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● 東道の紹介 ● 高等学校の卒業生の多くは、卒業生の總数の半数以上が、その活動は、急報を出し、野球場に出て、その便益を近づけられる。この事は、それが最も興味あるものである。

紹介 羅府道場(ラウフドウジヤウ)は、主に米人材の育成と、日本政府の海外開拓政策の実現を目的とした施設である。主な活動は、英語教育、農業技術指導、医療衛生教育、軍事訓練などである。また、米人材の育成と、日本政府の海外開拓政策の実現を目的とした施設である。主な活動は、英語教育、農業技術指導、医療衛生教育、軍事訓練などである。

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The Protection of Aliens.

SENATOR KELLOGG'S bill aiming to protect aliens in the United States according to treaty rights when the laws of a state are oppressive to a foreigner, appears to have created quite a stir among the Japanophobes and certain others in California, said The Japanese American News in Japanese on June 4.

Senator Inman and State Controller Chambers have hastened to explain that the California Land Law does not violate the rights accorded to Japanese by the Japanese-American treaty. They argue that the Kellogg bill does not in the least affect the land law.

As yet we are in the dark as to how the Kellogg bill was formulated, what it aims to accomplish and how it would be applied in practice. Not do we know whether it will not affect the California Land Law, as argued by prominent Japanophobes. But whether not only the California Land Law but similar laws enacted in many Western states will have an ill effect if the Kellogg bill is enacted or not, is beyond our ken.

We do not wish right now to pass final judgment on these points. But we wish at this opportune time to explain what we consider an unjustifiable oppression and a threat against our lives and property, an experience we are having as a result of the enforcement of the land law.

The American-Japanese treaty provides that a subject or citizen of one of the treaty powers shall receive protection and be guaranteed personal and property protection at all times, and that the same rights and special privileges accorded to subject or citizens shall be enjoyed by the subject or citizen of the other power.

California disregarded this treaty right of the Japanese and with its state law has limited the right to acquire property and to use property profitably. This state does not accord to Japanese the same rights it accords to American citizens. But that is not all, for the state is suing Japanese who have acquired lands legally and are using them according to law, and by enforcing the new land law, would force their escheatment.

The Sumida case in Central California and the Niimiya case in Northern California are two in point. The attorney general of the state, basing a conclusion on the supposition that the Japanese came into possession of these lands illegally, despite the land law, has taken the fight into the courts.

The attorney general asserts that a child born of Japanese parents cannot be or become an American citizen. At times there seems to be a shade of doubt whether the attitude of the state courts will be favorable or unfavorable.

Anti-Japanese propagandists and newspapers have openly discussed this situation and strongly urged rejection of the guarantee of protection of person and property accorded Japanese, and, in extreme cases, have advocated ejection of Japanese from this state.

The state Legislature enacted a bill designed to allot a special fund for the making of arrests and for the purpose of making the necessary court fights. These acts show how continually the rights of Japanese—rights accorded by the treaty—are assailed. This is the case not alone in California but in all Western states where an anti-Japanese movement has been organized. The only difference is in intensity.

Again, the Japanese-American treaty sets forth that subject or citizen of the other power shall not be subjected to a higher rate of taxes than the tax imposed on its own subject or citizen.

Disregarding this part of the treaty, California is to enforce the law to collect poll tax from Japanese, a tax not collected from American citizens. Not being lawyers, we cannot with authority say that these things are contrary to the treaty, but we have our doubts. We would like to see an unprejudiced and authoritative court of justice pass judgment on these questions. We should like to escape from political and social oppression and live at peace under an impartial American law, enjoying its full protection.

We have had as yet no opportunity to learn what Senator Kellogg, author of the bill; the United States Senate, the President and the Secretary of State think about the anti-Japanese laws of the Western states, but we are convinced that the action to authorize the President to protect foreign citizens in the United States according to treaty and enforce the decree of the United States courts is a very noble act. It certainly will raise the reputation of America and Americans.

Teaching the Japanese Language.

GOVERNOR STEPHENS has signed the two school bills having a direct bearing on the Japanese children in California. One of the bills is to bring the language schools under the supervision of the State Education Bureau, and the office will pass on the qualifications, hours of teaching, and text books permitted to be used. The other bill is to authorize the board of education of a village, town, or city, when the necessity arises, to maintain a separate school where Japanese children and other Orientals are to be instructed.

