

日米

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提灯釣鐘

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Restriction of Immigration

THE SENATE IMMIGRATION COMMITTEE is said to be inclined toward adoption of the Dillingham immigration bill, embodying the plan for restriction of immigration on a basis of the number of various nationalities already in this country, said The Japanese American News in Japanese on February 11.

The measure is called also the Gulick plan, because first proposed by Dr. Gulick. When he made the plan public some years ago he argued it was unjust to discriminate in the treatment of immigrants and maintained that the United States should admit from all countries only such numbers as could be thoroughly assimilated. Also he suggested that the number of immigrants to be admitted be in direct proportion to those already in this country.

At that time we acquiesced in the main, but proposed a different way of arriving at the number to be allowed entry, a way diametrically opposed to Dr. Gulick's. According to him, newcomers always seek the assistance of the older immigrants and with their aid find employment, learn their way of life and American ideas and customs.

Older immigrants acting as unofficial Americanization agents, those who follow would be more easily assimilated. Hence, he argued, the number of immigrants of any one nationality who should be admitted ought to be regulated in accordance with those here already.

Our idea was that the greater number of immigrants of any one nationality in this country, the greater would be the difficulty of assimilating newcomers. From that hypothesis we maintained that the number should be regulated by the inverse ratio.

The first generation of immigrants, wherever they hail from, usually do not understand English well and are total strangers to American ideas and ways of life and customs. Naturally most of them flock to quarters where their countrymen are to be found. The older immigrants for their part feel it easier to speak their mother tongue than English, and for the sake of their own customs and foods they colonize.

Where the number of immigrants is large the colony gains proportionally in size. They enjoy a life not very different from that to which they were accustomed at home. Actual illustration could be found in all parts of the United States. Immigrant quarters are to be found in every large city—New York, Chicago, Boston, elsewhere. There you will find Italian, Spanish, Greek colonies. Here in San Francisco there are the Italian, Chinese and Japanese sections.

As long as immigrants live in such colonies they do not experience inconvenience from inability to understand English, they can get the sort of food to which they are accustomed. But their chances of assimilating American ways and ideas and ideals are very slight.

When the number of old immigrants of any given nation, on the other hand, is small, they must mingle more with Americans and speak English, even if it is incorrect English. That circumstance alone will force them to learn the ways of their American neighbors.

In the light of this fact and reason, the number of allowable immigrants should be regulated on the basis of the inverse ratio to the number already here. Nationalities whose numbers already here are small should be admitted in greater numbers, while in cases where already there are too many the number of newcomers should be restricted.

All this argument concerns the manner in which the number of new immigrants to be admitted should be apportioned among the various nationalities. We agree on the main point, which is that new immigrants should be admitted in accordance with the assimilating capacity of America. Moreover, we respect Dr. Gulick's argument that all nationalities should be treated alike, and that there should be no discrimination on account of nationality or race.

But the Senate Immigration Committee has eliminated the fair and impartial motive and has excluded the treatment of Japanese and other nationalities, whose status is subject to a special inter-governmental agreement. It is like the case of the farmer who plowed his field, but forgot to sow his seeds.

What the outcome of this bill will be remains to be seen. Some time ago Congress passed a bill to put a ban on all immigration in order to revise the immigration law thoroughly in consonance with the new era ushered in at the close of the great war. Adoption by the Senate of the proposed law, entirely different, would further complicate the situation. It is not likely that the measure will be ratified during the present session.

Training Japanese Teachers

The following is a liberal translation of an editorial published in The Japanese American News last Monday:

WE ANTICIPATE THAT LONG BEFORE the state Legislatures are convened there will be many bills drawn either to prohibit or restrict Japanese language schools in all Western states. A very strict bill already has been introduced in the Legislature of Washington. We cannot repress a smile, for it provides:

- 1—No private school may be established without first obtaining a license.
2—A license shall be obtained from a school board or the state superintendent of public instruction.
3—No license shall be granted unless the applicant is a citizen and a resident of Washington for at least one year.
4—Instruction must be in English.
5—The license shall be good for one year.
6—The license may be revoked if it is found that the course of instruction is contrary to the course laid down for the public schools or is not being given in English.
7—The act does not apply to any school maintained by a recognized religious denomination. The teaching of a foreign language is not prohibited, but no other subject shall be taught in a foreign language.

