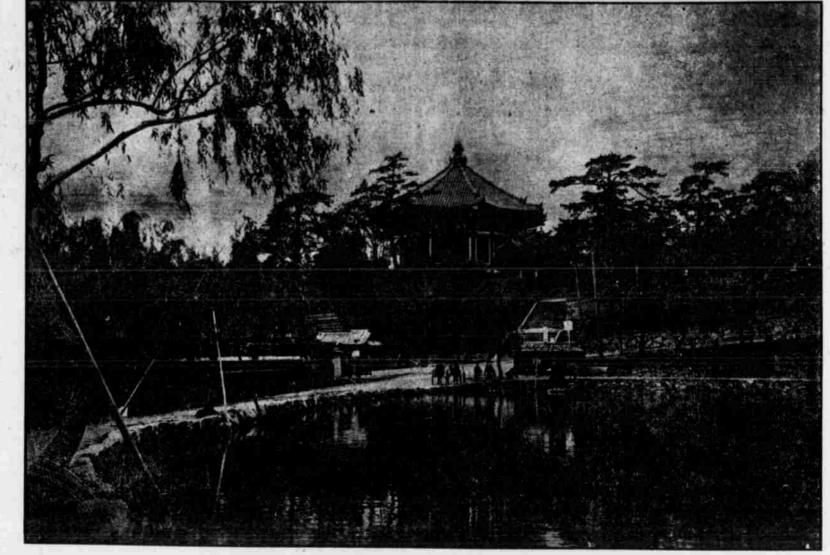
I have already referred in a former article to the Kelo Gijuku, the college founded by Mr. Fukuzawa. The attendance here is not so large as at Waseda, but the institution has had an illustrious career and exerts a wide influence upon the country. I visited both of these colleges, and never addressed more attentive or responsive audiences. As English is taught in all the middle schools, colleges and universities, the students are able to follow a speech in that language without an interpreter.

The State university at Tokio includes six departments, law, medicine and engineering courses being provided, as well as courses in literature, science and agriculture. The total number of students enrolled at this university is about 3,500. The National university at Kyoto has three faculties, law, medicine and science, the last named including engineering; the attendance at this university is between 600 and 700. In the states of Choshue and Satsuma there are higher schools, supported by funds given by former feudal lords of those states.

Education of Girls is Watched

The education of girls is not neglected, although as a rule they do not go as far in their studies as the boys. There are a number of normal schools and seventy-nine high schools for girls, besides the Peeresses' school and several private institutions. The Woman's university at Tokio, situated near Waseda college and under the patronage of Count Okuma, has had a phenomenal career. Established only five years ago, it has now an enrollment of some 700, and is putting up several new buildings.

Sixth of This Notable Series of Letters---Seventh Letter Will Appear in The Bee Next Sunday



SHINTO SHRINE, WITH STONE STEPS ASCENDING FROM PATHWAY.

erence. A gate of simple but beautiful design is placed at the point larger than the famous one at Kamokura, though not considered so an appropriate portal to a holy place.

The moral code of Contucius has also influenced the thought of sizes along the walks that lead from one temple to another, and they Japan.

One of the Oldest of Buddha's Temples

About 1,400 years ago the Buddhist religion was introduced into Japan by Chinese priests, and it spread rapidly throughout the islands. Its temples were imposing, its ceremonies impressive and the garb of its priests costly and elaborate. It did not root out Shintoism, it simply overwhelmed and absorbed it. The Buddhist temples, though not as popular as they once were, are still visited by millions of faithful believers and are objects of interest to the tourist. Most of them are old, one at Nara having been built about the year 700. It is in such an excellent state of preservation that one can hardly believe that it has stood the storms of twelve centuries. In the center of the temple is an image of Buddha and on either side the figure of a huge warrior. There is also in this temple a god of war, to which the Japanese were wont to pay their vows before going to battle. The devout Buddhist, approaching the image of the founder of his religion, bows and mutters a prayer half audibly and, throwing his mite in a box on the floor before the shrine, departs. There is usually a bell, or sometimes only a chain, hanging above the place where the prayers are said and the suppliant swings a rope against the bell or shakes the chain before his prayer and claps his hands two or three times at its close. We inquired about the bell and reecived two answers; one, that it was to attract the attention of the god, and the other, that it was to awaken the conscience of the one about to present his petition.

where the pathway to the shrine departs from the main road. We had finely proportioned. The smaller one is forty-nine feet in height and read of these Shinto gates and had seen pictures of them, but we first nearly 100 feet in circumference (both represent Buddha seated tailorsaw one at Honolulu, itself the gateway to the Orient. No description fashion on a lotus flower) and the larger one is almost twice as large can convey to the reader the impression which this gate makes upon as the smaller one. The lantern of stone or bronze seems to be as the traveler; its outlines are so graceful and yet so strong that it seems necessary an adjunct to a Buddhist temple as the Shinto gate is to that form of religion. At Nara there are 2,000 stone lanterns of various

are found in abundance in other cities. The Corean lions are also identified with Buddhistic worship, these animals wrought in bronze or carved in stone, guarding all temple doors. They are not as ferocious in appearance as the Numidian lion and they illustrate an idea. One has his mouth open and the other has his mouth tightly shut and they together represent the affirmative and the negative, or, in other words, the eternal conflict between truth and error.

