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Two Japanese Legends

I. The Golden Lotus

The good Lord Shaka, who gave up his kingly title and became a beggar that he might give the true light to the world, had finished his meditation on the mountain of Dandoku. Night was drawing on as he descended the rocky slopes and no sound broke the silence of the hour. As he neared a plateau at the crest of the last turn of the road he was startled to hear distinctly uttered the words, "Shio giyo mujiyo." (Appearances often do not indicate the true nature.)

With amazement the Lord Shaka approached nearer delighted to hear such sound philosophy. Looking over the edge of the abyss he beheld a fear inspiring dragon. Overcoming his fright, he seated himself on the edge of the precipice and asked the beast where he became acquainted with the great secrets of Buddhism.

For reply the animal coiled itself upon a rock and bellowed forth the words, "Ze shio metsu-po." (Every living being disregards Buddha's laws.) Having delivered itself of this sentence the dragon became quiet again. Surprised at such superior intelligence and power of expression on the part of a mean beast, the Lord Shaka entreated the dragon for more information. Drawing itself up the dragon exclaimed, "Shio metsu metsu-i." (All living things must die.) The Lord Shaka agreed with this opinion and inquired still more for the reptile's words of wisdom. The beast declared that its hunger would not permit it to philosophize further until it received some food. It had been fasting all day and was quite weak. Upon the Lord Shaka's promising anything it wished, it demanded human flesh. Religion forbade the destruction of life, but in his anxiety to hear the final words the Lord Shaka promised himself to the beast, if it should first overcome its feelings sufficiently to speak the precious words.

When he touched the dragon's jaws they broke into eight parts and became the eight petals of the Golden Lotus. To this day, if the Buddhist is worthy, he may see the Lord Shaka, sitting upon the beautiful flower.

II. The Tears of Uinewaka

Little Uinewaka was for a short time deserted by his attendants who had gone out to admire a beautiful sunset. Stealthily the oni kado mukashi (ghoul kidnapper) approached and stole him. Treacherously placing one hand over the mouth of the sleeping boy he bore him away and vanished. The boy's mother was crazy with grief on discovering her loss and dressing in a nun's costume roamed the earth intent on finding him.

A party of men arrived with Uinewaka at a spot near Tokio. They were cruel and brutal to the boy and he was on the point of death. He begged them to leave him that he might die in peace. Instead they beat and kicked him and left him in a ditch. Clapping his hands, he summoned the gods and asked them for help. They sent an old farmer to him, of whom Uinewaka requested that a willow tree be planted near his grave that his mother might recognize it. The old man promised.

The boy died. It was the fifteenth of March.

The tree was planted and grew rapidly.

Some years later on the anniversary of his death, the good old farmer and his neighbors were weeping over the grave when a lady dressed in black appeared. She asked for whom they were mourning. They replied for Uinewaka. She swooned. It was his mother.

At midnight Uinewaka appeared and greeted her. She was overcome with emotion after searching in vain for him over thousands of miles and at last finding him dead. She prayed to the gods that they would release her soul to live with his. She caused a temple to be erected to his memory. Later she died and was changed to a white stork, and every year returns to the grave of Uinewaka to listen to the prayers and join in the memorial.

Whenever it rains on the fifteenth of March, the folks say, "Hush! little Uinewaka is weeping."

The Doctor: "The medicine I left for you doesn't seem to have had the desired effect. Did you take it regularly?"

The Patient (a poet): "As regularly as I could, Doctor. You said I should take it after each meal."
Compulsory Education in France

In France, primary instruction in lower primary schools is obligatory for children of both sexes from 6 to 13 years of age. It comprises the following studies: morals and civics; reading and writing; the French language; geography, particularly that of France; history, including French history; scientific notions; the elements of drawing, singing and manual training; military exercises for the boys, and needle-work for the girls.

Primary instruction may be given in primary schools, in public or private schools, or in the family. The father of a child subject to the compulsory education law must notify the mayor of his commune fifteen days before the opening of the term whether the child is to receive instruction in the family, in public or private school, and he must also indicate the school.

The mayor with the assistance of the school committee (commission scolaire) prepares a list of all the children between 6 and 13 years of age, and notifies their parents or guardians of the date of the opening of the term. If the parent or guardian fails to give notice fifteen days before the opening of the term, the child is enrolled in one of the public schools and the parent or guardian is notified.

Parents and guardians must in form the school-director of the reasons for temporary absences. If children leave school they must give notice immediately to the mayor, indicating how the child is to receive instruction in the future.