The enactment of these laws was made possible by the spirit of the anti-Japanese movement. We foresaw passage of these bills by the Legislature and their enforcement.

Now the question is, how the Japanese in California should educate their children under the laws mentioned. It is up to them to investigate thoroughly the situation and find out the best way to proceed under existing conditions. It must be done before the new term of the school begins in the fall.

One of the preparations we can make at the present is to have conferences with the state, city, or town educators and set forth frankly the real condition of the Japanese schools. The language schools are not, in reality, as unwholesome as the Japanophobes delight in painting them. It is the custom among Japanese to maintain a sympathetic relation between the parents and children. There is not the slightest danger of any evil being injected into the young mind by the school.

Parents can do much toward solving the question if they take pains in giving their children a preparatory education in the English language. If there is a kindergarten for Japanese children, they should hire American nurses and teach English so that the children can master English sufficiently to understand the lessons in the primary school. We must admit that in the past Japanese parents have been very careless on this point. Some of them have gone so far as to say that their children were Japanese and the only language they wished to teach was their native tongue. This is, of course, an anachronism and is not at all the prevailing idea among the Japanese here.

If there are any Japanese who wish to educate their children only as Japanese, don't let them tarry here. Let them pack up their belongings and go back to their home land. But others who wish to stay in this country and make their children real American citizens, we earnestly urge to begin the teaching of English in the kindergartens so that their children will be able to speak English fluently. If there are Japanese children attending public schools who are behind in their command of English, give them a chance and provide facilities to make up their deficiencies. All these arrangements are necessary in convincing the educational authorities that there is no cause for maintenance of separate schools for Japanese children.

As to supervision of the Japanese schools, let the school teachers hurry on with their work on the text books, assemble the materials under the guidance of the State Board of Education, follow in the main the text books now in use in the public schools of the State. The necessary funds for the compilation of text books should be defrayed by donations. In Hawaii the Board of Education opened a special course to afford the teachers preparation for examination. If the same opportunity were offered to the Japanese teachers in California it would do much for them. Let us hope that the state authorities shall give a similar course here.

In the future we must make some arrangements for the training of teachers. Perhaps we can select the most suitable young men and women among the second generation and send them to the State Normal School, and if possible, send them to Japan to gain a knowledge of Japanese language, and then, perhaps we can expect the best teachers for our purpose.

The new law limits the time allowance for the language schools to six hours in a week. Whether it is best to teach the children one hour a day for six days in a week or make it five or six hours on Saturday is still an open question. Some say it is not, but to us it appears that a child who receives a regular day's education in public school will be tired and should be allowed undisturbed rest. It seems to us additional teaching in the language school is too heavy for a tender child. In proof of our argument, we can cite many instances where a child showed great improvement in health and in the work in public school. In the light of such proof as this, we are inclined to think that it is better to offer lessons for five or six hours on Saturday.

At any rate, there are many things in language schools that require a radical change. For one thing, do not let the children bear too many burdens.

WHEN THIS OLD WORLD WAS YOUNG.

(Continued from Last Saturday.)

THE WHITE HARE OF INABA.

(From The Ichi-no-tani Fubuki Gunki.)

STORY OF THE BATTLE OF ICHI-NO-TANI.

(Continued from Last Saturday.)

BY NAMIKI SOSUKE.

(CONTINUED FROM LAST SATURDAY.)

"LET MADAME FUJI-NO-KATA see Lord Atsumori's head."

Sagami received the head. She gave one glance at it, and immediately became speechless with consternation.

Fuji-no-kata was also struck dumb with horror. Sagami's dismay was not to be wondered at. The head was not that of Atsumori, but of her own son Kojiro. Atsumori, who had been believed to have been killed in battle, had been replaced by his son, who had been raised to be living, and who had been plucked to know how and when Naozane had substituted Kojiro for Atsumori.

Naozane, with fast falling tears, gave the required explanation. After he had solved Yotsusun's riddle on the notice board, he had determined to save Atsumori at the sacrifice of his beloved son, who had heartily joined in his father's plan, and had willingly offered himself up for the sake of loyalty. Naozane had led Kojiro out his way into the Taira camp, merely as a decoy, and had turned him over to the Princes proceeded on their way.