Beautiful Temple Park at Nara

Nara has an adidtional attraction in the form of a beautiful park containing some 700 deer, which are here regarded as sacred animals. They are so gentle that they will come, old and young, and eat from the hand.

Next to Nara, in our opinion and in the opinion of many even before Nara, comes Nikko in beauty and interest. The spot was wisely chosen for a temple, a foaming stream, rugged mountains and stately trees adding to the attractiveness of the place. There is a shaded avenue twenty-five mlles long leading from the lowlands to the temple and it is said that when other feudal lords were bringing stone lanterns one poor daimio, unable to make so large a gift, offered to plant little trees along the way; these, now 300 years old, furnish a grateful shade for the pilgrims who visit this Mecca and the poor tree planter is now known as "The Wise Daimlo who went into partnership with nature."

The temple at Nikko is only about three centuries old and its decorations are the richest and most costly to be found in Japan. As the Buddhists and Shintoists worship together here, the temple is kept in repair by the government and one can see the best in architecture and ornamentation that the temples exhibit. So famous is this temple and its environment that the Japanese have a phrase which, when translated, means, "You cannot say beautiful (kekko) until you have seen Nikko."

The most modern of the large temples is that at Kyoto. It was erected about thirty years ago on the site of one which had burned. It is not so large as the original, but is a reproduction in other respects and is one of the thirty-three temples to which pilgrimages are made. Some estimate can be formed of the ardor of these who worship here when it is known that the immense timbers used in the construction of the building were dragged through the streets and lifted into place by cables made of human hair contributed by Japanese women for that purpose. One of these cables, nearly three inches in diameter and several hundred feet long, is still kept in a room adjacent to the temple, the others having been destroyed by fire. Japanese women pride themselves upon their hair and arrange it with great care-what a poem of piety-what a strong sacrifice in these myriad strands of mingled black and gray!

Temples Approached Through Gorgeous Gates

All of the Buddhist temples stand within a walled inclosure, entered through a gorgeous gate, which contrasts sharply with the simplicity of the Shinto gate. The Buddhist gate has a roof resembling a temple roof and is often ornamented with animals, birds and fantastic figures carved in wood. As an illustration of the superstition to be found among the ignorant, the following incident is given: An American, Mr. Frederick W. Horne, who lives at Yokohama and who has built up a large importing business in American machinery, has a handsome new home modeled after a Buddhist temple. At one gable he put a devil's head. The servants of the man living next door threatened to leave because the devil looked over into that yard. But they were quieted when the neighbor put two brass cannon on his roof and pointed them at the devil's head. The story seems too absurd to believe but we were shown the conners when we call Mr. Horne's.

There are also a number of missionary schools and colleges. The Presbyterians support three boarding schools for boys and eleven for girls, besides ten day schools; the total attendance at these schools is nearly 2,300.1

The Congregationalists have a number of schools, the largest, Doshisha college at Kyoto, being the largest and most influential Christian institution in Japan. I had the pleasure of visiting both this college and Kyoto university.

The Methodists have eighteen boarding schools and nineteen day schools, with a total attendance of nearly 5,000. Their college at Kobe is a very promising institution.

The Baptists have a theological seminary, an academy, five boarding schools for girls and eight day schools, with a total attendance of nearly 1,000. The Episcopal church has also taken an important part in educational work, while the Catholics (who were on the ground first) have over sixty seminaries, schools and orphanages, with an attendance of some 6,000

The Japanese government supports more than 25,000 primary schools, attended by more than 5,000,000 boys and girls; it supports more than 250 middle schools, with an attendance of nearly 100,000. While less than 2 per cent of the primary students enter the middle school, more than 10 per cent of the middle school students enter the higher colleges.

Figures Do Not Show Enthusiasm

Although the figures given above give some idea of the interest taken in education, they do not furnish an adequate conception of the enthusiasm with which a large number of these students pursue their studies. Nearly fifty young men called upon me or wrote to me asking to be taken to America that they might continue their studies. Many of the leading men in Japan today are graduates of American or European colleges. The physicians have shown a preference for German schools, while to engineers and politicians our universities have been more attractive. A part of the friendliness felt toward foreigners can be traced to the favors shown Japanese boys who left home in search of knowledge. Marquis Ito, one of the first of these, owes much to an elder of the Presbyterian church in England, in whose home he lived as a student, and the marquis has ever since been making returns in kindness to foreigners and Christians.

