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CALIFORNIA

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## ◆大會第一日は明日

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Mesopotamia and Yap.

The following is a liberal translation of an editorial published in The Japanese American News on April 9:

**T**HE ATTITUDE of the United States government on the Yap question parallels the policy assumed on the Mesopotamian mandate by the same government. The first point of the argument advanced holds that the United States has equal rights in discussing and rendering a decision upon the manner of disposal of German possessions seized by the Entente. Then it is contended that the United States does not demand any special rights, but asks only rights equal to those obtained by other powers. There is something of the appearance of perversity in this argument.

What is called a mandate—which is a new form of administering government—was proposed by former President Wilson, who represented the United States at the Paris peace conference. His voice prevailed over those nations which opposed the plan. Judging by the facts of the past, we must come to the conclusion that the United States exercised her full rights at the conference and in deciding upon the new proposal.

Mr. Wilson as America's envoy participated in the deliberations of the supreme council, composed of the five greatest powers, when the disposal of occupied territories was discussed. The powers decided that the Mesopotamian mandate should be awarded to England, the country being occupied by the British, and those islands of the Pacific south of the equator to England; the islands north of the equator to Japan, and Armenia to America. Mr. Wilson clearly gave his consent to this arrangement. The United States exercised its rights in the discussions and its decision in the award. That is an undeniable fact.

According to those who are familiar with the facts of the Paris conference, these decisions were reached by Wilson, Lloyd George and Clemenceau, on the lawn of the Versailles palace, a few days prior to the signing of the peace treaty in the palace. It has not much to do with where, how and by whom the question was decided, but the fact remains that the decision was reached by the supreme council. The council of the League of Nations has inherited the decision and done the things called for by the decision. It is not appropriate at this time to advance opposition on the ground of mere form.

As to the cable center, it was understood that this question was to be taken up for discussion at the international communication council later. Japan will adhere to the Yap mandate to the end, but will agree to an internationalizing of the cable centered on the island, as was announced by Ambassador Ishii in Paris some time ago. The argument advanced by the government of Japan is reasonable and logical and there is no reason why it should be attacked.

The United States having exercised her rights in the conference and voted on the mandate, she has no right at this time to oppose the mandate of Yap. She should be contented with having obtained equal rights with other nations as regards the international cable. She will have nothing more to fight for if the cable on Yap is placed under Japanese-American co-operative management.

The United States has taken a hand in awarding Mesopotamia to England. As for not accepting the Armenian mandate, she will not have any further ground to demand that territory be opened equally to American interests.

The United States has her own ways of arguing and always they are bold. We expect to witness some very interesting diplomatic strategy, America on the one side voicing a strong demand, England and Japan standing together on the other side. But this question of mandate has no great consequences to the nations concerned. The independence of the United States will in no event be jeopardized by Japan's occupation of Yap, and the monopoly of Mesopotamia's oil fields by England. On the other hand, even in the event of affairs taking a complete turn and England and Japan being relieved of the mandate, those two countries will not face destruction. After all is said and done, the question will rest in peace by a compromise of the countries concerned.

As Lloyd George announced in Parliament, the Mesopotamian question will be taken up by the council of the League of Nations, which is scheduled to hold a session beginning June 6. The Yap question will be considered by the same body. American delegates are expected to attend unofficially, and it is believed that compromise negotiations will be undertaken.

A Mission and Its Work.

**J**APAN MIGHT WELL dispatch a mission to America to bring about a better understanding of many things, said this newspaper in Japanese last Thursday. For instance, there seems to be no clear understanding between the two countries on the Yap, Siberia, armament and the so-called Japanese questions, the latter vexing the Western coast of the United States.

But the matters under discussion might be extended to all problems relating to the United States, Japan and England. Then we might hope to arrive at a complete understanding and a happy solution of our problems for the next hundred years.

After the world war the international position of Japan became somewhat unstable and she began to feel the lonesomeness of her isolation. Her people now are demanding the establishment of an active diplomatic policy for the solution of world affairs.