This bill certainly will put out of business all existing Japanese language schools in the state of Washington, for the simple reason that the teachers now employed in them are not equipped to teach, in English, the Japanese language. The schools are not in very substantial condition, so that it will be impossible for them to find teachers who understand the Japanese language and at the same time can teach in English.

As for the licensing of private schools and restricting their ownership to American citizens, that will be simple enough. Nor will it be any great obstacle to explain to the proper state officers the curriculum of a school and obtain permission to conduct it on those lines. But the rule that the Japanese language must be taught by English speaking teachers is too drastic and we doubt that the Legislature and the people of the state will indorse this plan.

If, however, the bill shall be enacted into law by the Legislature, we must request postponement of its enforcement for at least two or three years.

Taking everything into consideration, it is quite clear that the Japanese language schools in the United States must in the future undergo a complete transformation. The indefinite idea of the education of Japanese children in America—that is, teaching mainly an American curriculum and adding somewhere a study of the Japanese language, or writing a new text book in Japanese, or attempting to teach the Japanese language to Japanese children while at the same time imparting an understanding of Japanese ideas and of the people at home—will not suffice.

The main purpose of the Japanese language schools is to teach the Japanese language as a foreign tongue to the children born in this country to Japanese parents. The old idea of trying to impart to the child an understanding of Japanese ideas and thoughts, or of teaching loyalty to Japan, must be dropped. The language used in the schools must be English. Among the Japanese teachers it will not be possible to find persons qualified to instruct in English and at the same time teach the Japanese language.

It follows that here in America we shall have to train our teachers for the Japanese language school work. It may be found possible to select Japanese students from normal school graduates who speak perfect Japanese and understand how to read and write the language. To that end we must make our plans from now on and choose those from our high school or university graduates who wish to teach Japanese, let them enter normal school and after graduation send them to Japan for a year or so and give them opportunity to learn correct Japanese, as well as gain other knowledge there.

At this time we do not know whether we can undertake this task and realize our wishes. But when we see the absolute necessity of teaching

A Study in Boiled Oil



げ揚斯瓦の明發新

IT IS COMMONPLACE ENOUGH for artists to offer their subjects in oil, but this Japanese artist offers one in boiled oil. The smiling cook represents the judiciary of Tokyo, where municipal graft has of late been causing an Oriental scandal.

And what is the cook doing, you ask? Boiling the graters in oil! She has just drawn one from the grease with her chopsticks. He is melted down and miserable looking. But the grater in the pot has just been put on to boil. He hasn't lost his shape yet, and his lusty yells show how little he appreciates it when this modern Daniel comes to judgment makes the punishment fit the crime.

O-SOME AND HISAMATSU From "The Shipman Uta Zaimon"

By CHIKAMATSU HANJII

HISAMATSU was eighteen, amiable, honest, handsome and employed by the proprietress of a prosperous oil shop in the city of Osaka, hard by the Kawarayama Bridge. He was the son of Sagara Jodaya, a former noble samurai of the Ishizu Clan, in the province of Izumi. Sagara had in his keeping a Yoshimitsu blade, an ancestral treasure of his Hege lord. When this blade was stolen by some varlet, Jodaya was overwhelmed with mortification, and by way of apology committed seppuku. His home was ruined.

Hisamatsu at that time was a mere boy, in his high good nature O-Sho. Upon his father's death nurse and child were taken to the house of the former's elder brother Kyusaku, a farmer in the village of Nozaki, several miles from Osaka. In the family of Kyusaku the boy was raised among the coarse peasants until he was ten years old, when he was sent to the shop near the Kawarayama Bridge, in order that his manners might be filtered and his ways refined. O-Katsu, keeper of the shop, was a middle-aged widow. In addition to Hisamatsu she employed many clerks and servants. She had brought up her only daughter, who was to inherit her fortune, in tenderness and luxury. At the time of the opening of this story she was seventeen and considered a peerless beauty throughout Osaka. She and Hisamatsu fell in love and secretly exchanged vows of eternal fidelity.

