

夫人出迎へを兼ねて、腹を抱へに華府へ。

矢田總領事本月末に東行豫定

管内地方視察は愈々來週より

桑港に着任して以來内外事務に忙殺された矢田總領事は昨

今漸く空手になつたので来仕任時から所望してゐた管内地方

視察を試むべく

本省に出来事に接したので

東行の途

立寄つて視察

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タクトン地力を順次視察する

海賊横行す

配下は船員

太洋に

日本に

所謂重大事件真相

元老不臣

責任を問ふもの

からず

内省声明により解決したれど

長派對薩派の対抗も手傳ひて

内省は盡る單純にて

責任を問ふもの

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内省より決して御

内務省及び

内省は盡る

内省は盡る</p

Land Settlement Problems.

Following is a liberal translation of an editorial published in The Japanese American News last Sunday:

THE STATE LAND SETTLEMENT BOARD has made public its report, arguing the necessity for opening more settlements like those at Durham and Delhi.

According to this report, the reason why farmers renounce the country life is because the country is lacking in amusements. Life there is monotonous. Moreover, in many cases, there is no just compensation for the hard labor necessary. Wherefore, says the report, the state must provide the means of making country life enjoyable. Thus far the achievements of the board have been gratifying.

The state of California is spending a large amount of money on land development, employing specialists and establishing the settlements at Delhi and Durham. The experiment has been a marked success. Now the state plans to extend its land operations, if the Legislature will grant the necessary additional funds.

Such undertakings, we hold, are essential in such a state as California. We hope the citizenry will approve of the necessary appropriations by the Legislature.

There is only one point in the board's report which we fail to understand. Why have they dragged in the Japanese question? The report declares that if the present tendency is allowed to develop uncurbed, the near future will see Japanese in control of production of certain foodstuffs. The Japanese, it is asserted, are aiming at their own settlement and monopolization of production of some crops. But the report goes further even than that, declaring that unless the citizens of California shall extend their resources for the establishment of land settlements, there is danger of Japanese monopolizing the agriculture of the state.

We fail to understand why such an influential body as the Settlement Board has seen fit to publish such a hasty assumption, thereby alarming the public. There is a vast area of arable land in California—the total is said to be 28,000,000 acres. At present only 4,000,000 or 5,000,000 acres are under cultivation. Everywhere are to be seen vast fallow fields. These lands await the coming of the farmer. They are fertile lands.

If the Settlement Board plans to extend its operations, it need not concern itself about lack of space. If it shall see fit to raise more crops, that can be done at any time capital and energy shall be devoted to the undertaking. We cannot see why the board should say Japanese are obstructing this plan, nor why they should say Japanese settlement is a menace to the plan.

True, most Japanese in this state are engaged in farming activities, and in the future, if they are permitted, will continue in such enterprises. The result will be a great contribution to the wealth of California; provisions will be furnished at reasonable prices. Those Japanese who are here came here lawfully. It is their desire to live decently and educate their children.

We do not understand why we should be condemned for striving to accomplish these things to the best of our ability. We feel, rather, that thanks are due us. We Japanese in California never have attempted to monopolize any kind of agriculture. But we have endeavored to concentrate our activities upon those staples which seemed to have been abandoned by American farmers. Strawberry growing is one example. This is our citizenship. How successful has been her citizenship! How complete the transformation! What Occidental ideas and thoughts that are worthy of consideration, what objects and appliances that are conducive to human and social welfare, do we find neglected or left untransplanted in Japan?

A COMPLETE REVERSAL

THE "UNASSIMILABILITY" OF JAPANESE

THE IDEA THAT JAPANESE are unassimilable comes chiefly from the observation of the striking difference in race, language and culture of the Japanese from the American, says the North China Standard. The difference is so obvious to the American eye that the conclusion is taken as axiomatic. The idea seems to receive its reinforcement by the conditions prevailing among the Japanese in California, who, after contact of a decade or so with the Californians, still retain their native customs, traditions and language.

Open and fair-minded people should, however, at least reserve to themselves the benefit of the doubt whether there are not extenuating circumstances that go to explain the California situation, and whether the dogmatic assertion of the Japanese unassimilability is sustained by history and warranted by Japanese psychology.

