

日米

THE JAPANESE AMERICAN... PUBLISHED DAILY AT 650 ELLIS STREET, SAN FRANCISCO, CALIFORNIA...

遣米無用

施す途無し

加排問題に關し、政府は金遣米の案に對し、排日問題は...

加州議員朝鮮演說

△京城の日本官憲の報告を轉載す... 朝鮮議會の朝鮮議員...

鮮人反日示威の爲め閉店

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加州議員京城演說の別報

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露波戰亂尚二ヶ月繼續乎

露波戰亂は依然に露國と波蘭との講和條約は容易に締結せられざるに...

英國勞動黨議和促進希望

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露波戰亂二ヶ所みても進行

露波戰亂は依然に露國と波蘭との講和條約は容易に締結せられざるに...

波蘭軍に露領侵襲を勸告

佛蘭西軍は露領の侵襲を勸告し、露領に侵襲せしむべきことを...

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THE YOKOHAMA SPECIE BANK, LTD. THE BANK OF TAIWAN, LTD. THE SUMITOMO BANK, LTD. 正金銀行 株主主要覽 工業大辭典 同文館發行...

米五の車堂 小川ホテル 帝國ホテル 株式住友銀行 株式臺灣銀行...

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▲七州新灌漑計畫 ▲七州新灌漑計畫...

▲口實を値上 ▲口實を値上...

▲足らぬが花 ▲足らぬが花...

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▲要求欄 ▲要求欄...

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昨日の西伯利丸は所謂「學者船」... 物理の長岡 水産動物の岸上 造船の元良諸博士 各其使命に就いての意見を語る

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片山貫市

文選職工

大久保保

新茶定價表

洗滌所用諸機械

英語夜學校

元吉寫眞館

御祝御佛事

御菓子卸商

菊屋商店

Korea and the United States.

Light on the Korean troubles was shed in the following editorial, published in Japanese, in The Japanese American News, August 20:

SEIZING the opportunity afforded by the tour of the American Congressional party in the Orient, the Koreans are waging a violent independence movement, throwing bombs and the like, we are advised by special dispatch from Tokyo and also by the Associated Press.

We would like to have Americans understand this: That the United States follows the Korean independence movement as a shadow follows the form which casts it, to an extent that passes understanding. Last year when rioting occurred in Korea, Japanese troops acted to suppress the movement. There resulted, of course, some casualties. American public opinion was stirred up; American public opinion strongly censured Japan. But if Americans only knew that there was a close relationship between the Korean riots and the attitude of the United States, public opinion, perhaps, would not have blamed Japan to such a degree.

The fourteen points of President Wilson, including racial self-determination and protection of weaker nations, were primarily aimed at the emancipation and protection of those races and peoples under the yoke of Germany, Turkey, Hungary, Austria and other Central European nations. They were not intended to apply to all the nations of the world.

But the primary intention of his points was misinterpreted by the Koreans and they thought Korea might just as well obtain her independence. Logically, they expected assistance and the support of President Wilson and the people of the United States. This expectation of the Koreans was so very strong, as the following episode shows, that the ignorant classes among them believed President Wilson would go to Korea in an airplane in order to proclaim the independence of the Korean.

Harboring this belief, many ignorant Koreans climbed a high mountain and awaited the arrival of President Wilson's plane. Needless to say, they were disappointed and heartbroken. We have nothing but pity for them. But, aside from all this, the fact remains that some American missionaries, feeling too great a sympathy for the Koreans, have with Korean leaders to some extent agitated the independence movement among them.

We do not say the Japanese troops did not resort to force in suppressing the riot. At the same time the reports of American missionaries concerning their conduct were exaggerated. If Americans knew the real facts and judged accordingly there certainly would not have been such strong agitation.

The faith of the Koreans in the United States amounts to reverence. They look upon this country as their savior. The Koreans appear to believe that if they only put their trust in America their independence and prosperity will naturally follow.

