

Governor Stephens An Anti.

The following is a liberal translation of an editorial in Japanese, published in the Japanese American News on June 26:

IN SUBMITTING to Secretary of State Bainbridge Colby a statistical report concerning Japanese problems in California, made at his special order, Governor William D. Stephens attached two explanatory letters. They go to considerable length in setting forth the Governor's opinions, but, unfortunately, a careful reading of them does not disclose any new facts or original opinions, and the logic, to our surprise, is faulty.

Interpretation of a problem usually results in great differences of opinion, according to the attitude or the point of view. If a gray-colored piece of paper is placed on a pure black background its appearance will be the contrary. Interpretation of the Japanese problem is similar. If one has not a thorough understanding and sympathy at heart, but holds to the opinion that we must exclude the Japanese by any means as a matter of principle, the so-called Japanese problem will strike him as an alarming menace.

But the same set of facts, if treated with understanding, sympathy and clear logic, will bring one to the conclusion that not only is the Japanese a man to be excluded, but, on the contrary, a man to be welcomed.

Here we beg leave to present an analogy. On seeing a horse one might think that he would kick and would be seized with a morbid fear. At the same time, on seeing a horse, one might conclude instantly that burdens could be placed on him that would considerably reduce human toil.

In his statement Governor Stephens mentioned that Japanese carry on almost every line of agricultural activity and that the sum total of the agricultural output in 1910 was \$6,235,856, but now, ten years later, it amounts to \$67,145,700. There is no real reason why this greatly increased production should not be assigned as the contribution of Japanese farmers to the products of California.

According to Governor Stephens' statement, during the past ten years the Japanese farmers contributed from 80 to 90 per cent of the vegetables and berries produced in the State; about 80 per cent of the tomatoes; 80 to 100 per cent of the spinach and most of the potatoes and asparagus.

In presenting these figures, it seems to us, Governor Stephens places undue emphasis on his assertion that Japanese farmers control almost every agricultural product of California. The products mentioned above are only a small part of the farm products of California. So far as we have been able to see, American farmers do not show any desire or intention to enter these lines of agriculture. If this is so, the production of these vegetables by Japanese farmers adds materially to the State's output.

To mention these facts and greatly exaggerate them in offering an interpretation and declaring that California farming is completely controlled by Japanese is like the cry of the earthworms: "If we eat everything on earth, then what will we have to eat?"

There is no real foundation for this anxiety.

In accordance with the American idea of fair play in politics, it seems to us, the Governor of California, in submitting the report, should have stated that Japanese farmers changed barren land into green, productive fields. To be square every one should present both sides of a problem and leave the case to the impartial judgment of the public. We are extremely sorry that such fairness of attitude is hardly to be found in the Governor's letters.

From a discussion of these problems Governor Stephens delved into social problems, declaring the social problem presented by the Japanese is more important than the economic. He pointed to the tendency of the Japanese to settle in a certain locality, colonizing; also, he laid considerable emphasis on the alleged unassimilability of the Japanese as a race, making reference to the history of the Near East and asserting that the people of California would spare no endeavor in excluding Japanese for the sake of the civilization of the West.

To some extent we are willing to admit the gregarious tendency of the Japanese and appearances of unassimilability. These are inborn instincts. Despite their endeavors, these instincts cannot be changed over night, just as it is hard to change the unyielding egotism of the American character toward foreigners over night.

Furthermore, responsibility for the gregariousness of the Japanese and their unassimilability is largely the result of partial treatment and racial prejudice of Americans toward them. For that reason we have repeatedly called attention to the fact that Japanese are not wholly to be blamed; but, in large measure, Americans are.

We could hardly believe that Governor Stephens would indulge in such argument, which paves the way for an international dispute between the United States and Japan.

The Japanese problem in California is to be transferred from the State to the Federal Government, and we shall watch with profound interest what shall be the attitude of the people of the forty-eight States.

The Diet's Special Session.