The eighty Princes, who were much amused by the poor plight of the hare, said: "If you have four more grueling baths in the sea, and when you have done so, run up to the summit of your mountain and allow the wind to blow upon you." With these words the eighty Princes proceeded on their way.

The hare at once went down to the sea, delighted at the prospect of regaining his handsome white fur. Having bathed, he ran up to the top of a mountain and lay down upon it; but he quickly perceived that the cold water in salt water was beginning to crack and split. In addition to the humiliation of having no fur he now suffered considerable physical pain, and realized that the eighty Princes had shamefully deceived him.

While the hare was lying in pain upon the mountain the kind and gentle brother approached, slowly and laboriously, owing to the heavy bag he carried. When he saw the weeping hare he inquired how it was that the poor animal had met with such a misfortune.

He had carried Atsumori, dressed in Kojiro's armor, to his camp, on the pretext that he was wounded. By that time he had substituted Kojiro for Atsumori. Therefore it was Kojiro disguised as Atsumori who had fought with Hirayama Suysaburo, and had put him to flight. It was also the disguised Kojiro whom Naozane had killed on the beach of Ichi-no-tani, played a trick on him, and achieved most contumely toward him. He had done this purposely, so that neither his enemy nor his comrades might perceive the truth. Briefly, Naozane had skillfully fulfilled Yotsusun's instructions to save Atsumori.

ALL ARE OVERCOME.

Naozane's pathetic story overwhelmed all his listeners. When he had finished, Kagitsaka, who had brought in the stonemasons some time before, suddenly appeared on the scene.

"I have overheard," he cried, "that both Lord Yotsusun and Naozane have traitorously saved Atsumori, a general of the enemy. His Excellency, Lord Yoritomo, shall at once be informed of this."

He began to turn his steps outward. Suddenly a dart came flashing through the air, and lodged in his throat. He fell dead on the spot. The next moment the old stonemason appeared.

"It is the arrow of the death of this rascal, 'nause,'" he said. "I did it in order to get you all at ease. Farewell. I will see you again." With these words he prepared to depart.

"Old man," he said, "before you go, I have something to present to you. Here it is. You must take great care of it."

He pointed to a large armor chest placed in the alcove.

"Many thanks, my lord," replied the mason, "but may I not examine the contents before I open it?"

He removed the lid and looked into the chest. He at once started back in amazement, and then quickly replaced the cover with an anxious look.

The coffin contained the delicate young warrior Atsumori, whose concealment therein the sagacious Yotsusun had perceived.

A WARRIOR IN DISGUISE.

The old man in question was a Taira warrior named Munekiyo, in disguise. After a clause in the release of Otsu, Cape Keta, I ran across their horny bodies, counting each as I passed. When I reached the last crocodile, I said: "Oh, foolish crocodiles, it doesn't matter to me how many there are of you in the sea, or how many hares on land! I only wanted you for a bridge in order that I might reach my destination."

"Alas! my miserable boast cost me dear, for the last crocodile raised his head and snapped off all my hair."

"Well," said the gentle brother, "I must say you were in the wrong and deserved to suffer for your folly. Is that the end of your story?"

"No," continued the hare. "I had no sooner suffered this indignity than the eighty Princes came by and lyingly told me that I might be cured by salt water and wind. Alas! not knowing that they deceived me, I carried out their instructions, with the result that my body is cracked and extremely sore."

"Bath in fresh water, my poor friend," said the good brother, "and when you have done so scatter the pollen of sedges upon the ground and roll yourself in it. This will indeed heal your sores and cause you to grow again."

The hare walked slowly to the river, bathed himself, and then rolled about in sedge pollen. He had no sooner done so than his skin healed and was covered once more with a thick coat of fur.

The grateful hare ran back to his benefactor. "Those eighty wicked and cruel brothers of yours," said he, "shall never win the Princess of Inaba. It is you who shall marry her and reign over the country."

The hare's prophecy came true, for the eighty Princes failed in their mission, while the brother who was good and kind to the white hare married the fair Princess and became king of the country.

(To be continued next Saturday.)

