HOBSON DECLARES JAPAN IS EDGING TOWARD WAR

alse Issue Raised to Humiliate the United States--President Roosevelt Narrowly Averts a Conflict--Diplomacy Saved the Country From Plunging Into a Fight With Mikado's Nation

The avoidance of the rupture by the sagacity and wisdom of our president, and the abandonment of this particular opening on account of the occurrences in Vancouver, cannot affect the only conclusions which no patriotic American can consider without apprehension:

1st. Japan has prepared and is continuing preparations for war.

2nd. These preparations are so far completed that Japan has already tried to force war upon unprepared America.

4th. Japan should be expected to seize upon the first advantageous opening to try again to force war upon America.

5th. The only possible way to avert war is for America to hasten defensive preparations, and while these are incomplete be prepared to submit to humiliations.

By Captain Richmond P. Hobson.
(Written for The Journal.)

IT has been pointed out that Japan having completed her naval, military and diplomatic preparations for war with America, has recently been seizing upon incidents, no matter how trivial, to stir up the masses of Japan against America. These efforts have been eminently successful. By gross exaggerations and misrepresentations in the Japanese press, the people's hatred and cupidity have been aroused and this feature of preparation may be regarded as completed. The press campaign in Europe has been equally successful. By adroitly building molehills into mountains, out of the local incidents in San Francisco, the press of Japan's ally has produced the impression that America has formed a fierce race hatred against Japan, and is treating the subjects of that nation as inferiors, that she has been violating treaty rights, and that a war for recognition of a civilized nation would be justified on the part of Japan. The broad, plain fact that the American people could not possibly change over night; that as a matter of fact their admiration of the Japanese has steadily grown; that they have a pride in Japan's success, something akin to the pride of a sponsor; that they love the Japanese, and invite and welcome them into the schools and everywhere else, everywhere, all over the country, these truths count for naught. The impression has been produced in Europe that there are causes that would warrant Japanese reprisals. It is not surprising, therefore, when we remember that Japan is ready and America is not; that the school incidents in San Francisco are seized by Japan to create a crisis and force the American government into war.

When our government learned about the inflammatory propaganda in Japan and the pro-Japanese propaganda of distortion in Europe, it took immediate occasion to correct the mistakes, and sent a most courteous cablegram to the Japanese government to the effect that the attitude of love that our people have always held toward the Japanese ha. in no wise changed; that we were upholding and would scrupulously uphold all our treaty obligations, and would protect the rights of Japanese in America; that the friction in San Francisco was purely local, growing largely out of abnormal labor conditions, and that the best offices of the government would be used to have even these local matters adjusted, but, of course, as in all other international incidents arising within individual states, that the regular course required by our institutions would have to be followed, requiring local and state adjustment before action could be taken by the general government. A more courteous, conciliatory assurance could not have been conceived.

Japan's Ultimatum.

Close upon the heels of this courteous cablegram, the Japanese ambassador in Washington went down to the state department and left a note. I have been criticised for referring to this note as an ultimatum. It was just as much an ultimatum as Rome ever delivered to an enemy. When Rome was all ready for war she used to issue an ultimatum which she knew the enemy would not accept, and then would inaugurate the war because the enemy would not comply.

The ultimatum has been used by aggressive nations ever since, in the effort to justify themselves or gain moral advantage in the eyes of the world when they proceeded to break the world's peace.

The Japanese note says in effect that the matter of our "institutions" was no concern of theirs, but the question would not be discussed. We command you to put those pupils back in those schools. They evidently thought that our president would resent such a demand, involving, as its compliance would have involved, the disregard of institutions the product of a long evolution, the fundamental law of the land.

Supported, as our president would have been in such a position, by the American people, with the Japanese government supported, as it would have been in its position, by the Japanese people, it was expected that a crisis would be produced from which Japan could bring on a rupture without incurring the condemnation of the public opinion of the world.

Too Wise to Fall.