Many able writers, notably Dr. Sidney L. Gulick, author of "Evolution of the Japanese People," have discussed this subject from various angles. The point seen in the light of history and the Japanese temperament will be herein presented.

One fact which stands out in bold letters on the pages of Japan's history is her susceptibility to foreign ways and thoughts. Her people were always ready to accept and adopt everything good that an alien country had to offer. Centuries ago they assimilated the Chinese civilization and adopted the Hindu system of polytheism.

In short, the history of the Japanese people is one long story of assimilation and adaptation of foreign ways to the native genius. This process has been carried to such an extent that the Japanese people have often been accused of exercising too large a measure of the imitative faculty at the expense of the inventive. When in the middle of the nineteenth century Japan discovered that the Occident was incomparably a greater teacher than her Oriental neighbors, she began to learn everything that America, England, France, Germany or any other country of Europe had to teach. How successful has been her citizenship!

How complete the transformation! What Occidental ideas and thoughts that are worthy of consideration, what objects and appliances that are conducive to human and social welfare, do we find neglected or left untransplanted in Japan?

A COMPLETE REVERSAL

Within two generations we saw a despotic monarchy replaced by a constitutional regime, the people not only admitted to a share in the government under representative institutions but now profoundly stirred by the spirit of democracy; an extensive and liberal system of education inaugurated, with public schools open for every child, and universities turning out students capable of original research in the sciences and philosophy of the West as well as of the most advanced principles of modern jurisprudence and embodied in exhaustive codes; justice administered impartially by an educated and independent judiciary; the country intersected by a network of telegraph wires and railroads, and its remotest regions brought within the circuit of an excellent postal system; the nation equipped with an army and navy able to vindicate its honor, dignity and rights and represented by a corps of diplomats and foreign agents and embassies; the people provided with an ample supply of newspapers, periodicals and books, with a large mercantile marine to carry on overseas trade with numerous banks and other organs for business transactions, with mills and factories dotting the land, with modern plays, movies and other social entertainments, with their homes, their health and mode of living immeasurably bettered.

That Japan has undergone this wonderful metamorphosis within half a century is the starting point for the consideration of her people to American ways. True, there is today a marked tendency in Japan to deprecate characteristics; but this is a natural reaction against the overcrave for everything Occidental during the past two decades. This conservatism is perfectly reasonable, for no nation can afford to lose its individuality. But such an attitude of mind becomes utterly inexhaustible when it is maintained by a man who is domiciled in the United States and wants to stay. It would be difficult, however, to find many Japanese who are so hopelessly blinded and bigoted.

A long strand of wrangling suddenly put a stop to their billing and cooing. A crowd had collected outside the gates. Rushing out of the house, they found in the midst of the crowd a samurai quarreling with a merchant. The samurai was on the point of drawing his sword.

Mingled with the crowd, Hisamatsu and O-Some were surprised to find Kosuke there. To avoid being seen by him they slipped quietly away.

During the quarrel Hisamatsu's pocket was picked by his master. This had been an open secret among the two. The samurai and the merchant were his accomplices, their quarrel a trick to divert Hisamatsu's attention.

Upon his return to the oil shop Hisamatsu was amazed to discover his loss. Regrets were of no avail. The money was gone. Fellow clerks suspected him of theft. Kosuke, in particular, blamed and abused him.



O-SOME AND HISAMATSU
FROM "THE SHIPMAN UTA ZAIMON."
BY CHIKAMATSU HANJI.

(CONTINUED FROM LAST SATURDAY.)

HIS FACE long and serious, the old quick looked long and intently at Sashiro's face.

"What a remarkable physiognomy!" he cried. "I judge by your face you are a year or two years older than I know. You are, apparently, a very rich man. With such wealth at your disposal it is possible to accomplish anything you desire."

Sashiro was wonderstruck by the diver's keen insight. Encouraged, he continued:

"I dare say you have come here to ask my help in some love affair?"

Filled with astonishment and admiration, Sashiro nodded reverently.

"Well," continued the clairvoyant, "there is an object of your desire, I judge by your eyes. You cannot hope to realize your desire until you shall have disposed of a serious rival. If you like I will have him dissolved by prayer. Once he is out of the way, there can be no doubt that your purpose will be attained, my friend."