It is not very hard for us to imagine who led them to believe these things. We do not pretend to defend the policy of the Japanese government in Korea, or, to be specific, the policy of the governor-generals, Field Marshals Terauchi and Hasegawa. Their policy of assimilation, which is, to some extent, militaristic, we do not look upon as at bottom wholly a mistake.

So, while we do not seek to justify and defend Japan's Korean policy, we must say this, that the mistaken policies of Terauchi and Hasegawa improved gradually. The present governor-general, Baron Saito, leans toward liberalism and is inclined to give autonomy to the Koreans in so far as it is possible for them to govern themselves. Therefore, if the Koreans sincerely desire their autonomy and independence and would develop their own civilization, they must first of all educate themselves, must improve their educational system so that all the Koreans may be enlightened. Let them banish all superstitions, mistaken theories and other views which do not square with modern science.

When this shall have been done, if they give evidence that they possess the business sense, if they show aptitude in economic ability, if they can manage their own political affairs and show they are ready for autonomy, their wish certainly will have to be gratified.

If, however, they do not make these endeavors, do not cultivate or develop their own abilities, their independence and autonomy will be impossible, even though, perhaps, all the powers of the world support their independence movement.

We find it is a general characteristic of Americans that they are profoundly sympathetic for weaker races and peoples; there is no exception in the case of the Koreans. But, to our way of thinking, no matter whether the Americans hold sympathy for the Koreans, it does not appear that any unlawful practices will bring the desired results.

It would help the Americans to understand the situation if they held in mind the character of the Koreans. Such an understanding might act as a curb on the foolhardiness of the Koreans.

The Lodi Legion Protest.

THE Lodi Japanese Association celebrated its fifteenth anniversary on August 18 by giving a banquet, the purpose of which was to foster business and social relations of the Japanese and Americans of that town. The guests included the Mayor of Lodi, a banker, members of the Lodi Chamber of Commerce, an attorney and members of the press, numbering about twenty Americans, and about an equal number of Japanese.

Following the banquet Lodi Post of the American Legion adopted resolutions condemning and disapproving of the affair, and declaring that "we look with disfavor and disapproval on any gathering intended to promote good fellowship and social affiliation between the Japanese and our own people."

Commenting on this episode in Japanese, The Japanese American News said last Tuesday:

The American Legion is composed of ex-soldiers who fought to make the world safe for democracy. Ever since its organization the members of the Legion have shown Americanism of the red hot variety. We regarded this as logical and felt that it was a fine thing for the United States. Japanophobes in California always say the Japanese are unassimilable, that they don't associate with Americans.

The Japanese have striven to change their ways, to prove their assimilability, to associate with Americans. But now, it seems, this is undesirable. The American Legion passes resolutions disapproving of and taking a stand against American assimilation with Japanese.

The sole purpose of the United States in entering into the world war was to make the world a safe place to inhabit. But this purpose has been crushed by the very hand which fought in defense of democracy. The most hated enemy, German militarism, it seems to us, has been transplanted to California.

The autocracy which is opposed to democracy seems to have become the creed of the American Legion. The ruthless waging of war by the Central Allies seems to have been adopted by these Californians. The United States' war for the sake of humanity, in which it was prepared to shed the last drop of blood, seems to have become, with the world war, a thing of the past.

Viewing world tendencies and reflecting on the spirit in which the government of the United States was founded, we heartily condemn the resolutions of the Lodi branch of the American Legion. Such a reactionary measure is but mob spirit of the lowest order. It is foolishness comparable to a man spitting at the heavens.

We are striving for amity between Americans and Japanese, for promotion of the entente cordiale between the United States and Japan, and from now on we certainly shall place greater stress on this principle. We shall disregard the sort of reactionary spirit shown by this narrow-minded, short-sighted resolution.

The Denver Conference.

At the meeting to be held in Denver by representatives of eight Western states to discuss the Colorado River irrigation problem, The Japanese American News said, in Japanese, last Monday:

CALIFORNIA'S representatives, of course, will be there. They would not miss this opportunity to bring up the Japanese problem—that is to say, to present their petitions to the federal government. They need the approval and support of other Western states.