Marquis Ito's case is not exceptional; all over Japan are men who hold in grateful remembrance Americans and Europeans to whom they are indebted for assistance. I met a man, now a publisher of an influential paper, who twenty years ago, at the age of 16, went to sea and in a shipwreck was cast upon one of the islands in the South Pacific. He became a retainer of the king of the islands and as such wore the scanty native dress, consisting of a loin cloth. He went with his king to Honolulu to pay a visit to the Hawalian queen and, finding a Japanese settlement there, remained for two or three years. He then went to the United States and, making a friend of a professor in one of the universities, attended school there for several years. He now visits the United States every year or so on business, and one seeing him wear a silk hat and a Prince Albert coat would hardly guess the experiences by which he has risen to his present position. If Japan, beginning fifty years ago with an educational system and scarcely any educated men or women, could accomplish what she has accomplished in half a century, what will she accomplish in the twentieth century with the start which she now has and with the educational advantages which her people now enjoy?

Shintoism, Buddhism and the State

Japan has several religions, although Shintoism has been, since 1838, the state religion. As a matter of fact, however, Shintoism can hardly be called a religion, for it has no creed, no priesthood and no code of morais. It is really ancestor worship and comes down from time immemorial. It implies a belief in immortality, for the ancestral spirits are invoked and vows are paid to them at numberless shrines that dot the country. These shrines are not usually in temples, although sometimes Shintoism and Buddhism have been mixed together and one temple employed for both shrines; as a rule, however, the Shinto shrine is in some secluded spot on the top of a hill or on a mountainside, where a bit of natural scenery awakens a spirit of rev-

Queer Images and Queerer Customs

Near the temple at Nara stands an ugly image which never fails to attract the attention of the visitor. It is literally covered with paper wads which have been thrown against it by worshipers at the temple, in the belief that their prayers would be answered if the wads adhered to the image. There is also at Nara a huge bell, almost as old as the temple. This bell is about thirteen feet high, nine feet in diameter and eight inches thick. It hangs in a pagoda quite near the ground and when struck upon the side by a swinging log gives forth a sound of wonderful depth and richness. It was rung for us, and as its mellow tones reverberated along the hills we were awed by the thought that a thousand years before our Declaration of Independence was written, 800 years before the Pilgrims landed at Plymouth Rock, yes, even 700 years before America was discovered, this old bell was calling people to worship

There is at Nara an immense bronze image of Buddha, even



DEER IN TEMPLE PARK AT NARA.

Oddest Bets Ever Made Some

Curious Propositions Banked on by Partisans and Sane People

SHORT time ago there died in New York state an undertaker heated with faith in McKinley, offered to bet his wife on his judgment. on Cleveland. The winner found he had no use for the vehi- office and drew up a formal agreement. cle, so he sold it back to its original owner for a mere song.

abstained from vegetables for a year.

Again, during the Bryan-McKinley excitement many freak bets stripes wrapped around his shoulders. His hair is still growing.

election. John H. Chase and T. F. McIlheny loved the same widow amounted to \$513.000. Phillips paid without a murmur, but he never and the widow indicated no preference. Davis was a Bryan man and took part in a "nigger" gamble again. McIlheny was an advocate of McKinley. So they agreed to let the result of the election decide their claims. Mcliheny won the wager, several thousand pounds. He bet that in twelve months he could but the perverse widow made Chase break faith with his rival.

William Corbus and George Barnell of Elkhart, Ind. Corbus, over- bore the nickname of "Jerusalem" Whalley.

who during the Cleveland-Harrison campaign bet his hearse Barnell snapped him up at once and the two men went to a lawyer's

But here is the most gorgeous wager on record. Henry Harley, Many other winners in that election rode gayly in wheelbarrows the oil man, once won \$500,000 by a simple wager with a friend named at the expense of the losers' brawn and serenity of mind. Still other Phillips on the "nigger up or nigger down" game. This was a favorite men shaved off their imperials and "sideboards;" other men shaved sport among the clubmen of Fifth avenue. Frequently they bet \$10, only one side; men appeared in public with haif hair cuts; other men. \$20 or as high as \$100 that the first negro passing would go up or go proud of the fine lines of their smooth-shaven faces, grew bushy whis- down the avenue. Harley bet "nigger up" at \$100 a head. The judges kers; other men climbed telegraph poles and fell off and broke their and referee went to the window and began to count. Strangely bones. Other men went without their drinks for a year; other men enough, there seemed to be an unusual number of colored men and women on the avenue and in twos and threes were strolling down town.