Every child employed in any industry must attend school during his leisure hours. He must receive at least two hours' instruction each day. A record of attendance is kept by the teacher, and transmitted weekly to the patron. No child under 15 permitted is to work more than six hours a day, unless he produces a certificate from a teacher or primary inspector, legalized by a mayor, showing that he has received elementary instruction. A certificate of primary studies (certificat d'études primaires) is awarded to those children who, at eleven years of age, complete successfully the public examination prescribed by law. No candidate is admitted who is under eleven at the date of the examination. On receiving his certificate of primary studies, a child, if he wishes, may enter the upper primary school or leave school.

The Problem of Salton Sea

In the southern part of California is a low lying stretch of land depressed in some places as much as two hundred and sixty five feet below sea level. This locality is surrounded by the Sierra Madre mountains, the Riverside ranges and the Colorado river and is triangular in shape. Formerly it was a stretch of desert country, but discovery was made that all the soil lacked of being fertile was water and a company was organized to construct a canal from the Colorado river and reclaim the desert. In the northwest portion of Imperial valley, as it is called, is a basin known as Salton sink, so named because it is very deeply sunken below sea level and is overlaid with salt deposits, probably the remains of a former inland sea which evaporated.

Due to carelessness in the construction of the water gates or entrances from the river to the canal, the supply of water in flood seasons is uncontrollable and Salton sink has again become Salton sea. The thriving salt works situated there have been entirely destroyed and many men have been thrown out of employment. The town of Imperial is thriving rapidly because its surrounding territory has become fertile. The town of Salton is dead and buried beneath the water. If the uncontrolled flow continues, however, Imperial and other towns also will be submerged in course of time for all places in this area are below sea level. The Southern Pacific Railroad has had to move its tracks at considerable expense. It has engaged an experienced civil engineer to stop the flow but at present with poor success. Each attempt is rendered futile by the floods of the Colorado. Since March 1905, seven efforts have been made to hold the river in check; seven times has the rebellious torrent broken thru the dikes. A fortune has been spent vainly trying to remedy the result of previous neglect. The damage is not to be reckoned merely in the cost of damming the river but also in the property destroyed, the industries

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The Blood of Christ. He is not the salvation. Not only must the sinner expect or claims forgiveness. But repentance does not cancel guilt, neither does it deliver from bondage. A man may sin for fifty years, and when he becomes fifty he may repent. His nature, however, has not changed. Sorrow does not remove his ill desert. A purely legal system would inflict punishment, for repentance constitutes no claim to forgiveness. But we are not dealing with a system, we are dealing with God. If the sinner expects or claims forgiveness he can only expect it thru what he has learned from God's Word; he can only claim it thru the blood of Christ. He is not freed from bondage by his repentance, for to repent of sin is one thing, but to be rid of sin is another. Repentance is essential to salvation but it is not sufficient for salvation. Not only must the sinner turn from sin, but he must turn to God. In his sin he should repent and in his helplessness he should believe.

We live by faith and walk by faith. We are the sons of God. The shield of faith is our defense. faith is our victory. Various texts of scripture show the beauty and blessedness of perfect faith. Man's great need is met by God's great helpfulness; man is dead in sin; God's life must resurrect him. God's due and man's duty are to be kept in view always. We find in the Bible man's need of God's help. Man's need, however, is not disclosed by revelation but by experience. They simply confirm each other. God revealing himself becomes man's teacher. The life and death of Christ can be taken as an eloquent invitation to place faith in God. Behold Him, unstained, unspotted. Jesus saves. He came not to be ministered unto but to minister. Language fails to depict adequately the great and varied functions and helpfulness of God over against the helplessness of man. Faith is the channel of communication. Th faith is commanded, there is no arbitrary order about it, the command is more of the nature of an invitation. It governs all the activities of life. The students of Howard University are here by reason of their faith in the curricula and in the instructors. No scientist ever became learned except thru faith in what he was learning. As men grow in the wisdom of the world by common confidence, so must they grow in the wisdom of God by faith in His teachings. We have faith in regard to the laws of material and worldly things. God only asks that our trust in Him shall be complete and reasonable. We need the aid of God, the one infinite in mind and goodness. It is not a matter of indifference whether we are saved or not.

"Believe in the Lord Jesus Christ and thou shalt be saved." There is a glorious future, a heavenly destiny offered to all souls. Venture out to God's helpfulness and according to your faith shall it be unto you.

This sermon was a fitting number in the group of eloquent discourses now being delivered by our president on Faith and Love. This series of sermons by Dr. Thirkield attracts weekly such large audiences that the seating capacity of our beautiful and spacious chapel is greatly taxed.