The Japanese American News on June 30, the day before the opening of the special summer session of the Japanese Diet, reviewed the political situation in Japan in an editorial, of which the following is a free translation:

AFTER the last general election the proportion of members of the different political parties in the lower house was changed considerably. Out of 464 members the Seiyukai, Premier Hara's party, has 281 seats, which gives him an absolute majority in that division of the Diet. The Kenseikai, the leading party opposed to Premier Hara, has 108 seats, and Kokominto, the national party, 29, while the independent number 45. Of these forty-five free lances approximately ten are to be regarded as absolutely neutral, twenty may be counted upon to back Premier Hara, and only the remaining fifteen will go to the opposition party.

It is safe to say that the lower house is to be controlled by the government and its party, Seiyukai. The government will resubmit in this special session bills which could not be enacted on account of the dissolution of the Diet.

The opposition party, without regard to its success or non-success, is sure to attack the government fiercely. The session is certain to win great popularity with the political world of Japan. The session is limited to one month.

The main bills to be submitted by the government, which promise to be the subject of spirited discussion in the house, are revision of the income tax law, which means an increase of the ratio, and the naval bill. These bills were not enacted during the last regular session simply because the Diet was dissolved in the midst of its deliberations.

The naval expansion bill depends for financial resources on increase of income taxes. The proposed increase in income taxes is rather in accord with the income tax laws of such other powers as the United States, Great Britain and France.

The government, in setting forth its program, takes the stand that social advantage is to accrue in controlling the high cost of living. It would tax the incomes of the get-rich-quick gentry and the profiteers, bringing relief to the laborers on the one hand and the general public on the other, both of whom have suffered severely. It seems eminently fair to place the burden on quickly gotten riches and riches born of profiteering and relieve the general public of the burden of taxation.

The general aspect of the financial world in Japan, however, has undergone a sudden change since the bill was submitted during the regular session of the Diet. Then the Wallingfords of Japan and the profiteers were making money hand over fist. But today the reaction is in full swing, and the get-rich-quicksters appear to be in miserable plight. Hence the bill to increase the income taxes is expected to be the wellspring of much debate and forensic controversy.

Expansion of Japan's naval power, as an expediency of national defense, cannot be idly thrust aside. Legislation looking to this end must needs be enacted. If this is to be done the finances must be forthcoming from some source other than income taxation.

Although we hesitate to predict that an anti-government undercurrent is to be looked for from the upper house, the panicky condition of the financial world might be argued as strong reason for the overthrow of the Hara cabinet.

From the standpoint of the Hara cabinet it might be wise not to joust against panics on the one hand and anti-government sentiment in the upper house on the other. To resign and give the cabinet to Baron Makino or Baron Goto and await for some more propitious time to regain their political prestige, would appear good strategy on the part of the cabinet, as they have an absolute majority in the lower house.

The opposition party undoubtedly will bring in a resolution of lack of confidence in the Hara cabinet, joining as issues the universal problem and the government's foreign policies. In this regard the opposition may be

THE MERCY OF KAWNNON.

Anonymous.

ONCE upon a time there was a young man who was thrown upon the world and knew not what to do with himself. He was a samurai by profession and was not without responsibility of any kind, having neither wife nor children. One day he went to the shrine at Hatuse, Yamato, to pray to the Goddess Kwanon, inquiring of the deity whether he might soon expect better luck.

The priests of the shrine, noticing the unusual excitement of the man, suspected that he was a little out of his mind and inquired whether they could do anything to help him. He told them all about his forlorn condition and invited their sympathy. For the twenty-one days he remained at the shrine, offering prayer daily. Having prayed so long and had no results he began to grow discouraged, when on the last night of his devotion something happened.

He fell asleep and had a strange dream. In the dream he saw a priest, or a priest-like figure, advancing toward him from behind the curtain of the shrine. The visitor addressed him and said: "Thou hast erred in asking Kwanon to tell thy future. Art thou ignorant of Karma?"

The man went on to say that owing to the man's ignorance his fate should be overlooked, and he commanded that when the man departed from the shrine the first thing that his hand touched he should keep.

The sleeper awoke and found it was all a dream. The dawn came and the morning was cool. He got up, performed his ablutions and thanked the monk for the entertainment given him during his sojourn at the shrine. Then he departed; and as he went out of the gate he found a bundle against a stone and he fell down and took off a straw hat and laid it on the ground. Remembering his dream he picked up the straw and hurried on. As the man proceeded a wasp flew at him and would not be defeated in trying to sting him. Finally he succeeded in knocking it down, and then he tied it to his cloak with the straw that he was carrying. Proceeding on his way the man in time reached Kyoto.