By 11 o'clock 870 men, women and children had gone downtown, were made by strong partisans and by others. When Bryan was nomi- Phillips was highly elated and Harley was thunderstruck. Phillips, nated General J. Madison Drake of Elizabeth, N. J., took a solemn vow \$87,000 ahead of the game, began to order up the champagne. Bethat he wouldn't have his locks shorn until the Nebraska candidate sat tween 11 and 1 o'clock the downtown movement of colored people in the presidential chair. He made great preparations to celebrate ended, but at 2 o'clock there came the strains of a band from far down the Bryan victory, invited the public to join him in the demonstration the street and presently a negro drummajor, followed by an army of and proposed to lead all good Bryan men through the streets in parade, colored organizations, paraded past the club. The counters worked He proposed to ride on a snow-white charger, with the stars and desperately to keep tabs on the numbers and, although they missed many persons, they agreed that at least 6,000 had gone up the avenue South Dakota furnished a romantic bet on the Bryan-McKinley and only 870 had gone down. Consequently Harley's winnings

An Englishman named Whalley once made a unique wager of

walk from Calais to Jerusalem, play at fives' against the walls of the Perhaps the strangest wager of the '96 campaign was made by holy city and walk back to Calais. He won his bet, and ever after

But Buddhism is losing its hold upon the Japanese; its temples are not crowded as they once were; its ceremonies do not interest and its teachings do not satisfy the new generation. Christianity will appeal more and more to the educated element of the Japanese population. Already favor is taking the place of toleration, as toleration thirty years ago supplanted persecution.

Christianity's Early Experience

The Catholics, who have been the pioneers of the cross in so many lands, brought Christianity to Japan through Portuguese missionaries about the middle of the sixteenth century. The success of the Jesuits was so pronounced that in thirty years they estimated their converts at 150,000. In fact, the adherents to Christianity became so numerous and so igfluential that the Shogun, Hideyoshi, began to fear for his temporal power and, having absolute authority, he expelled the foreigners, closed the ports and established the policy of nonintercourse with other nations-a policy which was followed until 1858. When the country was again opened to Christian missionaries it was found that some 10,000 men and women were still worshiping according to the forms of the Catholic church, although for two and a half centuries there had been no communication between them and the church outside. Even after the opening of the country to foreign commerce there was some persecution of Christians and several thousand were imprisoned. But in 1813 the prisoners were set at liberty and the exiles allowed to return; since that time there has been absolute religious freedom and many men prominent in official life have been devoted Christians. The most noted of these native Christians was Mr. Katsoka, who was four times chosen speaker of the popular branch of the Japanese congress or diet. He was an elder in the Presbyterian church and when it was suggested that it would advance his political chances to resign his eldership, he replied that if compelled to choose between them he would rather be an elder than speaker.

Communicants Now Number Thousands

The Catholic population of Japan numbered 58,000 in 1903; at the last report the Protestant communicants numbered nearly 51,000. There are among the natives 442 ordained ministers, 559 unordained ministers and helpers and 186 theological students. I met a number of Japanese Christians and was profoundly impressed by their earnestness and devotion. There is a large Young Men's Christian association at Tokio and a smaller one at Kyoto; at Kogoshima I found a Woman's Christian association. While I have met American missionaries everywhere. I have tried to gather information from Japanese sources as well and have been gratified to find such cordial co-operation between foreign and native Christians. A physician in the navy introduced himself and volunteered the information that one American woman had undertaken the establishment of Christian clubs at the various naval stations and within five years had gathered together more than 500 members. He said that she met with opposition from the authorities at first, but now had their hearty support. The war with Russia, while retarding the work of the Greek church among the Japanese, has been utilized by other denominations to reach a large number of sailors with Bibles and pamphlets,

Japan needs the Christian religion, a nation must have some religion and it has outgrown Buddhism. The ideals presented by these two systems are in many respects diametrically opposed to each other. One looks forward, the other backward; one regards life as a blessing to be enjoyed and an opportunity to be improved, the other sees in it only evil from which escape should be sought; one crowns this life with immortality, the other adds to a gloomy existence the darker night of annihilation; one offers faith as the inspiration to noble deeds, the other presents a plan for the perfecting of self, with no sense of responsibility to God to prompt it or promise of reward to encourage It; one enlarges the sympathies and links each indivdual with all other human beings, the other turns the thought inward in search of perpetual colm.

Christianity dominates Europe and the Western hemisphere, while Buddhism still holds the Orient under its drowsy spell. On the islands of Japan a struggle is now going on between these two great religious systems, and the triumph of the gospel of love and of consecrated activity in the Land of the Rising Sun will open the way to a still larger triumph in Asia. W. J. BRYAN.