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toward China. The Chinese cannot appeal to Europe, and therefore they appeal to the American government, which is anti-Japanese sentiment. It has been an open secret that China has been working with China twenty years ago. Perhaps you read in the March number of the China-Asia that China has been working on an anti-Japanese wave. A terrible article on Coming to the East was written by a man, but there the changes end.

"Voncint Keneko was asked whether in the give and take of ideas between Japan and America internationalism would play an important part."

"Internationalism is a most important part," he remarked. "I have had many Japanese friends who have married German, French, English, and American husbands. In the last twenty years of the marriages proved very happy; others were unfortunate. If our economic, political, and institutions, and therefore nearer to the Western world, the marriage, American might be settled more easily. When I was in America I used to drive, dance, and go to the theatre with American girls, as your boys do. It was often asked if I would not marry an American girl. I thought the American way of choosing a wife was good, and I said that I should like to marry an American girl very much, because they make happy homes, but I had a mother, two brothers, and a sister in Japan. I had to have a home of my own and look after my mother. If I brought back an American wife to Japan, my mother would never be able to speak to her, nor she to me. The wife would be very unhappy, because my mother and family would look on her as not a daughter-in-law, but as a strange foreign girl. The Japanese live in America, internationalism is possible, but a New York young lady would be very unhappy here in Tokyo, without her theatres and concerts and dance socials and cultural friends.

"But there will be a radical change in the next generation," the Voncint continued. "Japanese women are slowly growing more toward the American fashion. The girls educated in the female schools are quite individual. They appear in society, go to theaters and garden parties, and make meals. They are not so much domestic housewives and stay-at-home ladies as they used to be.

"Japan and America have many things in common. English literature has been the source of great inspiration, and our art has made its influence felt in the Western world, and may be destined to wield a still greater influence. Religion is a plane of thought above racial and personal questions where both nations may meet. Personally I have firm faith that the friction between America and Japan will cease to exist in the light of greater understanding, of sympathy for, the real ideals and character of the two countries."

"The race question is really at the bottom of it all. The Japanese-American problem is momentous. On the surface it is merely a economic problem, a labor problem, an immigration problem, but at the bottom it is a race problem. It all comes to a question of a race that is so far apart in every way—manners, thinking. Living—that there is no possible compromise. A Japanese can never be made as white as you are, nor his hair as gray as yours. No god can ever make the Japanese an American, because the gods are dotted with different skin colors. In fact, however, is the greatest contribution to world progress. Suppose the American world were Anglo-Saxon. We'd hate to live in it. But Anglo-Saxon, Latin, Mongol, Slav, with different learnings and civilizations, all make a harmonious whole. The Japanese are essentially Mongolian and they cannot be changed into anything else.

"All these races must exist as them-selves, contributing to the world's progress. We do not want to go to America and live in our little way. When we go to Rome, we ought to do as the Romans do. We must learn to accommodate ourselves to your ways, at Japanese houses, streets, and methods of living. If we go to America, we must adapt our little ways that we have accustomed to, and we must put up with the fact that you have your great mistake on the part of Japanese. In the American way, they go barefooted in the streets, do not wear hats, and are not used to change, and I agree. The only way we can get along in the American streets is that they do not conform to the American way. They go barefooted in the streets, do not wear hats, do not change, and we are not used to change. We are the great mistake on the part of Japan, we cannot accommodate ourselves to the American way. They have a different way that we live in the little ways that we have the American class them as unsavable.

"I don't blame the Americans. But the American market is big and the Americans really can confirm to the American fashion and be received from a farm-house in the White House. We can be agreeable, entertaining at dinner table, generally changed, but not very different, educated according to the American fashion. He can be made just as an American officer as those who come from every European country. When I am in America I visit many people. They never ask me to go away, to have their house because they do not like me. I have been living in the United States and America, and live just as they do. I long to know if they say a single thing. I can appreciate their style. If a man can appreciate and understand the humor and satire of a country, he is not a foreigner.

"Japanese who come to America are laborers, uneducated, coiled, ignorant of the American system of government and law. We are not representative Japanese people. I am one of them of the Japanese coads and laborers to America. When two countries come together, there is a clash of their ideas. In your country you have had a number of successful translations. Like Booker T. Washington or Frederick Douglass, you would have thought of the black race as African gentlemen. At first, when the Irish came, you had the women element, and you would have had the negroes as a dangerous political inclination. It is a race away, affable, and kindhearted. Without the Irish literary men and women, such as Goldsmith, Moore, and Lord Gregory, English literature would never have had attained its high position. If you had had as much Irish as these in the beginning you never would have had any trouble.

"If we had sent good Japanese, no doubt California would have accepted them. We made a great mistake. Now we don't send any more emigrants. We expect to root out the worse part and give instruction in writing and lectures to make the rest conform to American customs, forms of thought, and social intercourse. This race question must take a long time, but if we send good people to America racial differences can be chioesed off with comparative ease, and intellectual and psychological understanding be attained on both sides. I have been working toward that goal in the American Friends' Society, which has a large membership, with the object of bringing the two nations to a better understanding."

"Count Ohno and other prominent Japanese and Orientals like Mr. BahOUTH Tagoe are constantly referring to the contributions that Eastern civilization can make to the West. What are the specific contributions referred to?"

"We asked Vincent Keneko.

""The East and the West have much to learn from each other," was the reply. "From the West we learn freedom, material and individual. Righteousness and independence are lacking in Eastern civilization. We can learn from Europe and America self-reliance and a systematic and logical mentalization in which the Western people excel. "Now for the Eastern side. The Eastern people have a peculiar instinct for looking at things from a poetic or literary point of view. The Westerner are rather of fact. They do not care for a philosophical or a wise point of view. What is the use? They always say. The Western world is too new, and the Eastern world is the older and its civilization is ultimate. The Eastern people cannot change. If misfortune befal them they do not grumble. They say, 'Such is my destiny.' People here are satisfied with very small incomes. There are few labor unions.