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THE JAPANESE AMERICAN... PUBLISHED DAILY AT 630 ELLIS STREET, SAN FRANCISCO, CALIFORNIA...

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日本油購入

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過激派大佐免官

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THE SUMITOMO BANK, LTD. (COMMERCIAL) San Francisco, Calif.

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在日教育委員の報告せる 教科書編纂の方針

一巻八十五頁八年間十六巻 漢字数は一千五百字に限る 形式的方面と實質内容を問ふ

在日教育委員は加州外國語... 教科書編纂の方針... 漢字数は一千五百字に限る

米船員意業 太平洋郵船所屬船 加州人頭税法に對し

在日より訴訟提起 來週中頃迄に手續を爲さむ 南加中央日會は在日に一任

米船員意業 太平洋郵船所屬船 加州人頭税法に對し

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活動寫眞の 家庭化

米國は實社會に應用... 活動寫眞の家庭化... 米國は實社會に應用

在米日本人總數 約一萬一千五百人 加州人頭税法に對し

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仇花實花 長者丸

「ほう、折角伯母さまが見る...」
「その伯母さまは、東京へ行くとは何...」
「伯母さまは、東京へ行くとは何...」



「伯母さまは、東京へ行くとは何...」
「その伯母さまは、東京へ行くとは何...」
「伯母さまは、東京へ行くとは何...」

北京情話(二)

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「北京情話(二)」

御祝儀 御菓子 御葉子 鐘入銘茶 各種
桑港 松屋
公認醫師會
北河醫院
日本病院

大藥店 小川藥舖
精錠 胃腸丸
藤井旅館
高尾鶴松
日本ドラッグストア

MAIL'S SHOE STORE
Henry G. De Roos, Inc.
御禮廣告

御祝御佛事
花月堂
御菓子司

演說會稟告
第一使命
第二使命

桑港旅館組合
井木旅館
防長旅館

ちう値の弗一
一弗の銀貨は一弗の銀貨であり...

日本ホール
朝日座

御祝御佛事
花月堂
御菓子司

自由公債
御祝御佛事
花月堂
御菓子司











十億弗を超過

カリフォルニア州の貯蓄思想が旺盛となり、州の貯蓄額は十億弗を超過する見込みである。

人頭税不評判

カリフォルニア州の州民は、州府が徴収しようとする人頭税に不評判を示している。

白晝の火事

カリフォルニア州のサンフランシスコで、昨日午後二時五分、三階建てのビルで白晝の火事があった。

山中部から

カリフォルニア州の山中部から、最近の山火の被害が深刻化している。

山中部から

カリフォルニア州の山中部から、最近の山火の被害が深刻化している。

消防機の設備

カリフォルニア州の山中部で、消防機の設備が不足していることが明らかになった。

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Financing the Eastern China Railway.

The following is a free translation of an editorial published in The Japanese-American News on June 19:

THE CHINESE GOVERNMENT and Chang Tso Lin, popularly known as the king of Manchuria, have offered opposition to the Japanese government's proposal to give financial assistance to the Eastern China Railway. They declare that the financial difficulties of the railway will be handled by the Chinese government. On the other hand Mr. Charles Crane, former United States minister to China, is reported to have a plan.

We do not know whether there is any significance in the opposition offered to the proposal by the Chinese government and the return of the minister. But if there is, we fear it may become of great importance.

It is clear that the Chinese government is in a state of bankruptcy. China cannot pay her soldiers and for several days they have been plundering shops, both of Chinese and foreigners, in Ichang and Wuchang, leaving a trail of disorder and casualties. The Chinese government seems to have lost control over financial affairs; and the proposed financing of the Eastern China Railway seems out of the question.

The proposal of the Japanese government to lend assistance is a result of several months of negotiation. We have many reasons to believe that Japan, perhaps unofficially, sounded China and other interested nations before arriving at a decision. She has decided to finance the railroad and already has forwarded a part of the loan, we believe. And now comes opposition by China. The Chinese government must have good reason for its action.

Some time before the retirement of the Wilson administration, Charles Crane was appointed minister to China. Because he has the strong support of American capitalists and for other equally good reasons the public anticipated that the United States government would adopt a new economic policy regarding China. Not long afterward the pro-Japanese faction in the Chinese political life grew in power and the pro-Japanese influence.

When the An-Hwei faction clashed with the Pechili the former, led by Tuan Chi-jiu, was completely defeated. The result was that the pro-American clan came into control of Chinese political affairs. But with the change in administration in the United States Minister Crane could not carry out all his plans as freely as before, and the pro-Japanese have regained their power to a certain extent.

Thus at the time of Minister Crane's resignation and return to the United States, the Eastern China Railway question arose. The positive policy adopted by the government of the United States was emphasized when its special emissary, Elihu Root, entered into an agreement with the Russians. To this day the American Railway Commission remains in Siberia.

The Eastern Railway was built in Chinese territory but the strip of land was leased by Russians, and Russians constructed the railroad. It has no relation to the Chinese government. The opposition offered by the Chinese government, on the assumption of ownership of the system, is therefore hard to understand.