But our president was too wise to fall into the trap. He saw what it meant and realized how defenseless we were. Whatever may have been his resentment internally, it never showed externally. He wisely and shrewdly espoused the cause of the Japanese. He sent a member of his cabinet scurrying across the continent "to investigate" the matter, a most extraordinary procedure in the slow methods of law and diplomacy, and directed an injunction to be secured against the school board of San Francisco, a most extraordinary procedure when the school board was only carrying out a law of California that had been in force for many years. He then wrote that extraordinary essay upon the glories of the Japanese and the infamies of the Californians, and, taking advantage of his approaching message to congress, included the essay in the message and sent it out 30 days in advance, so that the papers all over the world, in Europe and Japan, had the text and printed it when the message was released. The good people reading this text naturally began to question the motive behind Japan's peremptory attitude in face of such a conciliatory attitude by our government. This checkmated the Japanese for the time. The president then directed the school question to be laid before the United States court in California. The facts were agreed upon and handed up to the court. The court considered them and prepared its decision. It was evident to those who followed the case that the decision would sustain the Californians. It was California's schools; California had the right to decide who could and who could not attend them. There was nothing in the treaty with Japan that granted the right of attendance, and there could be no such grant of right.

The case was an application of the old principle of the right of local self-government.

Looked for Decision.

Just before the decision of the court was expected to be handed down, the Japanese foreign minister appeared before the Japanese parliament and served notice to the world that the decision of the court would determine the attitude of America and therefore the attitude of Japan. The president saw that this decision would be seized upon to have the world believe that the American nation had dennitely decided to turn the Japanese pupils out of school.

As a matter of fact, San Francisco proposed to supply these pupils with schools as good as the other schools, and give them a free education, a privilege denied Japanese pupils in Australia, a privilege for which America receives no equivalent in Japan. Furthermore, the schools of Los Angeles and all the other cities of California, the schools of Oregon and Washington and all the other states of the Union invite and welcome Japanese pupils right in the midst of the American pupils. Yet the Japanese government chose to have a decision of a court as to the rights of American citizens, determine the attitude of the nation, while these rights were exercised in only one city in the whole land and the nation's attitude was really just the opposite. The cordiality and generosity of this attitude would in reality only have been proven the more conclusively by the decision. While the people everywhere had the right to deny to Japanese pupils free education, they exercised this right nowhere and only in one city out of the whole land did they exercise the right far enough to require separate schools.

The president realized what the statement of the foreign minister meant. He had only recently directed the machinery of the court to be set in motion. He now quickly directed that the motion be stopped in its last stages. The decision was never handed down. It did not matter how important the decision would have been, we did not dare to let it be handed down. The great judicial function of the government had to be suspended.

The president hurriedly telegraphed to the governor of California not to allow the Japanese question to be discussed in the legislature of California and the governor prevailed upon the legislature to drop the question. We had come to such a pass that a legislature of a great American commonwealth did not dare even to discuss a vital question of pressing importance. They had to surrender the right of freedom of speech and to stop the legislative functions of government.

The president then telegraphed to the mayor and school board of San Francisco to come across the continent to see him. They came and a remarkable change came over them. On the way across the continent when interviewed in passing through the cities along the route, they stated and repeated again and again that their minds were already made up, that there was no use of taking the long trip, that they did it out of courtesy to the president, but that they were determined, in this vital question, to stand for their rights first, last and all the time. When they left the conference at the White House they hastened back to San Francisco and "put those pupils back in those schools."

This was not done because the law required it, for the law was on the other side; it was not done because the principle involved was right, for the principle of intimately mingling two different races in large numbers is wrong; it was not done because the people of San Francisco wished it, for they emphatically did not wish it.

It was done to comply with the ultimatum of Japan and it had to be done because we were utterly unprepared.

No free nation in the history of the world has ever suffered such deep, real humiliation as we have suffered at the hands of Japan. Every department of our government has been compelled to turn aside from its orderly procedure, executive, judicial, legislative, and finally an American city has been compelled to surrender the right of local self-government.

Time to Pause.