But the course of true love never runs smoothly. Living in Osaka at this time was a young millionaire named Yamagaya Sashiro. He, too, loved O-Some. One day he screwed up sufficient courage to ask the widow O-Katsu for the hand of her daughter in marriage. But the mother disliked Yamagaya as much as she liked Hisamatsu, and secretly sympathized with her daughter's affection for him. While she was unwilling to accept Sashiro's proposal, she owed his father thousands of ryu; a direct refusal, therefore, was out of the question.

THE WIDOW CONSENTS. The upshot of it was that O-Katsu finally gave her reluctant consent. She told Sashiro, however, that the marriage ceremony could not be performed until she had been able to persuade her daughter of its desirability. But this was but a pretext, for O-Katsu hoped that in the meantime circumstances would make it possible for her to refuse Sashiro's offer.

Sashiro was not content to rest on O-Katsu's consent. He wished with all his heart to win O-Some, so he prayed all the gods and the good Lord Buddha for the fulfillment of his desire. Every day he visited some new temple or shrine to repeat his prayer.

Going one day to a great shrine called the Zama Myojin, in Osaka, not far from O-Some's house, he was engaged in making a hundredfold penance—walking up and down the long pavement between the sanctuary and the torii, when Kosuke, head clerk of the oil shop, chanced upon him at his devotions. Kosuke, a crafty and covetous knave, had at Sashiro's request, secretly delivered a love letter to O-Some, and had heard, moreover, of her intrigue with Hisamatsu.

Kosuke evinced the scheme of having Hisamatsu discharged on some false accusation, in order to enable Sashiro to succeed in his love affair. He figured that he would be amply rewarded for his chicanery, (TO BE CONTINUED.)

Needs must when the devil drives. Ne'er rode, ne'er fell. No grass grows in the market place. No great loss but some small profit. No fine clothes can hide the clown. Oaks may fall, when reeds brave the storm. Of nothing comes nothing. Of saving comes having. Old birds are not caught with chaff. Old tunes are sweetest and old friends are surest. Once a man, twice a child. Old men for counsel, young men for war. Old potage is sooner heated than new made. One dog sets the whole town barking. One eye-witness is better than ten hearsays. One swallow does not make a spring, nor a woodcock a winter. One always has strength enough to bear the misfortunes of one's friends.

our children the Japanese language we must make up our minds to sacrifice something and contribute a fund for the training of the teachers of the future.

We do not say this merely for the benefit of those residing within the state of Washington. We in California must take steps looking to the training of special teachers to instruct in the Japanese language schools. We may just as well be prepared for a similar bill in the California Legislature. We must be prepared to make the change, and not be caught napping.

Mesopotamia Ancient Home of Japanese?

"THE PLAIN of High Heaven" from which, according to the Kojiki, the Sun Goddess came, was in Mesopotamia, argues Mr. Sanshiro Ishikawa in the magazine also (Emanicipation).

Mr. Ishikawa has returned from France, where he stayed for seven years and where he made the acquaintance of "L'homme et la Terre," by Elisee Reclus, and obtained the hints from which he has built up a new explanation of the Kojiki.

Some years ago Mr. Takataro Kimura published a theory that the Japanese had come from central Asia and were originally of Aryan race. He based himself on his studies of the Greek classics. Mr. Ishikawa goes to Mesopotamia and brings the Jews and the Japanese out of the same cradle. The translator notes that he is the second Japanese to formulate an independent theory on the origin of the Yamato race.

The history of Japan begins, he points out, with the reign of the ancestral goddess, Amaterasu, at Takamano-hara, but so far the position of Takamano-hara has not been identified. The people in Japan generally believe that Takamano-hara is in heaven, as the Chinese characters used to express Takamano-hara means the Plain of High Heaven, whereas Mr. Ishikawa is inclined to translate the characters as "The Plain Among Mountains."