Suddenly he saw a carriage coming down the road; it was a lady's norimono, and in it was a pretty boy, guarded by a number of retainers. The retainers noticed the man and the girl, and the boy asked if he could do anything to help. They asked if he knew where some water could be had. He knew of no such place, but he had three juicy oranges which he offered. The fruit was most gladly accepted. When the juice of the oranges was administered the boy fixed his indignant gaze upon the man and said: "How foolishly you talk! Can ever my fourteenth year come round again?"

Life itself was thought cheap; honor and fame could be attained therewith; hence, whenever a cause presented itself which was considered dearer than life, with utmost serenity and celerity life was laid down.

CHAPTER VII.

OF THE causes in comparison with which no life was too dear to sacrifice was the Duty of Loyalty, which was the keystone making feudal virtues a symmetrical arch. Other virtues feed morality shares in common with other systems of ethics, with other classes of people, but this virtue—honesty and reality—is peculiar to its distinctive feature. I am aware that personal fidelity is a moral addition existing among all sorts and conditions of men—a gang of pickpockets owes allegiance to a Fagin—but it is only in the code of chivalrous honor that Loyalty assumes paramount importance.

In spite of Hegel's criticism that the fidelity of feudal vassals being an obligation to an individual and not to a commonwealth, is a bond established on totally unjust principles,

the compatriots of made him his boast that personal loyalty was German virtue. Bismarck, however, had good reason to do so, not because the Treue of his time was the monopoly of his Fatherland, or of any single nation or race, but because this favored fruit of chivalry lingers latest among the people where feudalism has lasted longest.

In America, "where everybody is as good as anybody else," and, as the Irishman added, "better too," such exalted ideas of loyalty as we feel for our sovereign may be deemed "excellent in certain pounds," but preposterous at others. Montesquieu, writing long ago

that right on one side of the Pyrenees was wrong on the other, and the recent Dreyfus trial showed that the French were not the sole boundary beyond which French justice finds no accord. Similarly, loyalty, as we conceive it, may find few admirers elsewhere, not because our conception is wrong, but because we are afraid, forgotten, and also because we carry it to a degree not reached in any other country.

Grimm was quite right in stating that whereas in China Confucian ethics made obedience to parents the primary human duty, in Japan precedence was given to loyalty. At the risk of shocking some of our good readers I will relate of one who could endure to follow a fallible lord and master, thus, as Shakespeare assures us, "crossed a place." The story is:

The story is of one of the purest characters in our history, Michizane, who, falling a victim of jealousy and calumny, is exiled from the capital. Not content with this, his unrelenting enemies are now bent upon the extinction of his family. Strict search for his son—not yet grown

—reveals the fact of his being secreted in a village school kept by one Genzo, a former vassal

of Michizane.

When orders are dispatched to the schoolmaster to deliver up the head of the juvenile offender and he dares not obey his first fate is to find a suitable substitute for it. He ponders over his school list, scrutinizes with careful eyes all the boys as they stroll into the classroom, but none among the children born of the soil bears the least resemblance to his protege. His despair, however, is but for a moment, for, behold, a new pupil is announced—a comely boy of the same age as his master's son, escorted by a mother of noble mein. No less conscious of the resemblance between infant lord and infant retainer was the mother and the boy himself. In the absence of home both had laid themselves upon the altar: the one his life, the other her heart, yet without hope of a better world. Unwitting of what had passed between them, it is the teacher from whom comes the suggestion.

Hera, then, is the scapegoat! The rest of the narrative may be briefly told. On the day appointed arrives the officer commissioned to identify and receive the head of the youth. Will he be deceived by the false head? The poor Genzo's hand is on the hilt of the sword, ready to strike a blow, either at the man or himself, should the examination defeat his scheme. The officer takes up the gruesome object before him, goes calmly over each feature, and, in a deliberate, businesslike tone, pronounces the genuine.