It is time for Americans to pause and take account of where we have drifted. The right of local self-government is the principle for which our forefathers died; it is the principle for which Anglo-Saxons have died for a thousand years; it is the very cornerstone upon which the edifice of human liberty has been built. So absorbed are our people in their individual affairs, it is a question whether we are worthy to be intrusted with the holy cause of liberty. Our forefathers of the revolution prized liberty above life, and in its cause when less than 3,000,000 in population they defied the mistress of the seas. Their immediate sons, receiving the cause as a sacred trust, realized that America is the exponent and champion of human liberty in the world. When still less than 10,000,000 population they decreed that even the people in distant South America and the people of the whole western hemisphere shall have a chance for self-government. Here we are now, numbering 90,000,000 of population, stretching across the continent, with wealth unlimited, and yet not only are we unable to guarantee the chance for liberty to the people of South America, not only are we unable to guarantee the chance for liberty to the helpless peoples of our outlying possessions, but we are actually unable to guarantee the principles of liberty in the mainland of America itself. We have negligently drifted to the point where we must disturb the functions of our government and must compel an American city to surrender the most sacred principles of all the institutions of liberty at the dictation of a power across the Pacific ocean—a power of an alien race, an oriental absolutism just emerging from mediaevalism.

Folly to Refuse.

Furthermore we must keep on surrendering, no matter what demand is made upon us. It would be the part of folly to refuse and fall into the very traps laid for us and open the way for national disaster and worse humiliation in the end. The whole thing is palpably wrong. It is sinful and wicked. This nation, with so much depending upon her, must not continue like a weakling, unable to make good. How different it would all be if we had done our duty and promptly established our bases and adequately expanded our navy! Japan would not now be strangling our commerce in Korea, Manchuria, China, and be plotting for the abolition of the open door policy there; she would not be looking with covetous eyes upon our outlying possessions; she would not be seizing every little trivial incident that occurs in America to stir up animosity between the two peoples; she would not be seeking war; there would have been no Anglo-Japanese alliance, with its menace to our very life as a nation, and we would not be compelled to submit in abject humiliation to surrender what is more sacred than life itself, the trust committed to us by our forefathers. On the contrary, we would then be on a self-respecting, solid basis for close friendship with Japan, and would be able to fulfill our duty to the cause of liberty and the cause of peace in the Pacific ocean and in the world at large.

Japan was loath to drop the school incident even after the pupils had been put back in the schools.

Some time afer this action a general meeting of the chamber of commerce of the principal cities of Japan was called and the united chambers of commerce adopted resolutions condemning treatment of Japanese children in America that refused them educational advantages and calling upon the chambers of commerce of America to use their good offices in securing justice to these children and avert the grave consequences that might otherwise arise.

Simply Foolish.

The resolutions were simply ridiculous as Americans who knew that at the moment they were adopted not only all the other schools in America, but also the schools of San Francisco themselves, were open to Japanese pupils on absolutely the same basis as American pupils. But its designed effect in Europe and in Japan was to nullify the effect produced by the previous announcement of the restoration of the pupils to the schools of San Francisco, and to leave the permanent impression that injustice to Japanese children is the regular practice in America.

Similar action was taken to make permanent the impression in the world that America is unduly stringent in the question of Japanese immigration, and semi-official announcements were made of changes Japan would demand when the renewal of the existing treaty with America came up.

The time for this renewal was years off and America could not understand why the question was advanced by the Japanese government when it posed before the world as being so solicitous of "preserving the friendly relations that have always existed between the two countries.

This semi-official announcement was so couched as to be a defiance of the known determination of the people of the Pacific slope to have some substantial restriction placed upon Japanese immigration, which was fast becoming a menace to their industrial equilibrium and the purpose was not only to produce the impression in Japan and in Europe that we were maltreating the Japanese and treating them with indignities incompatible with their self-respect as a civilized nation, but also to precipitate exclusion legislation in America that would play into Japan's hands as she sought her pretext of war.

This sensitiveness on the subject of exclusion in America seems ridiculous when we remember that the "indignities" of restriction are drastically enforced in Australia and other British colonies. But the world does not know this. It has never been proclaimed from the Japanese house top. So the semi-official announcements had this desired effect upon the world and upon the people of Japan.