TAKAMANO-HARA ON EUPHRATES. "I have no objection to the opinion," says he, "that the word Takamano-hara indicates that the first abode of Japanese race was in the mountains or at least on a plateau in this world. I believe that the so-called Takamano-hara was located at a point on the Euphrates. In Caucasus and Afghanistan, high mountains used to be called 'dagh,' such as Daghestan. There was Karadja-dagh about fifty miles north of Haran on the Euphrates. The city of Haran mentioned in Genesis, where Abraham lived, was situated at an important point among the mountains on the upper Euphrates, and it is not difficult to suppose that the ancestors of Japanese people founded their empire at Haran in the Dagh or Dagh-mano-Haran, hence Takamano-hara.

"Ashihara-no-Nakatsu-Kuni" (Reed-Field-Middle-Land) is described in the Kojiki as the final destination of the Japanese emigration from Takamano-hara. According to my studies, Ashihara-no-Nakatsu-Kuni is no more than Mesopotamia between the Euphrates and the Tigris.

"Sarudhiko-no-Mikoto, who became the guide of the Japanese race descending from Takamano-hara, indicates the Chaldeans, while Okuninushi-no-Mikoto, the ruler of Nakatsu-Kuni, is a combination of the Chaldean ancestral god, Orilhan and Abraham of the Old Testament. Susano-no-Mikoto is the ancestor of the Shus tribe on the coast of the Persian Gulf.

"There is an undoubted analogy between the characters of Omikane-no-Mikoto and Moses in the Old Testament, Yo-no-Osu-Kuni (Night's Ousland) can be interpreted as the land of the Osh tribe among the Caucasian mountains and an ancestral goddess, Amaterasu, may be the same as Hellen.

MIXED WITH HEBREWS? "Under these presumptions I conclude that the Jews descended from the plateau of Armenia three thousand years ago and passing through the valleys of Palestine or the desert of Damascus, reached the mountain range of Takachiko-no-Mikoto, (Djebel-el-tih of the Arab), mixing with the Hebrews.

"Another important fact is that the ancestors of Japanese race were the Hito or Heto tribe which founded an empire in these regions more than three thousand years ago. The double-headed eagle used by them is nothing but the legendary bird of the Kojiki, Yatagarasu (Yata Crow). And the caves inhabited by the Hito race are still extant in Asia Minor, especially in the region of the Taurus mountains, and one of the legends that Amaterasu took refuge in a cave, Ama-no-Iwaya (Heavenly Cave).

"Mesopotamia is a 'Middle Land' lying between the two rivers who are recently growing in length. It was a granary of the ancient world to Izumo, where was it located? Izumo is thought to be a province where Susano-no-Mikoto, a younger brother of the ancestral god, Hito-no-Mikoto, after being banished from Takamano-hara, descended and where his son, Okuninushi-no-Mikoto reigned.

"We can imagine that fierce conflicts had been going on between the residents of Takamano-hara and the Hito race in the days, and at the same time it is clear that the place of Suga was situated near Nakatsu-Kuni which the people of Takamano-hara wanted to annex. Izumo is described as a province of the Hito race and it used to be preceded by adjective, Yakunotsutsu or Eight Clouds Lurking.

"There was a place called Seba in Oman Peninsula of the Persian Gulf. In the Kojiki, I identified the word Seba with the Arab, Sebah, which means 'Cloud.' It is not fanciful that Susano-no-Mikoto, leaving Mesopotamia, arrived at Oman peninsula and found Mt. Agdsir or Agdsir Mountain in the east, where he founded his palace of Suga. Djebel Agdsir at Oman may be the Aogaki-no-Hingashi-no-Yama (Green-Wall-Eastern-Mountain) of the Kojiki.