That evening in a lonely house awaits the master who was to be slain in the school. Does she know the fate of her child? It is not for her to return that she watches with eagerness for the opening of the wicket. Her father-in-law has been for a long time a recipient of Michizane's bounties, but since his banishment circumstances have forced her husband to follow the service of the enemy of his family's benefactor. He himself could not be untrue to his own cruel master; but his son could serve the cause of the master's lord. As one acquainted with the craft, it was he who had been entrusted with the task of identifying the boy's head. Now the day's—yes, the life's—hard work is done, he returns home and as he crosses its threshold, accosts his wife, saying: "Rejoice, my wife, our darling son has proved of service to his lord!"

"What an extraordinary story!" I hear my readers exclaim, "parents deliberately sacrificing their own innocent child to save the life of another man's."

But this child was a conscious and willing victim; it is a story of vicious death—as vicious as the one who had been entrusted with the task of identifying the boy's head.

The Sumerian problem presents two phases, positive on the one hand, negative on the other. If a positive policy, regardless of the sacrifices to be made at the beginning, the Japanese people and a handful of the Japanese guard in Nicholaevek and other places, should have been withdrawn and concentrated in some other place and there reinforced so that the government could carry on a forceful policy. Otherwise the Japanese government ought to withdraw its troops when the United States withdrew its troops from China.

Unfortunately, neither of these policies, positive or negative, was adopted by the government in dealing with the situation. Its policy, if the government had any, was only lukewarm.

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卒業生の祝賀を兼て
米國出生したる日本人に高等
育を受ける者の多く否とは將
來の在米日本民族の盛衰消長に
重大なる關係を有する事成何人
も一致する處なるが、同高等
教育の目的以て今期南加大
学及び各高等學校卒業したる
同胞十數名を主賓として目下
高等學校以上の學校に在學する
學生及び其の兄弟を招待する
卒業生の祝賀を兼ねる一大茶
話會を開催する事に決し来る九
日金曜午後正八時より北サンゼ
ドロ街の日本俱樂部にて開催。
の傍に當日の來會者約百五十
名に達すべく發起人は領事各
代表宗教家及び有志等廿八名
にて費用は之等發起人の附に
頼る由なるが至極時勢に適ひ
會合の事で當夜は非常の盛會
ならんと豫期せらる。

元田博士演説既報今

正大九七年七月三日

不外外日記

▲ 獨立祭典報
來る七月四日に於ける米國獨立祭に對して當市に於ては何等公式の催しを爲さざる事に決せしは既報の如くなるが當日に於ける各種の催し報せ左の如し
● 南洋大角力・須市相撲協會にて開催、其趣意左の如し
新嘉坡新嘉坡三日
朝日新聞新嘉坡三日
午後七時よりは例の朝日座にて本田泰氏演元にて北木菊團開演の如き
● 新嘉坡劇場開演三、四、五の三日
新嘉坡市内ハンタースタクエアにてホルトカタビラ音楽隊の奏樂あり
▲ 野球試合四日にはオーラバタードタマリス野球開の如き
タマリス五日にはスペリー對ベヌセマセド野球開の如き日本本人野球開の如き
聞ては中加の強チームとして各地に轉戦しつゝあるパリアの邦人野球團を迎へて例のバーナードモロデーリバーミネラルバスに於ては三日間メロモロデーリバーと稱する面白之能ある由
島野球園に於て試合を爲す等
メロモロデーリバーミネラルバスに於ては三日間メロモロデーリバーと稱する面白之能ある由
当地方に於ける果物輸送貨車の不足は近き将来に於て實現せんことは南太平洋鐵道會社並市代理
人ピーン氏の意見にして之れが如き事にて直に貨車の不足を供給するも輸送業者にして其害は甚だ
教養の最良法として輸送業者車に對する積量の荷物を積まず
荷受人並に鐵道會社の協力にて貨車を着後直に貨物を受取らざる如き事にて直に貨車の不足を來すべきにより此際互に協力し貿易外の憂除がざるべからず
車到着後直に貨物を受取らざる鐵道會社にして必要な貨車數を以て貨物を供給するも輸送業者にして其害は甚だ
つより外になからん即ち如何に鐵道會社にして必要な貨車數を以て貨物を供給するも輸送業者にして其害は甚だ
如き事にて直に貨車の不足を生じる多大なるものあらん昨年當地方より輸送する積量の荷物を積まず
せし葡萄八千三百貨車に及ぶるも今年各所に設置せられし乾燥場は一日二百五十噸の葡萄を乾燥するに堪へゆく是等の葡萄輸送に先づくべきなり
未を混合し販賣せしとて食料品商ガンセルも稱する者郡食料品商検査支那人の自殺に於てターラック地方甜瓜の輸送に三千貨車を要する見込なりと
砂糖に混台物當市内に於ける砂糖の小賣店は目下二十八仙の高値變るに係らむ其高價の砂糖に二バーセントの無氣なる粉未を混合し販賣せしとて食料品商ガンセルも稱する者郡食料品商検査支那人の自殺に於てターラック地方甜瓜の輸送に三千貨車を要する見込なりと
検査官ヘルム氏により檢舉せられたる由