This fact, however, was soon subjected to the jolt that came with the outbreak in Vancouver. The British and Japanese press were quick to attribute this outbreak to the "influence and instigation of Americans," but it becomes generally known, in spite of the efforts at concealment, that thousands of the best citizens of the city and a number of British soldiers, who could not possibly have been "instigated" took part in the demonstration and that the whole Japanese quarter was wrecked and a Japanese subject killed, compared to which all the incidents in San Francisco were as naught. In addition the whole structure of Japanese-English plans was rudely shaken when the mayor of the city proclaimed emphatically that the city would not pay a dollar for damages, and the members of the Dominion parliament from British Columbia publicly announced that the people of his province would forcibly resist any attempt on the part of the crown to force Japanese immigration upon them.

Swallows Vancouver.

Japan today stands out ridiculous in the eyes of the world as straining hard at the gnat in San Francisco and swallowing whole the camel at Vancouver. No wonder she has abandoned this path. No wonder we now hear of measures to restrict emigration and then to remove the cause of friction. No wonder the Japanese foreign minister issues his studied pronouncement to try to hush the whole matter up. We heard no such pronouncements before the Vancouver incident. This foreign minister of the honeyed words today, when honeyed words are not needed, is the same foreign minister of the ultimatum and the same foreign minister of the declaration concerning the pending decision of the California court. No wonder this foreign minister expressed the hope that his pronouncement "would prevent further misrepresentation and finally result in discrediting those who are constantly circulating 'false and harmful reports.'" He must now seek some other source from which to manufacture a pretext for war and in the meanwhile the victim must be lulled back to sleep, lest she detect in the San Francisco incidents, now abandoned, the true attitude of Japan and proceed accordingly to take precautionary measures that would make Japan's task more difficult.

Chinese Disturbance.

It seems now that the source for the next effort is to be Chinese disturbances, which Japan is planning to precipitate early next year. How long it will take Japan to get her pretext and force war upon us cannot now be foretold, but to offset the possible increase of our navy by the two large battleships authorized by the last congress, Japan has now ordered two more "dreadnaughts" in addition to those already building, one of the new ones to be built at Fairchilds in England, the other to be built in Japan, both of which will be completed before ours, and Japan's stupendous preparations for war continue with feverish activity.

It is easy for the foreign minister to insinuate that the efforts to arouse the American people to a sense of our danger are explicable "only upon the ground of a financial nature," and to refer to the facts presented as "false and harmful reports," but he cannot controvert those facts, nor truthfully deny them.

Let me warn my countrymen who are reading these papers, not to drink the soothing syrup proffered by one who is holding a sword in her hand. We are a peaceful, trusting people and our inherent weakness and danger is to assume that because we do not wish to attack any other nation, no other nation wishes to attack us, and thus in false security to neglect the only preparations which could avert such an attack. Let me add that I have been diligent and scrupulously careful in gathering the facts, a task made difficult by Japanese secretiveness, and have only drawn the conclusion warranted by the facts, stating these conclusions without mincing words, as duty dictates they should be stated.

After the successful war with Russia, when every source of aggression has been removed, far away, with no possible chance of aggression on the sea, we behold Japan making stupendous, hurried preparations for war, naval, military and diplomatic preparations designed to gain control of the sea, which will be the vital question in case of war with America, and when these preparations are far advanced we behold the Japanese press stirring up the Japanese masses to animosity against America, we behold the allied press of Europe justifying Japan in undertaking serious measures for "redress" against America, and when the slightest opening occurs, however unjustifiable, however trivial, compared with the wide openings for closing similar "redress," from the British, we behold Japan issuing an ultimatum to America that requires abject humiliation or a rupture.

Veteran Cobblers of Pennsylvania.

From the Pittsburg Dispatch.

Independence, a village in the western part of Washington county, boasts of the oldest trio of shoemakers in the country, all of whom are working at their trade.

James Westlake, who has been mending the "soles" of the residents of this section for over 60 years, celebrated his ninety-first birthday recently at his home. He had as his guests the other two shoemakers, Robert Baker, who will celebrate his eighty-third birthday on May 3, and David W. Richey, who celebrated his seventy-seventh birthday on Thursday, April 8. All three are members of pioneer families.

DO COLORS AFFECT YOU--By Ella Wheeler Wilcox

(Copyright, 1908, by American-Journal-Examiner)

DO colors affect you? Are you conscious that certain shades of color give you pleasurable and happy sensations, and others irritate you, and others incline you to despondency?

If so, do not consider it an evidence of incipient insanity or blame yourself for being "queer."