We do not know as yet what the petition to the federal government will set forth—whether it will seek a solution or will advocate some remedy. But seven years ago the State of California, wholly disregarding the opinion of other states, passed the present California land law. Now they are trying to put through a more drastic land law, in disregard of the desires of the federal government and of other states, employing the initiative.

How can the Californian Japanophobes seek support of the federal government, as well as of the other states? The State of California has no monopoly on the Japanese problem. The problem is general in the Western states, and it seems to us that it is becoming a federal one. That is why

BUSHIDO.

By DR. INAZO NITOBE. CHAPTER XI.

FROM THESE bloody institutions, as well as from the general tenor of Bushido, it is easy to infer that the sword played an important part in social discipline and life. The saying passed as an axiom which called the sword the soul of the samurai and made it the emblem of power and prowess. When Mahomet proclaimed that "The sword is the key of Heaven and of Hell," he only echoed the shien sentiment. Very early the samurai boy learned to wield it. It was a momentous occasion for him when at the age of five he was appeared in the paraphernalia of samurai costume, placed upon a go-board and initiated into the rites of the military profession by having thrust into his girdle a real sword, instead of the toy dirk with which he had been playing.

After this first ceremony of *adopto per arma* he was no more to be seen outside his father's gates without this badge of his status, even if it was usually substituted for everyday wear by a gilded wooden dirk. Not many years pass before he wears constantly the genuine steel, though blunt, and then are thrown aside and with enjoyment keener than his newly acquired blades he marches out to try their edge on wood and stone.

When he reaches man's estate at the age of fifteen, being given the profane action he can now pride himself upon the possession of arms sharp enough for any work. The very possession of the dangerous instrument imparts to him a feeling and an air of self-respect and responsibility.

"He bareth not his sword in vain." What he carries in his belt is a symbol of what he carries in his mind and heart—Loyalty and Honor. The longer and the shorter—called respectively *daiko* and *katana* and *wakizashi*—never leave his side. When at home, they gear the most conspicuous place in study or parlor; by night they guard his pillow within easy reach of his hand. Constant companions, they are best split into the forging of a temperment given them. Being venerated, they are well nigh worshipped.

The Father of History has recorded as a curious piece of information that the Scythians sacrificed to an iron scimitar. Many a temple and many a family in Japan hoards a sword as an object of adoration. Even the commonest dirk has due respect paid to it. Any insult to it is tantamount to personal affront. Woe to him who carelessly steps over a weapon lying on the wall!

So precious an object cannot long escape the notice and the skill of artists nor the vanity of its owner, especially in times of peace, when it is worn with no more use than a crozier by a bishop or a hat by a king. Shark skin and finest silk for hilt, silver and gold for guard, lacquer of varied hues for scabbard, robbed the deadliest weapon of half its terror; but these appurtenances are playthings compared with the blade itself.

The swordsmith was not a mere artisan but an inspired artist and his workshop a sanctuary. Daily he commenced his craft with prayer and purification, or, as the phrase was, "he committed his soul to the furnace and the tempering of the steel." Every swing of the sledge, every plunge into water, every friction on the grindstone, was a religious act of no slight import. Was it the spirit of the master or of his tutelary deity which presided over our sword? Perfect as a work of art, setting at defiance its Toledo and Damascus rivals, there is more than art about it. Its cold blade, collecting on its surface the moment it is drawn the vapors of the atmosphere, its immaculate texture, flashing light of bluest hue; its matchless edge, upon which histories and possibilities hang; the curve of its back, uniting exquisite grace with utmost strength—all these thrill us with a mixed awe and beauty, of a sure the terror. Harmless were its mission, if it only remained a thing of beauty and joy! But, ever within reach of the hand, it presented no small

temptation for abuse. Too often did the blade flash forth from its peaceful sheath. The abuse sometimes went so far as to try the acquired steel on some harmless creature's neck.