EPOCH IN JAPAN'S HISTORY. "The occupation of Takachiko-no-Mine by the Japanese people marks an epoch in the ancient history of Japan. The description of the emigration of the Japanese people from Tama-no-Hara to Takachiko-no-Mine is similar to that of the Hito race, in which the migration of the Hito or Heto tribe in Israel is mentioned, according to which we may conclude that the Japanese race descended from the Cappadocian mountains and, passing through the Syrian desert, and crossing the Dead Sea or Ama-no-Ukibashi (Heaven's Floating Bridge), arrived at the mountain range in Sinai peninsula near the place of the Arab, Djebel-el-tih, (Mt. Tih), which may be translated into Japanese 'Takachiko (Mt. Tih)'. "As to Ama-no-Ukibashi, we may safely conclude that it was the Dead Sea, as the Black Sea was called by the Greeks the Euxine. While they were living in Asia Minor, Ama-no-Ukibashi might have indicated the Black Sea, but when they had come to Palestine, there was no other place than the Dead Sea, which could be interpreted as the Heaven's Floating Bridge.

"But another interpretation may be of the same value, according to which we follow the emigrating Japanese crossing the Mediterranean, which is, in this case, Ama-no-Ukibashi, departing from Isu Bay (later Alexander Bay, north of Palestine and northwest of Mt. Amanus). This interpretation conforms with the Kojiki in that Sarudhiko returned to Isu after fulfilling his duty as the guide.

"There must have been many Chaldeans in those days in Isu, whose chief he was. The words Chalde and Sardinia are of the same origin, and it is obvious that Sardhiko was of the Chaldean nation." —JAPAN ADVERTISER.

CONFUCIANISMS. "In serving a prince frequent remonstrances lead to disgrace. Between friends frequent reproofs make the friendship distant."

"The Master said: 'Virtue is not left to stand alone. He who practices it will have neighbors.'

"The Master said: 'The cautious seldom err.'

"The Master said: 'The reason why the ancients did not really give utterance to their words, was that they feared lest their actions should not come up to them.'

"Keep California White"

By E. CLEMENS HORST.

"KEEP CALIFORNIA WHITE," the slogan which we are all so familiar, deserves to be and is bound to be 100 per cent effective in all that it says so clearly states, not in fact, but in words, "Keep California White," are an acknowledgment that California is now white, and they express a determination to keep it so. This means that the number of Japanese now in California to be objected to, but that no more may come in.

The Japanese government and people have, since the making of the so-called Gentlemen's Agreement, fully agreed to our policy, but, unfortunately, they do not entirely stopoted Japanese laborers from coming into this country. The total number of Japanese of all classes (male and female), that have arrived in Continental U. S. A. since the Gentlemen's Agreement was made, say in the years 1919 to 1921, inclusive, amounts to an average of 1,354 persons per year in excess of the total number that left the U. S. A. in the same period of time. This is according to the figures published by the Commission on Immigration.

This average of 1,354 per year is clearly a negligible number, whether considered independently or in comparison to the millions of European laborers landing on our Atlantic shores. There is no opportunity to see why even the negligible number of Japanese laborers that have landed in the above named ten years should continue to enter the United States of America, and the embargo should be fully effective. The above total of net Japanese immigration include all the steamer loads of Japanese picture brides that we hear so much about.

LAND ACT ANOTHER QUESTION. The controversy on the Japanese question is the result of our having made an anti-Japanese land owning and leasing law, which has nothing to do with the subject of Japanese exclusion, and, therefore, has nothing whatever to do with "Keeping California White" at least, not in the sense "Keeping California White" from a racial viewpoint.

The Japanese that are legally in our country came here by our own invitation. They are responsible to whatever immigration laws were laid out to them at the time they came here. It is our duty to "Keep California White" in the faithful carrying out of those obligations. As to those Japanese that were illegally entered, they have no right here and they ought to be deported. Our policy should be applied to all aliens that are illegally in our country and the policy should be enforced without regard to race, color or nationality.

The Japanese that are in California came here at the time we had a flare-up against the Chinese, and then the Japanese were especially invited here to take their place. The importation of Asiatic laborers was a mistake in the cases of both the Chinese and Japanese, but it was our own mistake. While it was right and proper to put a stop to a continuation of the mistake, it is decidedly wrong for us now to treat unfairly those that came pursuant to our invitation.