The revision of the Anglo-Japanese alliance has been delayed in order to sound the attitude of the new American administration. But the new government is a fact and the President has made public the general policy he purposes to pursue. The administration is ready to receive proposals from foreign powers.

Right now and for the immediate future the countries which have the greatest responsibilities, are devoted to the maintenance of world peace, and are in a position to accomplish their purpose, are the United States and England. Japan also has a role to play in the maintenance of world peace. Harmony and a spirit of entente cordiale among these three nations is absolutely essential.

From the Japanese standpoint, the things most desirable right now are the maintenance of peace in the Orient and the advancement of civilization among its peoples. Japan should establish and maintain good connections and identify her interests with those of the United States and England. For the existence and development of Japan it is necessary for her to solve all existing problems in which Japan and the United States are concerned and to arrive at a frank understanding as regards the future policy Japan shall adopt in the Orient.

Japan, then, should adopt an active foreign policy, clearly define her position on various questions, and dispatch to England an envoy who should be instructed to confer on the subject of an Anglo-Japanese alliance. The envoy might cross the Atlantic to meet United States diplomats in Washington, or Japan might send an independent mission to this country, which should be empowered to go minutely into details. Then, after such painstaking preparation Japan's new foreign policy should be firmly established.

The Japanese-American News is in receipt of a special dispatch saying that the Yap negotiations will be taken from the council of the League of Nations and will be made a matter of negotiation between Japan and the United States. No hint is given of the manner in which England, France and Italy regard this question. Indirectly it shows the inherent weakness of the League. If we expect too much of the League we are bound to be greatly disappointed.

As regards the Chinese question, the Ishii-Lansing declaration is yet in force. The United States is supposed to have conceded the spiritual rights of Japan; but recently her attitude has changed and previous understandings seem to have been forgotten. The open door in China, as well as equality of opportunity, have Japan's hearty endorsement, but the spreading of the political influence of the United States throughout all China is something that Japan cannot stomach.

The Siberian questions give every indication of becoming so many sources of trouble between Japan and the United States, resulting from the stationing of a Japanese army in Siberia and the leasing of an area in Kamchatka by a syndicate of American business men. All these things tug at and tend to strain the relations between the two nations.

There is crying need for a just solution of the anti-Japanese problem in California and other Western States. The question of the reduction of armament is another highly important one. Especially it is advisable to come to an understanding in putting an end to the race of the nations to build greater navies.

There are numerous important problems calling for immediate attention by Japan and the United States. Let us clear away all misunderstandings, study the views of others, stand up for our own when we are right, but be ready to surrender gracefully if it is right to give way. This will aid in a solution of the problems concerning the two countries today, and it will aid in the reaching of a better understanding. As a result, let us hope, the basis of amicable relations will be firmly established.

REDISCOVERING THE  
YELLOW PERIL.

STORY OF THE BATTLE  
OF ICHI-NO-TANI.  
(From The Ichi-no-tani Futaba Gunki.)

By NAMIKI SOSUKE.

CHAPTER I.

**A**BOUT EIGHT HUNDRED years ago a fierce war was waged between the two great clans, the Tairas and the Minamotos. The balance of fortune swayed some years towards the former family, other years toward the latter. The stronger always ruled Japan with the reigning Emperor on their side.

The Tairas, who predominated for the previous twenty-five years, were at last driven out of Kyoto by the Minamotos. Kyoto was at that time the Imperial capital, and the expelled clan had been forced to take refuge in far away Kyushu. Afterward they regained some of their pristine power, and returned to the provinces of Settsu. They formed a strong camp at Ichi-no-tani, a village on the shores of the Inland Sea.

There were already marshaling themselves: the Japanese and American navies are their advance guards. "The situation on the Pacific is sufficient explanation," he says, "for the great navies of Japan and the United States, but there is another struggle looming on the horizon which will include also the people of Africa against the white race."

The lesson, as Mr. McClure sees it, is that the white race must stand together. There is no room for the separate and armed forces of the world to maneuver.

