

政變近づくこ風説さる

薩派を中心とする半官僚内閣相する

のなるべき

産業調査費百萬圓要求案

を提出し内閣總辭職を爲すべし

るの取次法によれば後繼内閣は現朝鮮總督齊藤實男を首

相する

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The Americanization Movement.

THE Japanese American News recently published in Japanese a series of articles by "Shakuma" Washizu on "The Rural Community and Immigrants, or Complete Realization of the Americanization Movement." A resume of the articles is here given.

In his introduction the writer reviewed the activities of the Inman party, its charge of the non-assimilability of the Japanese and its objection to the settlement of rural communities by Japanese farmers, and from that he went to a dissertation upon the Americanization movement. In this the writer commented upon the efforts of the Americanization movement workers to prevent race groupings among the foreign population. This naturally led to the question now so widely agitated: Should Japanese be allowed to commingle with Americans?

The following liberal translation summarizes Mr. Washizu's argument:

So far as the theory of Americanization is concerned, I am quite in accord with it. The movement, as I understand it, is calculated to train foreigners to American standards, give them the American social and civil viewpoint, to the end that they may contribute to the betterment of the community in which they live, as well as be bettered.

When the immigrant finds himself suddenly transplanted to this continent it is hard for him to live the life of his American neighbors. The gregarious tendency is instinctive in any race as it is among animals. Any nationality shows a tendency to foregather in localities. It is hard to speak ill of this tendency, but if it brings bad results to any American community it should, of course, be abolished instantly.

So far as I can see, however, the racial tendency to colonize does not hamper the Americanization movement. On the contrary, I believe it promotes the movement, at least among the Japanese people.

It seems to me that anyone who proclaims that any foreigner must live apart from his own people proceeds on the theory that it is possible to treat human beings as stones, trees or weeds in his own garden. He disregards at least a sentiment which is the greatest psychological factor among living beings.

Suppose, for the sake of argument, we place individual Japanese among Americans and allow them to become an element in some rural community. What would be the result?

The large majority of immigrants speak their own language; few speak English. So far as male immigrants are concerned the difficulty of mastering English may be remedied in two or three years by constant effort, attending American night schools and private study. But what of women immigrants? They occupy a most important place. And the woman immigrant can hardly be expected to attend night school and study English by herself, because her duty is to be a mother and manage her household.

If we place the Japanese immigrant in such surroundings he must make his way single-handed in an American community. On the surface, a rural community composed of Americans and Japanese may seem ideal, but in the bottom of my heart I can hardly believe that such could be called an ideal community.

Any one who has traveled extensively in this great country will tell you there are foreign sections in almost every city, town and village and that these foreign communities are a component part of the American commonwealth. In these communities there are some who are the descendants of immigrants coming to this country three or four generations ago. They are well educated and speak English fluently. They are citizens of the United States, and yet they show some racial peculiarities quite foreign to America. This situation has never been regarded as a menace to the national life of the republic.

A scholar who has made a study of conditions in America from the first settlements in this country says that more than half the population of the original thirteen states could not speak English.

Turning the point, I can say that the many immigrants to America have made a great contribution to the government—the greatest the world has yet produced.

How can the anti-Japanese agitators in the presence of these facts lay every manner of blame upon the Japanese people, charging that they are unassimilable and gregarious? They pay no attention whatever to fundamental psychological principles.

As I said at the outset, the purpose of the Americanization movement is to train the foreign immigrants to American standards and educate them to civic and social responsibilities, the idea being to make of them good American citizens. This movement does not comprehend the exclusion of any foreigners from this continent. It seems to me, then, that if there is to be a complete realization of this movement a good environment must be accorded to immigrants. If there is no offering of a suitable environment any effort at the Americanization of immigrants may result in failure.

The children of immigrants to America from all quarters of the world become American citizens. They need education in the principles of the freedom of living as much as they need food.

At this point I do not like to differentiate between Japanese immigrants and those coming from any other part of the globe. The children of Japanese immigrants, or their adopted sons, are American citizens, if you please.

Then the problem confronting the Americanization movement is how to train and educate the Japanese immigrants to be law-abiding and good people.

In any country there are not a few immigrants who are ignorant or bad. Immigrants born in another country, brought up under different customs and conditions and in after life transplanted to America. Judged by American standards, it is natural that they should have not a few shortcomings. The responsibility is on the shoulders of the leaders to bring these people to a state of sympathy with their adopted country and make them a desirable people.

There may be some misbehavior among any class of immigrants, but this is only because of a lack of education in the standards of America.