His words inspired a feeling of confidence on the part of Sashiro in the fortune teller. He decided to invite the fellow to his house, in order that the seer might pray for seven days and seven nights for the death of Hisamatsu. In return, Sashiro promised to pay him a largess in gold and silver. These arrangements concluded, the three took leave of one another.

HISAMATSU IS SHADOWED.

Hisamatsu set out that afternoon to collect about 150 ryo owing by customers of his mistress, Kosuke, determined to seize this opportunity to execute his evil design against Hisamatsu. He shadowed the young clerk. Quite unaware of this, Hisamatsu collected the money and returned to his shop.

Directly in front of the fortune-teller's booth he met O-Some. She had been strolling about the Zama Shrine, hoping to meet him.

Rejoined at their fortunate meeting, the young lovers conversed happily for some time. Finding it awkward to talk in the street, they entered the booth, from which the old clairvoyant was absent. Safe from observation, they were now able to discuss freely things which they had for days been trying to up.

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(TO BE CONTINUED)

CONFUCIANISM.

THE Master said: "When we see men of worth, we should think of equaling them; when we see men of contrary character, we should turn inward and examine ourselves."

THE Master said: "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."

THE Master said: "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous."

THE Master said: "If a man in the morning hear the right way, he may die in the evening without regret."

"What about the Japanese in California?" queried our critic. To argue the point by taking an object lesson the existing status of the Japanese in California is to ignore the mighty influence of environment in the process of assimilation. In the first place, it must be frankly admitted that most of the Japanese in California, coming as they did from the laboring class, have not attained a high cultural standard, although this reflects them not a whit inferior to European immigrants, and, consequently, they do not form fit materials for speedy assimilation with an alien civilization.

What chance, it may well be asked, have they had enough to speak such things like that. He is one insolent guy with distasteful moustache growing by his face."

"If any one is got to be condemned for his insolent bawls he or her own a moustachio, then cat can escape from that there condemnations."

"And that feller what calls himself Metel or Hebecks is a gadding friskle feller! When he say 'Me'unkles Balon Makiyama' I knew a man with that face could'n have balon for his unkile."

"It are partly your fault to helibe all whops and unidentified strangers tell you."

"But he approaches to the limits in fooling, I contend."

She sure were in extremely charginistic mood. It are funny they never released word about Kangetsu. I don't comprehend whether they were all along going to do all that, or maybe he are already disqualifed and throw out of their mind, which I don't know but nevertheless I can't seem how to help it.

I were standing by there short whiles and presently I heard the bell rung in room across the hall. I guess there are something interesting happening over there. Let me be there before it all together too late.

A PERFECT YOUNG LADY.

There I hear a man talking like soliloquy with the measure of repression and discrimination enacted by the various five or six thousand women expect them to butt permanent homes and attempt to make American ways their ways?

Under the circumstances, the thorough assimilation of a large part of the present generation of Japanese settlers in California might well be questioned.

It would be unfair, unjust, to place all the blame on one side. The Japanese in California

have to share a good measure of the blame by unwilling over-concentration within certain districts

of the State; by the lack of regard of native customs and traditions; by committing

blunders, as for instance, building in their midst Shinto shrines and Buddhist temples, and establishing separate schools for their children to teach the Japanese language and history, all of which provide plausible ground for California's agitation.

Whatever may be the case with the present generation of Japanese in California, totally different will be the coming generation, who are American citizens by virtue of birth. They are strangers to Japanese history, tradition, even language. They are brought up and educated to American institutions. They are good Americans to the core. This process is bound to become more pronounced with succeeding generations. To doubt their assimilability to American ways is, therefore, to shut one's eyes to the hard, proven or demonstrable facts.

The problem of whether Japanese are assimilable or not is, therefore, not the question of their nature, but that of environment and education.

The statistics show the result. They show that the percentage of those

children attending the primary and grammar schools is perhaps the highest

in the world. European immigrants are worried to death when United

States immigration authorities give them the test upon their arrival; but

there are almost no illiterate Japanese immigrants.