Color plays a larger part in the everyday world than most of us suspect.

Here is what a noted physician, a graduate of the "old school," although he has gone forward into more progressive ideas, told me.

We were talking of the marvelous results which have been obtained by medical science from the employment of violet and X-rays in curing supposedly incurable diseases.

The physician showed me two plaster casts he had removed from the legs of a small boy, who had worn them for years, and who was pronounced incurable by the leading specialists in such maladies; yet, after some months of treatment under the violet and X-rays, the plaster casts were removed, and the little boy is rolling his hoop in the street, well and happy.

"We are discovering new wonders daily," the doctor said. "In many hospitals now they are placing red curtains about the beds of smallpox patients. It has been decided that light falling through red curtains prevents the pitting of the patient. There is a chemical property in red which produces this welcome result.

"Just so in violet; there are chemical properties which aid in the cure of other maladies."

"Color is now a recognized factor in the progressive medical world. And we are only in the morning of our discoveries. The world will be astonished in 10 years' time at the revolution which will take place in the science of medical threrapeutics. Drugs are fast becoming obselete; the knife will be less popular, and only in extreme cases, and in accidents, will it eventually be used by reputable surgeons. Light has come to take the place of old, ignorant methods."

Then the physician took me into a private room, where sat a young man of 21 years, for three months a patient of the light cure. The mother of the youth was present, and told me of the remarkable effect violet and X-ray treatment had produced on her son.

"For six years my boy had been growing steadily worse with inflammatory rheumatism," she said. "For one year before he came here he was confined to his bed, unable to move without excruciating pain. The best specialists in Greater New York assured me he would never leave his bed save for his tomb; yet, in three months time he is able to walk on crutches, and to sit up four hours a day."

Let there be light in the old medical school, since such things as these are taking place about us.

Meantime, let us study color, and realize that it has its place, aside from the decorative, in God's wonderful scheme of a beautiful world. Every color indicates a certain rate of vibration of light. It also represents a certain sound vibration. Light, sound, color are all related, then, and all affect the mental and physical well-being of humans.

Long ago the seers of the world said these things, and it is gratifying to find physical science corroborating the statements of the "wise men of old."

Thousands of years ago it was written and said that each mortal had an "aura," and that by its color the psychic eye could determine the thoughts of another, whether sad or glad, gloomy or hopeful, angry or loving.

In London a year or two ago a scientific corroboration of this theory was produced by a chemically prepared screen, which brought out the colors surrounding the head of any one sitting in front of it, and, oddly enough, the mental states of each person corresponded with the colors the wise people thousands of years ago had declared such thoughts would produce; the brown "aura" despondency, the pink, love.

Let us open the windows of our souls and minds to all these glorious new discoveries. They are coming thick and fast in the next decade.

And by and by, after a century or two passes, all mortals may develop the psychic eye and be enabled to "see" the thoughts of one another.

Since many such people exist today all about us, it behooves us to cultivate a "pink aura" by loving thoughts; and to avoid anger and evil passions, which display themselves in sullen red rays; or despondency, which clothes itself in muddy brown.

The pink aura, by all means!

A Deer White and Deaf.

From the New York Sun.

Speaking of blindness, deafness and dumbness among cats and dogs, Dr. H. D. Gill, the veterinary surgeon and horseman, told incidentally of a remarkable wild animal, a deer, that was once encountered by two friends of his own who were hunting near Moosehead lake in Maine.

Out with a guide, the hunters came to a spot from which they could see within shooting distance four deer grazing, one of the four being white, an albino. The hunters fired and shot two of the deer of natural color, the third one at the report of the guns springing away to safety, while the white deer remained stock still.

The wind was toward the hunters and they had not been heard or scented, and apparently the white deer had not heard the report of the guns. But in a moment it turned its head and then it bounded away after the other surviving deer.

It seemed clear to the guide and hunters that the white deer was stone deaf.

Hid His Gold Too Well.

From the St. Paul Pioneer Press.

After a three months secret search John Dahl, a resident of this place, finally has uncovered a pot of gold coin that he had saved and buried under his cabin more than two years ago.