Like the string of jewels Worn on the neck Of the Weaving-maiden, Who dwells in Heaven— Oh! the luster of the jewels Flung across two valleys From Aji-suki-taka-biko-ko! To the side-pool— The side-pool! Of the rocky stream Whose narrow are crossed By black and white water-wheels Afar from Heaven. Come hither, come hither! (The women are fair) And speed across thy net In the side-pool Of the rocky stream.

After the funeral rites two more gods were sent to the Central Land of Reed-Plains and were successful. They returned to Heaven with the report that all was now ready for the coming of the August Grandchild.

(To Be Continued.)

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WHEN THIS OLD WORLD WAS YOUNG.

(Continued from last Saturday.)

THE gods assembled in the High Plain of Heaven were considerably disturbed by rumblings in the Central Land of Reed-Plains. In those days the plains, the rocks, trees and even the shrubs had the power of speech. They made noise at night like flames in the day time they swarmed up like trees in May. Also, certain deities made themselves objectionable.

Determined to put an end to these disturbances, the gods consulted Taka-mi-musubi, who was considered a specialist, and it was decided to send his grandchild, Ninigi, to govern the Central Land of Reed-Plains, to wipe out insurrection and to bless the country with peace and prosperity. In order to accomplish this it was deemed necessary to send messengers or advance agents. Ama-no-ho was the first envoy. He sojourned three years in the country without rendering report, fiscal, confidential or otherwise, and the gods sent his son to displace him. But "like father, like son." He followed in the footsteps of his sire. The third messenger also defied the orders of the Heavenly ones. In spite of his noble parents to offer his resignation he instead of going about his duties he fell in love and married Shita-teru-hime ("Lower-Shine-Princess").

Growing restive at this long delay the gods became angry and sent a pheasant to learn what was going forward in Idzumo. The pheasant landed in a cassia-tree before Ame-waka's gate. The latter shot the bird, and the arrow, soaring into the Place of the Gods, was seized and hurled back again, killing the profane Ame-waka.

Falling to recognize in the death of her lord the vengeance of the gods, Lower-Shine-Princess set up a weeping that was heard in Heaven. Hearing her, the Heavenly ones sent a swift wind down and the body of Ame-waka floated up into the High Plain of Heaven. A mausoleum was reared and Ame-waka was reverently laid to rest. There was wailing and lamentation for eight days and nights, during which the wild goose of the river, the heron, the kingfisher, the sparrow and the pheasant joined in the mourning.

Hearing the sad sounds from heaven, Aji-shiki, an old crony of Ame-waka's, went to Ame-waka's parents to offer his condolence. He looked so much like the dead man that when the father and mother, wife, children and other relations saw him they cried out joyously: "Ame-waka is still alive!"

Instead of being pleased, Aji-shiki was angered. Drawing his sword he reduced the mortuary house to a wreck. Falling to Earth, it became Mount Moyama.

Aji-shiki was a beautiful man, so effluent that hills and valleys round about were lighted by his smile. His beauty was sung by the assembled mourners:

Like the string of jewels Worn on the neck Of the Weaving-maiden, Who dwells in Heaven— Oh! the luster of the jewels Flung across two valleys From Aji-suki-taka-biko-ko! To the side-pool— The side-pool! Of the rocky stream Whose narrow are crossed By black and white water-wheels Afar from Heaven. Come hither, come hither! (The women are fair) And speed across thy net In the side-pool Of the rocky stream.

(To Be Continued.)

"TO DRAW OR NOT TO DRAW"



"TO DRAW or not to draw?" That is the question which is agitating Viscount Takaakira Kato, leader of the Opposition in the Diet, the Kenseikai party.

In this cartoon the Minority leader is deliberating whether to force his fight on Premier Hara in the Nikolaievsk affair by calling it to the attention of the Emperor. That would be very drastic action indeed and he hesitates to trouble the Emperor.

To draw the ancestral sword in Japan has a traditional significance—either one intends to use it upon himself or to slay an enemy, either action being extremely violent.

The thought of using the ancestral sword gives Viscount Kato pause.