In dealing with the man who does not comport himself properly, nothing is better than to teach him how he should behave. Not giving any sort of instruction or education, but simply condemning his misbehavior or lack of good behavior, is not the proper attitude of one who understands education.

Civilized people believe in the possibilities of education. They regard it as their high duty. Barbarians always hate heterogeneous elements.

The Survival of the Fittest.

GREGORY MASON, staff writer of Outlook, writing under the title of "The Possum and the Dinosaur," in a special Japanese number of that magazine, offers food for thought for Americans rather than the Japanese. His concluding remarks merit quoting:

"We may legislate until blue in the face, but we must remember the laws of nature that are stronger than the laws of man. The law of the survival of the fittest is as much in force today as ever. The best way, of course, for Americans to meet the competition of the Japanese in this country would be for them to become as industrious and as co-operative in producing wealth from the soil as Mr. McClatchy testifies the Japanese are. If we exclude the Japanese and yet continue to be too proud to work with our hands, can we escape the day of reckoning?"

Using this as a theme, the Japanese American News recently published an editorial in Japanese of which the following is a free translation:

We do not doubt for a moment that Americans in general and Californians in particular will appreciate this kind advice of Mr. Mason's in full measure.

Now, it is an open secret that some anti-Japanese agitators, without paying any attention to the result or its relation to other problems, are trying to abolish the agricultural activities of the Japanese in California by radical enactment of law.

Though Californians, under the authority of the Constitution of the United States, may enact any desired law, they cannot with their man-made statutes supersede the great iron law of the survival of the fittest.

Without touching upon the problems involved in the struggle for existence of the races mentioned by Mr. Mason, but confining our argument to the agricultural problems in California, we have this confronting us: If the Japanese shall be prohibited by law from leasing any agricultural or orchard lands in California, who shall take their place? What race or nationality could manage these agricultural and orchard lands as the Japanese do?

Californians recognize the superior ability of the Japanese farmer in their many years' experience. This superiority is an uncontroversial fact which all must recognize. Therefore, if the Japanese were excluded from the farms,

COLONEL IRISH SPEAKS.

THE anti-Japanese agitation in California has, as was to be expected, keen interest in the Far East. The Seoul Press quotes the following from a letter received from Colonel John P. Irish of Oakland:

"I want you to know that even here in California, Mr. Phelan's home State, there are many men and women who are ashamed of him and his demagogic agitation against the Japanese. He has told lies about our Japanese residents in California and has incited race prejudice to such an extent that his political cohorts seem to meet but little opposition to the policy of persecution which he has launched against the Japanese, a policy which is better than that of pogroms perpetrated against the Jew in certain parts of Europe."

"I hear that our Christian missionaries in Korea are very critical about the Japanese administration in that peninsula. I sometimes wonder whether we have any right to criticize whatever you have done in Korea, when our own demagogues and politicians, in the guise of statesmen and publicists, are engaged in a campaign of lies and a shameful agitation against law-abiding, industrious, unobtrusive, progressive Japanese in the midst. I do indeed think that if our churchmen had been more honest and decent than these politicians, it might as well go out of business and recall our missionaries from Japan, for I cannot believe that the Orient cares for the kind of Christianity which permits the instigators of race hatred to ply their pogrom trade with impunity."

"The present anti-Japanese agitation, like the anti-Chinese movement of years ago, has the same psychology as the Russian anti-Jewish pogrom, which always starts with the lie that Jews have forced Christian children to use their blood in the rite of the synagogue. It tends to the same anti-Japanese pogrom is Senator Phelan. An election is approaching. He has made no record of any benefit to the state in the Senate; so he must divert attention from his uselessness as a Senator by attacking the Japanese and trying to stampede the state by lying about them."

"It is my purpose to take up his public statements and those of his helpers in this ignoble work, and prove them false, not by my word, but by official and other indisputable authority."

INSCRIPTION ON THE BACK OF THE TOMB OF MASTER BAIRI.

A MONUMENT SET UP TO HIMSELF BY GHIBKO, Lord of Mito.

THE master was a native of Mito in the province of Hitachi. His eldest brother having been long bedridden, the premature death of the next eldest naturally devolved upon him the task of attending to his invalid and the services performed, by day and night, with skill and devotion.

As to his personal character, he was not one of those whose tastes and inclinations are readily swayed by a particular object or opinion. Equally he admired and assailed the doctrine of Shintoism and Confucianism; and revered, and at the same time rejected, the teachings of Buddha and老子. His love of company brought guests in crowds to his house. In his leisure hours, however, he would sit poring over books; but it is to be noted, he gave little heed to the nuances and subtleties of the subject-matters he met with therein.

