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A Glimpse Into Japan

By CLEO FITZSIMMONS

ALTHO Japanese home life is so different from home life in America, training in Home Economics very similar to that given American girls is included in the education of Japanese girls. An alumna of Iowa State College, Miss E. Ruth Weiss of the class of 1918, has been teaching home economics subjects in the Japanese mission school, Aoyama Jo Gakuin, which is located in Tokio and is one of the schools of the Women's Foreign Missionary Society of the Methodist Episcopal Church.

"The educational department in Japan is very strong and is made up of men who are themselves exceedingly well informed," Miss Weiss says. "They exercise supervision over the selection of subjects to be taught in the schools and members of the committee visit the school frequently to discover in what manner the subjects are taught."

Work in the mission school where Miss Weiss has been teaching is organized into a five year course, the nature of which resembles our high school courses, and additional work is given in two year advanced courses. It is in one of these courses that home economics subjects are offered in the mission school. Here the Japanese girls are taught physiology, Japanese etiquette, Japanese and foreign cooking and sewing, morals, ethics, laundering and art work.

"The teachers of the school have a room which is furnished with desks like the students' and here they write or study when they are not conducting classes," said Miss Weiss. "In this room there is also a tea pot and a small brazier, where the instructors may brew a refreshing cup if they desire it between classes."

"Manners and living are so much more serene in Japan than they are here," she continued, "and the Japanese have wonderful ideas of entertaining. Each family that can afford it has a garden and these are used ex-

tensively. Every garden, no matter how small, is lovely.

"There are many kinds of gardens, cherry, plum and stunted pine being most common, and altho they may be newly planted, the Japanese contrive so skillfully that the trees and surroundings appear to be very, very old.

"If your Japanese friend has a

the garden and your company. She will rarely seek to entertain you with conversation.

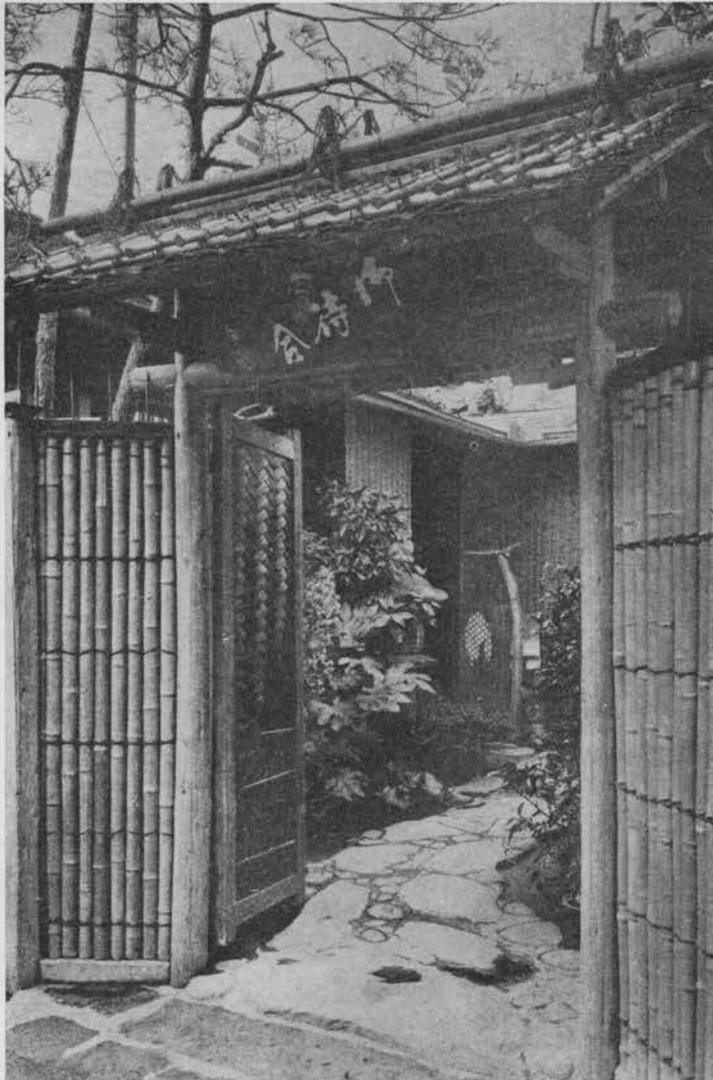
"If you are entering a Japanese home, the hostess will kneel and invite you in. In the country or smaller cities you would bow low to her in turn, but in the larger cities it is not expected of foreigners. Invariably the guest removes her heavy shoes before entering the Japanese home, for they would ruin the rice matting.