The Howard University Record, the official organ of the University, has made its appearance. It will be published in November, January, March, and June. It takes the place of the Howard Standard and is a great improvement over the latter. The first number gives a survey of all the departments of the University and is handsomely and pleasantly illustrated with fine half tone pictures of the president and deans, besides pictures of the grounds and the exterior and interior of the buildings. It has this pleasant word to say for The University Journal: "It (The Record) will in no way take the place of the weekly University Journal. All who are interested in keeping in touch with the current life of the institution will find The Journal of exceptional value."

The New Hymnals

On last Sunday the attractive new hymnals were in use. They are a handsomely bound edition prepared especially for Howard University. The improvement in the singing has been noticeable from the start. The type is clear and the book has a good psalter for every Sunday in the year. The president is grateful for the hearty cooperation of faculty and students in subscribing for them. We might add that the president is to be congratulated on his energy and ability in accomplishing so great a work in so short a time and on the great spirit of unity evident.

"But," said the man who considered himself smart, "when your wife starts talking on an embarrassing topic, why don't you change the subject?"

"You don't know my wife," replied Peckham. "She'd simply exhaust the new subject, then take up the old one where she left off."
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SECRETARY  

F Orges were set up recently in  
the iron-working department of the  
School of Manual Arts. The work  
was done by Messrs. Akers and  
Bowers.  

On Monday evening Mrs. Thirkield  
addressed the quarterly meet-  
ing of the colored Young Woman's  
Christian Association. President  
Thirkield addressed them on a  
former occasion.  

Prof. Miller's Movements  
Professor Kelly Miller will  
leave during the latter part of next  
week for New England where he  
will deliver several lectures. On  
the 27th he will address the  
Congregational Club of Spingfield,  
Mass., and on the 28th with Prof.  
Albert Bushnell Hart of Harvard  
University, he will discuss The  
National Peril before the Congrega-  
tional Club of Boston. On the 29th  
or the 30th he will speak at Port-  
land, Me. He will probably speak  
at other places also, dates for which  
are being arranged now.
The Problem of Salton Sea

(Continued from 2d page.)

...paralyzed and the lands put out of use. And even tho an eighth attempt should be successful the bad habit of the river already formed may cause it to erode its soft banks and break thru in another place; for this is below the point where the canyon ends. The peril is great.

There is connected with it an international question. To curb the overflow properly, Mexican soil had to be invaded and concessions secured from that government. In a message to Congress last Saturday President Roosevelt in view of the gravity of the situation recommends that this government take the matter in hand and appropriate two million dollars to restore the river to its banks.

A Fallacy of Booker Washington

To the Editor:

To us who were here last year this fallacy is not altogether new. Probably it has not attracted any amount of attention, but we all will remember that this mighty leader advised that the Negro should not attempt to write poetry until he remembered that this mighty leader had fifty thousand dollars in his pocket. I understand that that is one of Mr. Washington's favorite pieces of advice to his colored audiences and especially does he never forget to mention it when addressing audiences of students as on the occasion when he addressed us.

Whether he intends this to be a piece of practical advice or a mere joke I don't know, but I say this that it is a fallacious statement however taken and is unworthy of so great a man.

To use the words of one of our worthy professors, "Come let us reason together." Should Mr. Washington be asked if the Negro possessed the qualities and emotions which other men have, he would be forced to reply in the affirmative. If asked again if the Negro has the ability to express these emotions the great educator could not but answer yes. Why then does he seek to suppress a possible genius or order a halt on an enthusiastic filled with emotional rhythm and desire of expressing it?

They tell us that five cities claimed Homer dead thru which the living Homer begged his bread. Suppose Homer had waited to get fifty thousand dollars, where would the Iliad and the Odyssey be? Did Shakespeare have fifty thousand dollars when he began to write? Suppose Robert Burns or Paul Laurence Dunbar had waited for the fifty thousand. The world would have been deprived of some of its sweetest poems. The possession of a sum considerably smaller as a prerequisite would have kept these immortal bards in everlasting obscurity. Carlyle says that a man in prosperous circumstances is not in condition to write poetry. He is crazed with a desire for more gold. A man who has earned and saved fifty thousand straightways sets out to earn fifty thousand more. Following Mr. Washington's advice then, no more Negro poets would appear.

Suppose anyhow, that Homer had waited for the competence which he never got. John D. would possibly not have so many millions for not so many students would have to burn the midnight oil. And if Paul Laurence Dunbar had not written his beautiful poems what would Mr. O. M. R. do when he wanted to recite about a party, or Mr. C. S. C. when he desired to sound the praises of the colored soldiers? How else could Miss G. M. D. S. laud the great singing qualities of Malindy?

Let the poets sing whether they have fifty thousand or not; let them be sure they are poets, then go ahead.

G.
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