Yoritomo, the chieftain of the Minamoto clan, had a younger brother, named Yoshitsune. This warrior was at the head of the Minamoto troops stationed at Kyoto. Yoritomo ordered him to proceed to Ichi-no-tani to give the Tairas the coup de grace.

Yoritomo was not only a brave and sagacious general, but also a man of human character.

His father, Yoshitomo, had been put to death, and several of his brothers had been either killed or cruelly persecuted by the Tairas.

Notwithstanding this he entertained no little sympathy and compassion toward the hostile clan.

SIMILAR DANGER FORETOLD.

Mr. Lethbridge Stoddard, whose book, "The Rising Tide of Color," foretells a similar danger, adopted much the same view as Mr. McClure. He reached it by a somewhat different route, arguing that the white race had ceased to increase with the amazing fecundity of the early nineteenth century, while the Asiatic peoples, with their civilization founded on the family system, were increasing rapidly.

He also pointed out avertible catastrophes which war with he saw impending. He suggested that the white races should get out of Asia, in return for which Asia would abandon its claims to the right of migration to white countries. Wrapped up in his far-reaching speculations he did not perceive the political impossibility of the course he suggested. Asia is not an entity like the United States or the British Empire or even like Europe. There is not less difference between the Mongol and the Hindu than there is between the Hindu and European.

During that time the celebrated poet laureate, Lord Shunzei, was living. One of his best pupils, Mr. Saito, wrote a poem in which he sang of the various difficulties of the white race.

With several poems found among his compositions, he had fled from Kyoto with the rest of the Taira family and now was in camp at Ichi-no-tani. He reflected one day that there was no possibility of his clan's winning a victory in the forthcoming battle. He was sure that they were doomed to destruction. If he could only be successful in gaining the honor of having one of his poems included in Senju-Shu or "Anecdotes for Thousand Years," which his wife was collecting at the command of the ex-Emperor Go-Shirakawa, he should never regret failing in battle. With this determination he went stealthily back to Kyoto. When he arrived there he called on Shunzei, and applied for the privilege of presenting a number of his best productions.

The poet expressed his hearty sympathy, and promised to think the matter over. After this he sent his poems toward Ichi-no-tani to test their poetic talent.

He thought that as the Minamotos, the mortal enemies of the Tairas, were in ascendancy politically, and the latter had been declared "rebels," it might possibly offend the Minamotos if he were to grant Tadanori's request.

Yoshitsune received from the young lady the tanzaku inscribed with one of Tadanori's masterpieces, which read:

"Deep under weeds in ruin piled,  
Shiga's imperial towers decay;  
The lake's shores washed by wavelets mild,  
With soft murmur, night and day;  
But the wild cherry trees of rare,  
Fair decked the royal pleasure fair,  
And witnessed grandeur seen no more,  
Still bloom in dazzling beauty rare."

POEM PLEASED HER.

The hero was struck with admiration of the poem. He said to Kikuno-Maye:

"I have no objection to inserting such an excellent poem in the Senju-Shu, my young lady. With such a poem as this, I must say, before I can give it, I must be definite about my leaving this tanzaku with me. I will send my son to both you and Sir Tadanori before long."

Taira-no-Atsumori was an extremely handsome and refined young nobleman, sixteen years of age. His mother, Fuji-no-Kata, had been an inmate of the ex-Emperor Go-Shirakawa's harem. While she was in his service her health had become deteriorated. Notwithstanding this, Ho-Shirakawa had married her to his concubine, Taira-no-Tsukemi. Soon after her son Atsumori had been brought up as Tsunemori's son, he was, in reality, an impudent prince. Yoshitsune was well aware of these circumstances and thought of sparing the young nobleman's life in the impending battle, in some way.