TO RULE a country of a thousand chariots there must be reverent attention to business, sincerity, economy in expenditure and love for men; and the employment of the people at the proper seasons.

Great minds and great fortunes don't always go together.

Greed often overreaches itself.

Hackney mistress, hackney maid.



By SOSEKI NATSUME. (Translated by a Japanese Schoolboy.)

"HOW come," quoth my sweetest master and he does not realize as yet that he was fooled by this kind gent.

"What do I mean, you declare?" say visiting sir. "Well, what I mean all right is that your dearest friend Andy the Saltiness whom you make to admire so much ain't nothing but my flection; don't you catch on and get me? I really and honest truly did not think you would take him into your bosom so serious, really, ha, ha, ha, ha."

This good friends seems overlook by his happiness that he so successful entrapped my poor dear kind loving sweet gentle master.

When I heard tell this story in porch I could scarcely help to reffect or rather that is to say to imagine that he going to write down this story every evening of night in his the diary about. This here esteem friend of his is same man who always enjoys this low kind of jokes and fooling everybody by all means possible. He does not seem bit grief stricken he fooled this great good natured kind hearted gentle man, at least he does not bring any such feeling to bear whatsoever. He seemed rather on other hand that he mighty proud that he make good hit and make following speech:

"My occasional delicate jokes make a great hit and people takes it so serious and it is terrible interesting that this hitting gives an humorous touch to esthetic feeling oh ever so muchly. Few days ago I told to a students that Nick Nicheley advice Gibbon and that resulted in change by his prim in writing his famous French Revolutions. Original prim of Gibbon was published in French. But as he got advised by Nick Nicheley he make public in English. This student who had awful memory in certain occasion make public speech and he repeats almost verbatim which I told him and you know that and I make following speech:

"I have reason enough to believe and to tell you that they are eager to conform to American standards and are making constant effort to this end. If I may say so without offending you I might add that the Japanese in California have assimilated American ways considerably more than Americans in Japan have assimilated Japanese ways. I do not think I should be misinforming you were I to say that they have adapted themselves to American ways a hundred times better than those Americans who are in my country have adapted themselves to Japanese ways. Which of the two is the more to be blamed, so far as adaptability or assimilability is concerned, I shall not attempt to say here. But there is no doubt in my mind whatever concerning the adaptability and assimilability of the Japanese.

There are some who say the Japanese are undesirable. This, of course, is based on the thesis that the Japanese are unassimilable. Permit me to quote here from the Nation of August 7: "There is still justification for excluding from a country aliens who are physically or mentally defective or who are likely for any reason to swell the ranks of criminals or become a public charge. There is still reason why aliens should not be imported under contract for the purpose of displacing citizen wage earners who are higher paid. But as to other restrictions and discriminations the world has changed. . . . The United States should make an end of silly and mischievous talk about white superiority; and cease waging social war against resident aliens whose labor is contributing to the nation's wealth."

Any individual might say that he or she does not like the Japanese simply because of their looks or different facial expression; but this does not constitute a basis for the charge that the Japanese are undesirable in this country or in this state. If any one of you will go to the police station and ask the chief about the criminal records of the Japanese, you will find their record among the clearest, if not the clearest. As to public charges, you will find their record the same.

There is much talk about the undesirable political Japanese and a business way, but you will find nothing of that kind among the Japanese. Among the foreign populations there are constant reports of neglect of the education of the second generation, with consequent social ills; but you will find this condition among the Japanese residing in this country. Perhaps you will find they are giving their children a little too much schooling. So far I can find nothing which can be regarded as undesirable except the facial expressions and physique, which can be changed by one and by God.

The second charge, on which I would like to comment briefly, is that the Japanese do not mix; they live together in one place, adhering to their own customs, and they do not associate with Americans; consequently they are a menace to American society.

Esthetic he was not retouched even little bit by this gossip of my master. Well, well, he ejaculated, if he is already read that book, I simply have to say this that I meant to say other book than that which I have mentioned, that all, and he began to laugh so loud like hard the same as he is happy. This esthetic, though he wears gold-framed eye glasses, is very much like the Black of Kurumaya by his nature.