THE BRITISH EXAMPLE.

GREAT BRITAIN has carried out great readjustments and economies regarding the navy. What is the present condition of the Japanese navy? Before the war the number of sailors numbered not more than 50,000, but the present number is \$1,000. It will be clear whether this number is not excessive, when it is remembered that even in a country of Great Britain's naval magnitude the number of sailors is not more than 130,000. The gunboat Shikoku and two destroyers have been surrendered, but the expense to save them amounted to 1,000,000 yen. The warships which are still in service include the Yamato and the Musashi, built as far back as 1888 or 1889, while the Chiyoda, the Akitsu, the Mishima, the Hashidate, the Okinoshima, the Fujii, the Akashi, and the Soma were built about 1897. There are thus a considerable number of warships still in commission which have already passed beyond a proper age limit. As a result, the naval expenditure which amounted to no more than 30,000,000 yen in 1898 has increased to 140,000,000 yen by 1911, or nearly five times as large as the war figure. It may be difficult for Japan to carry out the same sweeping readjustments as Great Britain, but if one-third of the expenditure is cut off, the total will go below 100,000,000 yen, and it will be possible to economize a sum corresponding to one-half of the revenue from land tax.

From the readjustments regarding warships in Great Britain, the fact is worthy of special notice that the number of men has been cut down to half the previous number. So far as the training of the men is concerned, the action of Great Britain in reducing the number must be due to a belief that there will be no need of increasing it in the near future. This has a very important bearing on the question of disarmament. Of course, even Great Britain may not mean to take an entirely passive attitude in the matter of the navy. She may take every opportunity to build superior vessels in the future, but perhaps she intends to operate such ships as a very few men. In other words, it may be assumed that she intends to build superior and independent new vessels which can be operated by small crews.

In the last session of the Diet, the budget committee of the House of Peers passed a resolution that "the naval expenses of this country having greatly increased of late years, it is to be hoped that the authorities will use their best efforts to economize them, in view of the future prospects of the financial situation in this country." With regard to their resolution the committee of the House of Peers decided that a special committee would be appointed with a view to making readjustments. It will be interesting to note what readjustments will be actually made.

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We need not be pessimistic on account of the new school laws. If we can make up our minds in the steps and ways to make the necessary change in accordance with change of the time, in the main we shall realize benefits.

CRACKLING MOUNTAIN

(Continued from Last Saturday.)

A OLD MAN

AND A OLD MAN and his wife kept a white hare. One day a badger came and ate the food provided for the pet. The mischievous animal was about to scamper away when the old man, seeing what had taken place, tied the badger to a tree, and then went to a neighboring mountain to cut wood.

When the old man had gone on his journey, the badger began to weep and to beg the old woman to untie the rope. She had no sooner done so than the badger vowed vengeance and ran away.

When the good white hare heard what had taken place he set out to warn his master; but during his absence the badger returned, killed the old woman, assumed her form, and converted her corpse into broth.

"I have made such excellent broth," said the badger, when the old man returned from the mountain. "You must be hungry and tired: pray sit down and make a good meal!"

"Excellent!" sneered the badger. "You have eaten your wife! Her bones lie over there in that corner," and with that he disappeared.

When the old man was overcome with sorrow and while he wept and bewailed his fate, the hare returned, grasped the situation, and scampered off to the mountain, fully resolved to avenge the death of his poor old mistress.

THE HARE'S REVENGE.

When the hare reached the mountain he saw the badger on a bundle of sticks, which he had set fire to.

"This is a strange noise," said the badger. "What is it?"

"The Cracking Mountain," replied the hare.

The fire began to burn the badger, so he sprang into a river and extinguished the flames; but on getting out again he found that his back was severely burnt, and the pain he suffered was increased by a cayenne poultice which the delighted badger had provided for that purpose.

"Excellent!" sneered the badger. "You have overdone your tricks on Cracking Mountain. What is the hare going in that vessel?"

When the badger was well again he chanced to see the hare standing by a boat he had made.

"Where are you going in that vessel?"

"To the moon," replied the hare. "Perhaps you would like to come with me?"

"Not in your boat!" said the badger. "I know too well your tricks on Cracking Mountain. But I will build a boat of clay for myself, and we will go to the moon."

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