The day came for Yoshitsune to set out on his march against the Tairas' camp. A large number of private retainers followed him, and he gathered at his headquarters. Yoshitsune summoned two brave officers, Kumagai Nozane and Okabe Rokuya. He tied Tadanori's tanzaku to a branch of cherry blossoms, which was arranged in a vase on the tokonoma, or alcove, and addressed Kokuyu in these words:

"Before our army reaches Ichi-no-tani, we will go ahead and meet Taira-no-Tadanori, and tell him that his poem will be included in the Senju-Shu, in accordance with his request. He is, however, one of the so-called 'rebels,' so we cannot attach his name to it. It shall be registered as anonymous."

"Present him this branch of cherry blossoms, tied with his tanzaku, and tell him that it signifies my acceptance of his poem. Don't fail to obey me, Rokuya."

(CONTINUED NEXT SATURDAY.)

COMMERCIAL MUSEUM TO  
AID TRADE.

WITH THE AIM OF PROMOTING and facilitating foreign trade, Japan decided some time ago to build a great commercial museum where Japanese products may be introduced to foreign traders and transactions may also be carried on. A costly new building has just been completed, close to the Ministry of Agriculture and Commerce in Tokyo, which is to be filled with all kinds of merchandise and samples gathered from all over the Empire.

The Minister of Agriculture and Commerce has charge of the matter and he expects to complete the museum so that it may be open to the public soon. It is the ambition of the Minister to establish commercial museums in important places throughout the Empire, and to have them under the control of the central museum which has just been completed. The government museum will form the central body of a complete system of show rooms in all the principal centers of the country.

The newly built museum authorities propose to gather information concerning Japan's markets abroad, and, in disseminating this, help induce Japanese manufacturers to modify their products and method of production in conformity with foreign demands. It is also one of the principal duties of the institution to mediate between foreign buyers and Japanese producers.

CONFUCIANISM.

**T**HE Master said: "The superior man wishes to be slow in his words and earnest in his conduct."

**T**HE Master said: "The years of parents may by no means not be kept in memory as an occasion at once for joy and for fear."

At the conclusion of Japan's negotiations with England and America and the establishment of a new foreign policy, Japan will be in a position, for the first time, to enjoy the free expansion of her national life. And the United States, for her part, can establish her Far Eastern policy and enjoy a great economic expansion in the Orient without fear of a collision with Japan. And all the people of the Orient will be able to enjoy peace and development under the protection of Japan, England and the United States.

WHEN THIS OLD WORLD  
WAS YOUNG.

Benten-of-the-Birth-Water.

HANACAKI BAISHU, a young poet and scholar, attended a great festival to celebrate the rebuilding of the temple of Benten-of-the-Birth-Water. He reached about the beautiful grounds, and eventually reached the place from which he had often quenched his thirst. He found that what had originally been a spring was now a pond, and, moreover, that at one corner of the pond there was a tablet bearing the words Tanjo-Sui ("Birth-Water") and also a small but attractive temple dedicated to Benten. While Baishu was noting the tablet, he heard a charmingly written love poem. He picked it up and discovered that it had been inscribed by a female hand, that the characters were exquisitely formed, and that the ink was fresh.

Baishu went home and read and re-read the poem. It was not long before he fell in love with the writer, and finally he resolved to make his wife. At length he went to the temple of Benten-of-the-Birth-Water, cried "Oh, Goddess, come to my aid and help me to find my beloved who wrote these wind-blown verses!" Having thus prayed, he promised to perform a seven day's religious service, and to devote the seventh night in ceaseless worship before the sacred shrine of Benten, in the grounds of the Amadera.

On the seventh night of the vigil Baishu heard a voice calling for admittance at the main gateway of the temple grounds.

When Baishu had given thanks to Benten-of-the-Birth-Water, he proceeded homeward. He met his maid and his wife, who had been waiting for him.

She said: "Benten has made thanks to me your wife. At length he gave thanks to Benten-of-the-Birth-Water, he proceeded homeward. He met his maid and his wife, who had been waiting for him.

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She said: "Benten has made thanks to me your wife. At length he gave thanks to Benten-of-the-Birth-Water, he proceeded homeward. He met his maid and his wife, who