"The guest's seat is before the place of honor, a raised alcove, in which is hung a scroll upon which is painted a scene appropriate to the season of the year. A lovely vase or a nice flower arrangement may also decorate this alcove. The rest of the house is beautiful for its simplicity. Altho the Japanese family may possess a great many pictures, only a few appropriate ones, perhaps one in each room, will be hung at a time. The fact that the paper walls will not support such weight and the Japanese fondness for simplicity of decoration are together responsible for this custom.

"In the house, as in the garden, the Japanese hostess talks very little. She may bring out pictures or bits of embroidery for her guest to examine, or she may draw pictures which she then will present to her friend in memory of the time together, for the Japanese woman of leisure is talented, well educated and able to do very interesting things.

"As the stranger visits a Japanese city he sees little of these finer Japanese houses and gardens," Miss Weiss said. "A residence street is marked by high board walls, which insure privacy for the inhabitants of the paper walled dwellings within. Occasionally, thru a narrow open gate, he may catch a tantalizing glimpse of the curved paths and the foliage of the garden within. Very often, instead of a gate, a narrow sliding door gives entrance thru the wall. These narrow doors help to con-

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An inviting entrance to a Japanese garden.

cherry orchard, she will, in all probability, invite you to tea when the trees are in full bloom. Upon your arrival, you are left alone to wander about and enjoy the garden. The hostess herself you may see for only a few moments. A quiet maid brings tea and cakes from time to time, and you are welcome to stay as long as you like. If your hostess remains with you in the garden, she will not talk incessantly, but will sit quietly and enjoy

will be that the intangible something called "atmosphere" will become as you have dreamed it should be—whole-some, loving and very happy.

The development of the individual members physically, mentally, socially and spiritually is another big factor in making the home a family center. From earliest childhood, the members of the family should be taught to appreciate those things which are beautiful and worth while in life. They should learn the beauty of simplicity and what constitutes worth in humanity. Reverence for God must be taught from the beginning and a deeply religious sense developed. Then, by rearing the child in the midst of a few really good pictures, some really good music and harmoniously furnished rooms, the parents may hope to cause him to choose unerringly the beautiful thruout life.

Children should be given good books and magazines as their companions, that they may have an ever deepening well of pleasure in things intellectual. These things cannot be gained, however, unless the parents themselves set an unswerving example of physical, mental, social and spiritual four squareness.

Any talent that a child might show should be nurtured and encouraged. The parent must never allow his own plans for the future of the child ruin the plans which God has made for him. There have been cases where musical families have formed a family orchestra. Such family groups afford excellent means of drawing the family together.

Thru emphasizing "family life" the fourth essential must not be forgotten. It is—a civic interest. Even as "no man can live unto himself," no family living can exist apart from the rest of the community. The joy of family living cannot but overflow into the community and the strength of character gained in its midst must go to build up a stronger and better civic life. City Clean Up Clubs, City Beautiful Campaigns and Social Welfare Work offers outlets for the eager helpfulness of the child as well as for parents. As the contributions to the community increase, the contributions to the family increases, and the family slogan should be, "First, last and always, a citizen."

The final and perhaps the greatest essential for making the home a family center is a definite family life, or some time each day when the family is all together and may relax and enjoy one another. This may be at meal time or for a short time before or after a meal, whatever time seems most convenient to the individual members. Whenever it is, all that is selfish and irritating must be barred and each member should come into this "family time" in the manner that Edgar A Guest has described in his poem, "At the Door":

"He wiped his shoes before his door,
But paused to do a little more.
He dusted off the storms of strife
The muss that's incident to life.
The blemishes of careless thought,
The traces of the fight he'd fought,

The selfish humors and the mean,
And when he entered, he was clean."

Every family should have a family council in which each individual has a voice that counts. In such a manner, principles discussed here may be placed on a working basis and the result will be a happy spirit of "our homeness".