During our recent Presidential, Senatorial, Congressional and State Legislature elections, all our political orators were busy campaigning for their respective candidates. It was at the same election that the alien land law was voted on by the people. There was little discussion on the merits or demerits of the Land Leasing bill. The candidates for office all tried to outshout one another in the slogan, "Keep California White" and no point was made that the slogan did not in any way fit the law that was being voted on and that the slogan was employed to fit.

WHERE IS THE HARM? It is difficult to understand how California can be hurt by Japanese owning land. They can never run away with it, and they can never prevent us from taxing it as we please. The calamity orators that talk of war with Japan ought to be in hearty accord with Japanese owning California land, because if these orators get us into war, we will confiscate the land. If the Japanese had their money invested in stocks or other personal property, they could realize on the same and quickly get the proceeds beyond our jurisdiction in case of threatened trouble between the two countries.

Another point worth considering as a peace factor, is that aliens that own land in a country are thereby interested in preserving their own

investments, which they know they would lose in case of war, and for those reasons such aliens would be of some benefit to us. The laws against leasing lands for any period of time whatever to any class of aliens, set a particularly harsh precedent, because if we may make it illegal to lease any aliens agricultural lands, then it could also be made illegal to lease them mining lands and any other kind of land. We could make it illegal to lease them a dwelling or any other kind of building or shack. In other words, we could make it illegal to lease an alien space enough to eat, sleep or work.

We hear a lot about the Japanese birth rate in connection with the Japanese agitation on our land owning and leasing law, but just how the birth rate is to be affected by the land law is not yet explained. EXCLUSION AVERTS DANGER. That Californians are concerned about the race question is to be expected in view of our closeness to the Hawaiian Islands, where in only a few short years there will, no doubt, be more Japanese than all other inhabitants combined. If we were to permit unlimited Japanese immigration, we might have the same situation here, but as the entire Japanese population of California is only about 2 1/2 per cent of the total, and in any case, as strict exclusion will be the rule from now on, there is no chance of this percentage being increased, especially as California grows considerably from Eastern U. S. A. and European arrivals.

If, however, it should be determined that 2 1/2 per cent is too high a percentage of Japanese, then our State or Federal Government should, as a means of adjusting the present unsatisfactory situation of too many Japanese in the Hawaiian Islands. Our country could well afford to pay the cost of transportation of enough Japanese from Hawaiian Islands to the mainland, and for enough other laborers from the mainland to the Hawaiian Islands to take the place of the Japanese. The 40,000 or 50,000 Japanese could be moved to the mainland and enough other laborers shipped back to the Hawaiian Islands at a total cost of much less than the price of one battleship. This substitution of white for Japanese labor in the Hawaiian Islands is well worth the cost, and by diplomatic handling of the subject, it ought to be of easy accomplishment.

The solution of our Japanese controversy ought to be a simple one to settle, providing the subject is handled by men whose first concern is the absolute protection of our country from Asiatic labor importation and who wish to accomplish those results with honor to both the U. S. A. and Japan.

SOLUTION SUGGESTED. A board made up of prominent labor leaders, bankers, merchants, land owners and Federal and state officials, should easily be able to formulate working plans that would be acceptable to practically every person in California and in Japan as well.

The question will be settled and it will be settled right. There is no evidence of ill feeling against the Japanese that are legally here, else there would, during the recent elections, have been race disturbances and there were none.

When our people realize that our Japanese exclusion laws will be rigidly enforced, our Japanese questions will be put to rest the same as the Chinese immigration question has been settled to the satisfaction of all concerned.

We can easily "Keep California White" by excluding immigration; we cannot "Keep California White" in the eyes of the world, by violating our obligations.

It is too bad that while we are making so big a fuss over the negligible number of Japanese that have landed in this country in the last 13 years, and with no possibility of any more being landed here, that we are overlooking the millions of European laborers that are landing yearly on our Atlantic shores, and who are coming very much lower than was the cheapest Asiatic labor that ever existed.

The real danger to our country and especially to our working people is the labor flood from Europe. It is high time for our country to take appropriate action to protect American labor. In the meantime and forever, let us, in all respects, "Keep California White."