This general tendency is apparent among the Japanese in the United

States. They almost over-educate their children. Many Japanese children in this country are sent to kindergarten before they reach the public school

WHEN THIS OLD WORLD WAS YOUNG.

(Continued from Last Saturday.)

"I GIVE YOU my word," said the woman, "that it has never been my desire to hurt human beings to their death. The Poison Dragon, who dwelt in the depths of that well, forced me, quite against my will, to entice people to their death. Now the gods have decreed that the Poison Dragon must live elsewhere, so that tonight I was able to leave my prison. There is very little water in the well now, and if you will drag it you will find my body. Please take care of it for me. I shall not fail to reward your goodness."

The woman was gone as suddenly and unexpectedly as she had appeared.

Searching the well the next day, cleaners found some ancient hair ornaments and an old metal mirror.

Being a wise man, Matsumura cleaned the mirror, believing that in it he might find a solution of the mystery. He found several odd characters on the back of the mirror, but many of the ideograms were too模糊 to be identified.

He managed to decipher them to be "third month, third day." Third month in ancient times was called Yaoi, or Month of Increase. Remembering that the woman called herself Yaoi, Matsumura concluded that he had received a visit from the Soul of the Mirror.

Everything it was possible to do to guard the mirror, Matsumura ordered to be done. It was to be relieved and polished, and when this had been done he laid it in a box made especially for it, and placed mirror and box carefully away.

Sitting in the apartment where the mirror was kept, Matsumura one day beheld Yaoi standing before him. She looked more beautiful than she had on the previous occasion. The radiance of her beauty was like summer moonlight.

Yaoi saluted Matsumura. She said she was in trouble. She had sold the Mirror and that she had fallen into possession of the Kano of the Imperial Court. She had become an attendant of the Fujiwara House, when the Taira and Minamoto clans were engaged in conflict, after pondering on the mystery of what the secret case might contain, decided to disobey the oath he had taken when it was consigned to his care and to open it. He called in a number of the local authorities and others interested in the matter for the ceremony.

When the cover was removed, a small ancestral tablet, three inches long and two inches broad, such as are used in the God shelves of all Buddhist or Shinto homes in commemoration of the dead members of the family, was revealed. The tablet bears the following inscription in gold characters: "Christian Believer," with the Cross above the words. On the reverse side is written: "Tadasu Matsumura Tsuchihashi. Died in the First Year of Tempō (about fifteen years before the Meiji Restoration)."

Although it is known that Christianity has tenaciously persisted in some of the homes of Western Japan since its introduction into the Empire in 1549, the believers were able to live under the persecution of the Tokugawa shogunate only by keeping their faith secret. During the last sixteenth century and early seventeenth century, the Christian faith, as represented by the Jesuit and Franciscan Orders of the Roman Catholic Church, numbered more than 1,000,000 converts in Japan. Tombs of these early Christians, however, are very rare on account of the surveillance exercised by the old Yedo Bakufu, nor have many ancestral tablets been found, so that the present discovery is considered very precious.

THE SEVENTH NIGHT.

By DR. E. A. STURGE.

THE GENTLE MAIDENS OF JAPAN.
Upon the seventh night
Of what was called the seventh month,
Indulged in fancies bright;
On either side the heavenly tide
We call the Milky Way,
Two stars that glow, together flow,
Upon the seventh, they say.

The morning glory, one is called,
And one the weaver star,
To honor these, small bamboo trees
Were set up, near and far;
And lovely maidens tried to tell,
Or colored papers bright,
The longings of their gentle hearts,
Upon the seventh night.

olden times, instead of rhymes,
They hung up colored thread,
As offering to the weaver star;
While the morning glory, given instead
To the morning glow, So the maidens
Indulged in fancies bright
And wrote their lines in simple rhymes,
Upon the seventh night.

ANCIENT CHRISTIAN TABLET

CURIOSITY as to the contents of a secret box handed down from father to son for several generations with the injunction never to open it, led to the discovery of an ancestral tablet of pre-Meiji days for a Japanese Christian of Tokushima, Shikoku Prefecture, say the Japanese papers.

The present head of the Tsuchihashi family, one of the oldest families of the region, after pondering on the mystery of what the secret case might contain, decided to disobey the oath he had taken when it was consigned to his care and to open it. He called in a number of