My dear master began to entertain deadly silent again and only puffs cigarette to the air and it seemed to be that he is saying like he is simply not bold by enough to do such a fooling of anybody. But on the contrary the esthetic he appeared to be the thinking, daring to judge by expression within his eyes, that that is whole troubles with you that you can't be any good painter. If you like to be good painter at all you must be just bold enough so you can't so easily fool anybody in whole world you like.

Then he said: "Well, put aside all the joking, and to be explicitly earnest, the painting is indeed very difficult thing after all, what, what? That Leonard

Vincet is reported to have advised his disciples to imitate some rain balls on walls of cathedrals. When I look at rain tracks in walls of my house I certainly am obliged to think he is indeed the really great painter. You better try it some time, old kid. I think you can smash the great success."

Then sweet my master said by him you are trying to fool me again but I'm on to you, you can't catch me twice in same place. "Oh, no, I don't mean to fool you always, only time and again. This is or let me say only this one is surely true. Cogitate! How epigrammatically sharp this saying is, it sounds just like what old Vincet might have muttered."

Aha! My darling master's friends is trying to make convince my dearest master with his eloquency. "Well, it sure do sound like very smart saying to be sure," my kindest master is thus began to surrender to him by some means, but he is still doubtful Thomas in his mind, I think, and that can be demonstrated by fact as he is not yet started to bring this here advice to his practice in imitating the rain scratches of walls of his mansion as yet.

Black of Kurumaya got flims in his feet later. His brilliant colors of hair was gone. His black eyes which I have described as it is more darker and more beautiful than amber was almost complete with dirt. However, most outstanding points which I have contemplate, he seems to be so overwhelmingly discouraged in his soul about something or other. His physiq appears to be in very the bad conditions indeed.

Indeed when I meet up with him in tea garden where we made practice to meet, last times, I asked him how about you health, how is your health? To which he upset the follows word: "Well, dearest kid, I tell you there ain't only two things in whole world for which I can most indubitably not stand up again; which are Skunk and the big stick of that young hoodlum in that fishes market. You comprehend, last times I negotiate to swipe big fish from fishes stand, that bully young brute offered me beastly "struck" instead of fish I admired for to steal. Did you tell me if that is hard one. I tell you, old dear, there were so many myriads of stars all round about me. I was that half dead. Oh, good night, good!"

Autumn rains began to be silvery day by each. Those pretty like red flowers of Sakazuka which were making to bloom as would decorate campus of lonesome gardens of my pretty master among red flowers which are nothing but symbolical figure this same season. Those red flowers burbling through air like butterflies and makes one to think those were mix but dreams of happy days gone by-by. Suns spins so quickly to west and throws its weak and shivering sun glow on porch which is to face west in my gentle master's house.

And yet there was a scarcely any days that was lonesome and pleasing winds that plays sweet music like that of nice funeral. And times of my per diem nap is considerably shortened. My fine master goes school day by day. Soon after he returns home excludes itself in study. Whenever friend call on him he always repeats old, old story chestnut that I really began dislike schools teacher's job. He also very seldomly essays paint nowadays.

And he also forsake to drink "Justaze" the dijstiv medicine which he used take after his always hearty meals, as saying that this here the medicine has no effects whatever at all in any manner in him on him.

The kinder go at kindergarden every days. I must to give them a credit for their dirigenzess in going to kindergartens. When return home sing song and play ball, and sometime they hang me up in air akimbo crotchlike by tails. Because I ain't feeded very well with a specially good diets I don't have no considerable gain in weights. But I should enunciate I am to be grateful for fact I am somewhat healthy and I don't git that there limp-foot like Black and somehow other I could make out to live in this here world.

Like chapter first no name yet assigned me. I never caught any mice at all whole life. Still dislike maids. To be idealistic there is no limits. So I have decided to this school teacher's house give my permanent address, thought I don't mean to describe I am satisfied with present status of life by no means.

(To Be continued.)