I HAVE NEVER BEEN at alley yonder all in my young life. I don't know how that house owned by Mr. and Mrs. Kaneda looks because I have never seen it at before. Really it's the first time I heard about them.

Thus far, no businessmen has been the topics of the conversation at home, and just like a cat cared for and fed by that kind of the people, I had not slightest concern and kept my mind cold about them.

But since our receiving the visit of Mrs. Nosey and her children, the conversation a while ago, I imagined the grace and the beauty of her daughter and their wealth and power, I could not keep myself lying down on the porch.

Not only that, but I have the greatest sympathy with Mr. Cold-Moon. The party is employing the wife of the savant, rykshaman's wife, and the music teacher to spy out everything about Cold-Moon and they have already found out how he lost his front teeth. On the other hand, Mr. Cold-Moon just keeps smiling and paying too much attention about his cord of haori.

I think he is too easy going even if he is just out of the university press. But then to woman who has such an enormous nose, maybe he can not approach so light heartedly.

The Master is too indifferent on such thing like this and moreover he aint got money. Mr. Meitel has money, but he is extremely unreliable one and that what makes me think he won't help Cold Moon much.

After considering all this, I am convinced I got shed a few tears on the man who makes speeches on the "Dynamics of Living Ones Self." It is too unfair for the man unless I myself elect to be a spy and go over there to find out everything what is going on there.

I'm cat but I am different from the common cat because of my Master who in such a great man as to bang down a book wrote by the old man Epictetus. I have stored in the tip of the tall the spirit strong enough to undertake an adventure like this.

Of course, I don't owe anything from Mr. Cold-Moon, nor is act of mine born out of love for fun, nor because I itche to turn up something. Considering my motive from the higher plane, it is an act to realize the heavenly aim of justice and the love of moderation, and to bring it down to this world. It is a commendable deed.

Since they are broadcasting the gossip about the Aruma-bashi episode without the consent of the party concerned, and gather the reports employing spies and proudly repeat at will to everybody they see, and as they employ as spy riki-

shaman, driver, hobo, undesirable school boys, are highly indeliberate, and as they bring the harm to the man with future, it is a scheme of my own as I am a cat.

Fortunately the weddha is fine and the thawing of road is somewhat inconvenient, well but I am willing to sacrifice myself to my philosophy. If my muddy feet mark the shape of the flowers on the porch it may become nuisance to the servant, but it gives no pain to me. With such undaunting determination, I was going right straight to my objective, but "wait!" I thought myself and stopped.

As I made survey of myself right there, it came to my mind that I have retained the right of evolution as cats are I surely possess plain to equal to that of third-year pupil in the middle school, and yet the make up of my throat is just like all other cat and I can not speak a word human being use.

Even if I sneek in to house and spied everything to be seen and heard, I know I can not unfold it to Cold-Moon, chief actor. Neither I can make wise my Master nor his friend on the matter. It can not speak my possessing of the fund of gossip would be just like a diamond in the ground, no sun no shining. It will be no use. That's what I call foolish, and thought for a time to stop and sat there on the threshold and reflected.

To put away a plan once formulated is just like seeing dark cloud pass away to the country beyond when one is expecting a shower. It is somewhat regrettable, I should surmise. If the wrong doing is done on our side, then things would be different, but as I have a firm belief in the justice and humanity, my death if it comes in the course of the undertaking for naught, I shall be gladly accept it as a man who has a conviction.

As a cat it would not be out of place to waste energy and make the feet dirty for nothing. As I am destined to be cat I have no ability to talk and exchange my views with them, but I have an ability to sneek from place to place which is far superior to theirs.

To accomplish things others can not do is a joy coming to and belongs to myself. If I alone know the inside story of Kaneda household, then it would be pleasure than nobody knows about it. Even if I cannot transfer my knowledge to others, but if I can create a slight suspicion that somebody knows about their home life and it is leaking out then I'll have a joy in itself. Since I recollected all these pleasant things, I could not keep myself there. I made up my mind to proceed.

MORE THIS NEXT SATURDAY.



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