(一) 美以教會
喜八君(四)
の歌 日曜学校生
の歌
(二) 米國々歌一
会主催の演藝會
午後七時半より
宿し居りたるに
目醒めし時には
ウブクの自動車
する四歳の少女
なりきり。去
て徘徊せる。を
り見せられわね
並びに兄弟共坐
自動車にて來り
しものなりと
は左の如し
（一）米國々歌一
紙、報のパロアル
ソウル開港元
中年組 報告書
（二）江崎江時
遊覧風景
（左翼）
（三）新野球團成
立記念
（四）年中中に新
野球團成
立記念
（五）年中中に新
野球團成
立記念
（六）年中中に新
野球團成
立記念
（七）年中中に新
野球團成
立記念
（八）年中中に新
野球團成
立記念
（九）年中中に新
野球團成
立記念
（一）米國々歌一
会主催の演藝會
午後七時半より
宿し居りたるに
目醒めし時には
ウブクの自動車
する四歳の少女
なりきり。去
て徘徊せる。を
り見せられわね
並びに兄弟共坐
自動車にて來り
しものなりと
は左の如し
（一）米國々歌一
紙、報のパロアル
ソウル開港元
中年組 報告書
（二）江崎江時
遊覧風景
（左翼）
（三）新野球團成
立記念
（四）年中中に新
野球團成
立記念
（五）年中中に新
野球團成
立記念
（六）年中中に新
野球團成
立記念
（七）年中中に新
野球團成
立記念
（八）年中中に新
野球團成
立記念
（九）年中中に新
野球團成
立記念

同起立(二)歎願(くわいがん)
音演藝會(おんえんぎくわい)　當市邦人理業
ト美以教會青年(トミイコウノチニン)　當市邦人理業
トは來る七月三日(トハルムセキツサンノヒ)　開會プログラム
午後(ごご)

モントン

（イ）幕二（日）セ（三）
附・三四兩校開
市内定住者組
の如く、日本會に乞ひ
に寄附する由
備の相談をなし
云ふ
廣辰院に月次晚餐会
は収入の剩餘金
に寄附する由
（ア）幕一（日）
來る三四五
病院中なる南
對リスター選
軍事會議室
第三日は朝急
の申込み左の如
ケース二個有
クにて開催の由
め本日シスター
（イ）幕二（日）
祭は盛んに舉行され
るが夫人佐
の状態にあり
て開催の由
（ア）幕一（日）
軍事會議室
第三日は午前十時より軍事
街上市上樂美ベース
日は各教會にて受
けられ過日出市上
の意匠にて文
花か人かと並
にて花か人かと並
べしと云ふ夜間の
へられたる会社社
非あり。去る日
の特技をばせて
本人の山車は當場
に競輪馬と起きた
は今にダズ
冠輪なるもくつ浦
の苦心にて美度
作り一同之に座乗
を呈しつゝあり
法及び一通間
返せりとて運搬
引致せられ舟五
なれば漁獲皆無
られ又同日サリク
有様なり。

初時 横濱陽明館 拝謁申請書 紙其 横濱市 工市 結患 好樂其 トヨモト

原靴店 各種
出可仕候
ますから御社
シ
農業同家

行 店 尾 場 三七一 庫 藏 本家 店主

本社内賃室(電話五八三〇四、電話九一三〇二)、
販賣商、電線(九一四、九一五)、
大黒屋(九一四)、
Center St., Stockton, Calif.

流る・雲

(二二四)

寺澤琴風



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