Dahl is one of the men who refuse to trust banks. When he hid his savings he thought he had marked the spot securely, but a number of months ago when he went to look he was unable to locate the money. Dahl then built a small shed over the ground where he thought the gold was located, and unwilling to allow others to know of the existence of the treasure, lest he be robbed, he set about digging in the evening by candle light. After long toil his search finally was rewarded and he emerged from his cabin with the coin.

New Mother Goose.

Jack Spratt
Could fry no fat,
Which they were quick to note,
And therefore when
He ran again
He didn't poll a vote.
—Washington Herald.

American Girls

By Mrs. John A. Logan.
(Copyright, 1908, by W. R. Hearst.)

ONE is so accustomed to hearing severe criticism of American girls by foreigners, and, I am sorry to say, by their brother and sister Americans, that one may be said to possess courage who comes to her rescue and undertakes to defend them against their maligners.

In the first place, there are as many varieties of girls in America as there are of flowers in a garden; the differences are analogous to those of the beauties of nature. Some are frail, delicate, modest, unassuming, timid and beautiful, while others are stronger, have high coloring, are less graceful and more heroic. Some are likened to the clinging vine and never arrive at a point when they can stand alone, but must have some one stronger upon whom they can lean for support in the struggle of life. Still others are more aggressive, self-reliant and independent. Some are trustful, affectionate and patient, while others are impulsive, high-strung, nervous and impatient.

The character of the different types is manifested in every movement they make, and doubtless many American girls are criticised who are innocent of any intentional immodesty or obtrusiveness, simply because their temperament has developed qualities that partake of disregard for diffidence and modesty. This class of young women is never accused of being stupid, but have the credit generally of being intellectual and independent, while the Jenny Wren type are spoken of as "dear little souls," and they are dependent upon somebody for protection, brains and ability to take care of themselves.

It is quite true that the men of America are to a great extent responsible for the independence and extravagance in which some women indulge, especially fathers, who are almost without exception indulgent to their daughters, who know nothing whatever of the reserve and parsimony of European fathers. All big-hearted American men who have succeeded in life have none of those small, narrow ideas that govern most men in Europe, and it is not surprising that young women brought up under the smiles and tenderness of lavish parents should feel that it was their privilege to gratify their tastes and wishes in all things without respecting any restraint from any lord of creation.

Unfortunately for European men, American girls who travel in Europe have sowed the seeds of discontent among their European sisters, and it is claimed that foreign women no longer accept the cold indifference and sometimes disloyalty of their husbands and fathers as they once did, because they have witnessed the liberties enjoyed by the women of America with the consent and approval of American men.

It cannot be disputed that almost invariably the father is partial to the daughters, while the mother is inclined to humor and excuse prodigality in her sons. Perhaps it is well that this is so, or otherwise sons and daughters would find it very difficult to contend with the sorrows and troubles that overtake them, sometimes through their own misdeeds and sometimes through their own misfortunes.

Same Old Story.

From Judge.

Seaver—I see the market is pickin' up.
Weaver—You bet. Picked up all I had last week.

SEEK NOT YOUR OWN INTERESTS--By Count Leo Tolstoy

YOU life—that is, you are born, grow, mature, grow old, and then you die. Is it possible that the aim of your life can be in yourself? Certainly not. How then? man asks himself. What then am I? And the only answer is: I am something that loves, at first, it seems, something loving only itself, but one need only live a little and think a little to see that to love the self which passes through life and dies, is impossible and purposeless.

I feel that I ought to love, and I love myself. But, loving myself, I cannot; but feel that the object of my love is unworthy of it; yet not to love is impossible for me. In love is life.

What is to happen? To love others—one's neighbors, friends and those who love us? At first it seems that will satisfy the demands of love, but all these people are in the first place imperfect, and, secondly, they change, and, above all, they die.

What is one to love? The only answer is: Love all, love the source of love, love God. Love, not for the sake of the loved one, nor for one's self, but for love's sake.

It is only necessary to understand this, and at once all the evil of life disappears, and its meaning becomes clear and joyful.

"Yes," people say, "that would be well. What could be better? It would be well to love and live for love, if all would live so. But how can I live for love, and give my all to others, while others live for themselves, for their bodies?