Only a glimpse has been offered of the possibilities for making the home a family center, but this combination of love, cooperation and unselfishness within the family; of choosing attractive surroundings and making the home liveable; of developing the individuals; of developing a civic interest and having a definite family life should prove a strong one and might be well worth trying.

Japanese Charm Lies in Gardens

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tribute to the feeling of mystery which an American is sure to feel when he enters a Japanese city.

"At night, the streets are lighted by lanterns, which never seem bright enough to pierce the gloom. 'Ricksha men and people who must be about on the streets also carry lanterns, and it is a wierd sight, indeed, to observe the lanterns, accompanied by what appears to be a huge shadow, disappear into the narrow doors in the wall.

"The 'ricksha men themselves are most interesting in the daylight and their history is not less interesting

than their appearance. Years ago, different petty robbers held sway in spite of or along with the Emperor, but when Perry opened Japan and the Emperor became acknowledged as the real ruler of the country, nothing was left for the servants and vassals of the less important rulers to do. In order to earn a living, they took the carriages in which they had carried their masters and hired their services to whomsoever might desire them, retaining, however, their pride of position and family. The type of 'ricksha used now is said to be the invention of a foreigner. Each man has the coat of arms of his ancient family embossed on the shoulders of his jacket, which is fitted closely and is made of heavy satin. His tight trousers are also of satin and he wears shoes with light, flexible soles.

"I do not care to ride in a 'ricksha, myself," said Miss Weiss. "I do not enjoy the thought of man power being used as we use horses and I feel so much surer in a taxi. I have noticed in the five years that I spent in Japan that the taxi has become much more in demand than the 'ricksha and I believe that they will finally cease to be used. The taxis are really much cheaper and they take the customer up hills, while if he hires a 'ricksha man to take him to his destination, he must walk up the hills.

"The peace of Japanese life is very nice, but I should not care to live in

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Japanese style as some Americans do. For one thing, going without shoes allows one's feet and ankles to become so large. The privacy of the board fence is frequently pleasing to Americans and it may be one reason why occasionally Americans are thought by the Japanese to be rather haughty. It is hard, though, to adopt all of the customs of another country and few

Americans live exactly as the Japanese do.

"I found it hard to learn the language, too. Every time that I tried to practice my Japanese on Japanese acquaintances, they became eager to assist me in understanding them by practicing their English on me. They are all so very courteous and ready to please. Then, too, since Japan has so many foreign contacts in the large cities she is very cosmopolitan after all and it is surprising how very many Americans one sees there."

The Vogue for Samplers

(Continued from page 2)

samplers is not the materials of which they were made—though these were important—but the work itself and the expression of the personality of the maker through those engaging designs and dainty stitches. We like to smile a little pityingly, at the picture of a patient little needlewoman sitting at



Mottos seldom heard today.

a dame-school painstakingly stitching in cheery blue cross stitch the words—

"Content one with an humbl shade
My passions tamed, my wishes laid;
For while our wishes wildly roll
We banish Quiet from the Soul
'Tis thus the busy beat the Air
And Misers gather Wealth and Care."

And meanwhile our own ten-year old Bettys and Helens come rollicking in from tennis, or baseball or hockey—too young, we think, to be chided about "Quiet of the Soul"—for a few more years at least!

Ours is the more wholesome generation of the two, we decide, comfortably. Yet our grandmothers' moralizing verses expressed sentiments far from unwholesome—and certainly refreshing. Sometimes a little disconcerting, perhaps: what domestic tilt can proceed comfortably with these words sternly chiding from the mantelpiece:

"What is the blooming tincture of the fl skin
To peace of mind and harmony within?
Or the bright sparkling of the finest eye
To the soft soothing of a calm reply?"
This masterful reproach should chasten anyone.

One of the most interesting samplers I know of was worked by Faney King (aged nine years) in 1809. The picture is of Adam and Eve realistically worked in long-stitch, a wily serpent coiled about a prolific apple tree and two chubby angels tirelessly waving palm branches over the whole scene. The verse says:

"And the man said The Woman
Whom Thou gaves to be
With me she gave me of
The Tree and I did eat."

The childish fingers which "wrought" and "worked" these samplers have long since abandoned work to rest, folded, in quiet oblivion. But the decorour cross stitched sentiments expressed by those stern little needle women are read and smiled at by their children and their children's children. If only we could, as artlessly as they, leave some heritage half so charming!

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