He found joy in the absence of joy and felt pain in the absence of pleasure.

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流り、雲(二〇七)

やつぱり母さんの思ひすぎで
せう。さア仕度をしませう。お前
里、鏡臺を持つてお出で。お前の
髪を少し撫でつけてあげます
から」
お牧はやつと安心したらしく
言った。急に春のやうな明るい
歡喜が、三人の胸に泉のやうに
湧き立つた。
「お里、それがも清太郎。今晚
お父さんにな眼にこまつても、
人機の前で、あんまり見苦し
道いでするんぢやありませんよ
お牧は、お里の髪を撫でつけ
ながら言つた。
途端に、ガタンと人でも、雨
戸に打つかねやう音がした
ので、お牧の櫛を持つた手が顎
へた。
「何んでせう」
「お母さん何か」
「今ガボンと、妙な音が外でし
たちありませんか」
「お母さん、そんな事はないわ
ね」お清ちゃんやん



して表の戸をドン〜〜叩いた。お里と清太郎は、急いで戸を開けた。「時間が少し早いんですね、ね」迎ひにまわりました。運轉手が、格子から家の内へ音を差し入れて言つた。
「十時といふ約束でしたか、あの松尾さんからね?」
「あのおは、店先に立つて、用心深く斯う聞いた。

「はッ。さういふ約束でしたか、都合で少し早くご用意やいましたから、お迎ひにまわりました。すぐ仕度を頼ひました。自動車の運轉手は、切りに急き立つた。

新樂器 発明の苦心に流轉の半生
下東京市外中濱谷八一五松崎
民氏方に寄付して新樂器の發
明に苦心した盲目の琵琶師あり

不遇ご戰へる 盲目の琵琶師
落葉

○或る夜 落葉

○其の昔霧のシスコに短夜を語りし君を今宵此處に見る。

○クーさんと云はれていくと、驚きの思ひもよらぬ人の呼聲。

○成る夜 落葉

○手八丁口八丁のね捕ひに一寸威張れる日本紙か。一度より二度より三度顔を重ねる度に厚くなる件。

○仄暗い細室を飛び出でる肺病除けと洒落る記者達。

○其の昔霧のシヌコに短夜を語
もし君を今此處に見る
○ケーさん云くはれていくぞ懲
きの思ひもやらぬ人の呼聲
病除けと酒浴の記者連

◎或る夜 落葉

甲 上手演説を立板に水で
が下手では何だらう
乙 多分樹板に偏らうだらう

へなぶり

○講演後の囁き 落葉

○立板に水にも似たる演説に頼
立板で戦々兢々

○次も歎立で戦々兢々

○何處まで機先を制す日本
新紙讀者は零星居るなり

○聽衆百人元氣漲る辯士連滔々
と述べて荒らい鼻息

○手八丁口八丁の太捕ひに一寸
威張れる日米紙かな

○一度より二度より三度顔

重ねた度に厚くなる件
仄聞き難い室を飛び出でゝ肺
病除けと酒浴の記者連

デルモント	桃鑑詰	二斤半入	四一
チヨコレート		斤入	三三
同印アブリカット	一斤入	一二	二二
同印デヤム	一人三個。	三五	一一
アモア一櫻桃黒	二斤半	三五	一九
同 ロイヤルアン		三五	一八
同 黒	一斤	二四	一七
同 ロイヤルアン	一斤	二四	一六
メトゾラ油	(ペイント)	三四	一五
ギルトエッダ油	(ギヤロン)	二、六五	一四
ブリムローズ油	大壺	四五三	一三
スナイダー	・ ・ ・ ・ ・	二 一 一 一 一	一
ハインツ・ケップア メリランド・シェ 上等レーベン	・ ・ ・ ・ ・	二 一 一 一 一	一

◎今やスーツ御新調の好チヤンス
▲有名なるデトマー、ウーレン及びアーンステン
サイモン二大會社の大割引

▲最新珍柄約二百種提供
この際御註文あれば約十弗乃至二十弗位割安に
出来ます

男女洋服卸小賣 雜貨輸出入 ふく組

本店 桑港ボスト街一八六二 電話ウエスト三四四
支店 同サウスパーク一四〇 同 サタ一三六一八
同 横濱市本町五丁目九〇番地



Rotary Grocery Market

(Cor. O'Farrell)

East Side Fillmore St

Market

Rotary Group

Botany 200

能効
皮膚病妙薬
代價二
弗(分金運ニ)社純統總

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同 横濱市本町五丁目九〇番地