"What will become of me, and not of me alone, but of my family, and those I love and cannot help loving? Love has long been talked about, but no one follows this advice, and it is impossible to follow it. To yield one's life to love would only then be possible, if all men suddenly, by some miracle, changed their worldly, bodily life for a spiritual, divine life. But the miracle does not occur, and therefore it is all unpractical talk."

So say those who soothe themselves in their false accustomed ways of life. They say this, but in the depths of their souls they know they are wrong. They know these reflections to be untrue. They are untrue, because only for the advantage of our worldly, bodily life is it necessary that people should all suddenly change their life, but not for the spiritual life—the love of God and man.

The loving man alone does not perish non-loving, or, if he perishes among men, as Christ perished on the cross, then his death is joyful to himself and important for others, not despairing and insignificant, as is the death of worldly people.

So the excuse that I do not yield myself to love, because not every one does the same, and I should be left alone, is both incorrect and bad. It is as though a man who ought to work to feed himself and his children were not to begin because others were not working.

One cannot know whether anything is good or bad, unless one tests it in life. If a farmer is told that it is good to sow rye in rows, or a beekeeper that it is good to use frame hives, a reasonable farmer or beekeeper will experiment to find out whether what he has been told is true, and he will follow or not follow the advice, according to the degree to which his experiment succeeds.

So it is with the whole business of life. To know surely in how far the doctrine of live is applicable—try it. Make the experiment and you will see how, instead of a surly, angry and oppressed condition, you will be bright, merry and joyous.

Woman Makes Pet of Wildcat.

From the St. Louis Republic.

Mrs. G. J. Grommet, one of Alton's best known society ladies, has a Mexican leopard wildcat for a pet.

It is a gift from her husband, who is in Mexico. The leopard cat, which is a mixture of leopard and wildcat, is now four weeks old and is the size of a big kitten. The animal knows nothing but captivity. The mother of this kitten and another was killed that the young could be taken.

Mrs. Grommet is exhibiting the little prize to her guests, but says she will be careful to have a chain or something else to the animal when it grows up, fearing it may sometimes answer the call of the wild.

Starting Minnesota Governors.

From the Washington Post.

"If Governor Johnson should become president of the United States the town of St. Peter, Minnesota, where Johnson was born and raised, would of course become famous, but even now it has a state reputation for being the incubator of noted men," said John Toerg, a real estate man of St. Paul. "No less than four of Minnesota's governors were born there. They were Swift, Austin, Marshall and Johnson. St. Peter is a town of probably 2,500 people, and its only claim to distinction, aside from its having been the birthplace of famous men, lies in the fact that one of the state insane asylums is located there."

NEW YORK'S REAL EAST SIDE--Not a District *of* Crime and Vice as in the Days of Old "Five Points"--*The* Most Congested District in the World

By E. Stagg Whitin.
(Special Service from Charities and the Commons Press Bureau.)

(The impression that most readers get from popular magazines and Sunday newspaper stories seems to be that the East Side of New York is a hotbed of vice and crime. Mr. Whitin's article, based on several years' residence in the heart of the congested district, will do away with that impression. The "slummer," that is the vice hunting "slummer," will be disappointed in the East Side. His field lies in the more popular and more comfortable "tenderloin.")

FIFTY years have wrought great changes in New York, and Five Points, the center of the old "slum district," is no more. A beautiful park with its baths and playgrounds occupies the site and makes many happy. The same is true of like districts in Boston and other cities, yet in the popular mind the thoughts of slums and slumming have taken such a decided hold and have been pictured so vividly by those great snap-shot photographers connected with our papers, that it is hard for them to realize that Dickens' descriptions of the slums of New York are not true today.

New York is not static—it is ever growing and changing. There is a double movement—one of absorption of outlying districts and the shifting of industrial localities. Its people are divided among many races, each having a distinct center and some of these divided again into native village communities. There are also districts like the Bowery and the Tenderloin, where vice reigns, a vice which is as much the result of misused wealth as of poverty. These districts are the real slums of New York and the sensational writers who apply the term "slum" to the foreign districts of the city simply show how out of touch they are with the real lives of the people who dwell in them.

The district which lies east of the Bowery and below Fourteenth street used to be the habitation of the Irish in their less prosperous days when they were the immigrant class. Today they have gone up town to "better things." For a long while they left behind them their dregs which are known from the popular accounts of the roving east side gangs, well typified by "Monk Eastman" and the rest. Monk and his kind are "up state."—their gangs are no more.

The Jew has come in and displaced the Irishman in practically all the East Side. I say the Jew as if he were an individual type—but he is not. He is made up of a dozen races speaking a dozen dialects and with different customs and traditions; some even are pure Russians, having absolutely no Palestine blood in their veins. Each year 60,000 immigrants come into the district—each year 60,000 so-called Americans go out and scatter themselves over the outlying districts of Brownsville and Harlem, where a new type is being formed. As Mr. Watchorn, commissioner of immigration for New York, will surely bear testimony, these immigrants are not criminal nor vicious nor diseased, nor the scum of Russia—but fugitives from a land of terrorism where they have received a good education and learned the art of thrift to a degree the Anglo-Saxon might well imitate. Even in their ideals, crude as their religious conceptions and notions are, they have a ruggedness which stands aghast at the "high type civilization" into which they come.

These refugees are crowded together on the East Side, not because they could not go elsewhere, but because they do not want to go elsewhere. They come to join their friends in communities which are grouped around a synagogue which has been transplanted directly from their Russian or Polish homes, and they refuse to go out into the strange heathen land—as they feel a Christian country to be.

If you will walk down Hester street and look at the venders of stocks and suspenders, with their long beards and peculiar clothes, you little guess that they have received a Talmud training equal, according to Dr. Blaustein formerly of the Educational alliance, to two years of our law school courses. Some have even been to the Russian university.

Often these people are very poor, they have arrived with little more than their $10 in their pocket and can only find work in those lines in which their friends and relatives can help them—that is, in most cases, tailoring, which is conducted sometimes in the big tailoring establishments, sometimes in a loft under the synagogue, sometimes "sweated" work in their very homes. The Jew is a true business man, and if he can save a few pennies each day, even by the use of most of his family in this work, he soon digs his way out to an independence which is well shown by the records of the Hebrew charities. He is not alone in his struggles either. Groups of men connected with the synagogue or charitable societies are ever trying to relieve his wants and put him on a basis of independence, and the Industrial Removal society will place him in a job in the west as soon as he can overcome a prejudice of the great unknown Christian land, which lies behind New York. Thrift is the word, and as long as he retains his Hebrew rights and religious consciousness, no money is wasted on wine or tobacco, nothing in the frivolity of the theatre or dancehall.

The danger to the country from the East Side is not that from a nest of crime and vice. The danger is too rapid Americanization of these people. I mean Americanization of the wrong type. Go to a great play center in a public school and you will see that every boy and girl who has been in the country one year would die for the flag, and are extremely fond of playing that they are doing so. But the tendency is that the contact with the wrong type of American may produce a type of Jew which is extremely boorish and admittedly vulgar. It is this type which has broken too rapidly from the rigor of their old faith and the strict confinement of the "Russian pale," that reacts into the radical anarchist and Socialist—whichever way their radicalism leads them!

The congestion of the East Side is an acknowledged fact, several of the districts being the most densely populated in the world. Yet, this fact is more easily explained when we know the history of the Jewish Ghettos which have formed part of the history of every great city of Europe and have become a tradition among these people. No matter what the wealth of the first generation of Russian Jews in this country, it is well nigh impossible to get them to break with their friends and traditions and to leave the congested districts to go elsewhere. The advertising of the needs of the south and west in regard to immigrants will do much to deflect the current of immigration which is yearly pouring into the district, and will tend more rapidly to draw out the younger generation to the more productive fields. I know boys today who are longing to go to the south and I know southern communities where the rich southern Jew would welcome them and train them to a higher citizenship. It is just this work that the great Jewish institutions like the Educational alliance are concentrating their energy and wealth upon. The reduction in the pressure upon the districts from incoming immigration, and thus the demand for rooms, will tend to reduce rent and increase the demand for better tenements.

The whole problem of the East Side may be solved by a study of the immigration problem joined with the educational lines above suggested, and will never be solved by cursing the place as a "slum" or by swinging the red flag.