Suppose the so-called king of Manchuria, Chang Tso Lin, had concluded negotiations with Mr. Crane to enlist the support of American capital in reorganization of the railway, and Manchuria became the sphere of American influence in Asia. Suppose further that Mr. Crane went from Chang Chun to Harbin by way of the Eastern China Railway and to Chita, where he negotiated with the Chita government, then proceeded to Russia proper, where he met Lenin and Trotsky, and, with the same assurance that was displayed by Washington Vanderlip, concluded a special arrangement for the control of the system with them. We shudder to think of the consequences.

If Japan supplied the needed capital to a railway passing through northern Mexico and spread its influence throughout the area, would America sit quietly and voice no protest? Once mere gossip about the presence of Japanese in Magdalena Bay excited the American public to a great degree.

The relation of northern Manchuria to Japan is the same as that of northern Mexico to the United States. This should be clearly understood by Americans.

Our argument, of course, is based on an assumption. We sincerely hope that we shall never see our fears realized. Nevertheless, we cannot watch the change of affairs without uneasiness.

An Example of Misunderstanding.

THE AMERICAN FEDERATION OF LABOR at its annual convention in Denver passed resolutions introduced by the labor unions of California urging absolute exclusion of Japanese and abrogation of the so-called Gentlemen's Agreement, said The Japanese-American News in Japanese on Thursday.

What they plan to do; whether they are bent on the passage of an exclusion law by Congress or propose to negotiate a new Gentlemen's Agreement, or wish to have a new treaty with Japan, is not stated in the resolutions, and we take it merely as an expression of their desire.

One thing which we desire to call to the attention of the labor union leaders is that the Gentlemen's Agreement now in force is not a failure, but is bringing much better results than we had reason to expect at the time of its signing. Japanese statesmen consider international good faith much more seriously than most Americans suppose they do. They enforce the agreement to the letter, and suppress the masses who wish to emigrate to the United States. Any American who took the trouble to study the real situation in Japan would discover this fact.

Today it is harder for a Japanese laborer to find ways and means to migrate to the United States than it is to ascend to heaven or for a camel to pass through the eye of a needle. The Japanese government does not grant passports to students who by the terms of the agreement are clearly allowed the privilege of coming to the United States to study. Only a few students graduated from one of the colleges, which has a big fund to pay expenses, are allowed to come to this country. Those who have graduated only from high school are strictly banned. Teachers, technical experts and business men are treated in about the same manner and their movements are regulated contrary to their wishes and plans. Not only that, but disregarding also the concerted opposition of the masses, the government has placed a strict ban on the free traveling of the brides of Japanese residing in the United States.

The report of State Controller Chambers, who is a vehement Japanophile, contains a great many errors. We have repeatedly pointed out those errors; some even have been pointed out to Congress. Mr. Chambers' report says there are more than 100,000 Japanese in California. The federal census, taken last year, proved this was incorrect. As a matter of fact, the number of Japanese of age in California is decreasing every year. Only the birth of children keeps up the population, so that if there should be any increase in Japanese population figures in the United States it would be as a result of reproduction, not immigration.

We firmly believe that the labor leaders are not men of such little understanding as to oppose the bringing of children into the world by those Japanese who have lawfully gained admission into this country and are engaged in peaceful pursuits. We are sure they do not purpose to suppress the family life of Japanese already here.

The American Federation of Labor urges the strict exclusion of Japanese, but at this time it is absolutely impossible for any Japanese emigrant to obtain a passport and land in this country. You see here some Japanese officials, merchants, students and travelers, all residents here returning from a trip to Japan, and the wives or children of wealthy Japanese coming here, but that is all. To reduce the numbers already here it would be necessary to resort to a means which would be inhuman. There is no alternative.

Some Japanophobes confuse the issues of further immigration and a differential treatment of Japanese already here, and argue that the United States must exclude those immigrants whose standards of living would tend to lower American standards. They maintain that this attitude is parallel to one taken by Japan against Chinese coolie labor. But Japan never in the past has excluded Chinese or any other foreigners who had been lawfully admitted to the country and were engaged in some peaceful occupation.

We do not desire the United States to let down the bars to immigrants from Japan, but we do wish that those already here and settled were accorded just treatment. The problem of new immigration and the treatment of those here are problems separate and distinct. We wish that all who discuss the Japanese problem could see the distinction.

THE UNITED STATES Census Bureau has made public corrected figures on the Japanese residents in California, showing 71,952. This conclusively proves that the figure given out by the anti-Japanese is far in excess of the actual number in the state. They maintain that there are more than 100,000 in California. There may have been some missed by the census, but anyone wishing to prove there are more must base his argument on a more thorough investigation.

AN OPEN LETTER TO CALIFORNIANS.

YONE NOGUCHI, professor of English Literature in Kelo University, addresses an "Open Letter to Californians" in one interesting chapter of a new book, "Japan and America." He says:

Dear Californians: The original civilization of California was an outburst of flowers from the seeds thrown by the sacred hands of the pioneers, who, to use Miller's words, "housed with God upon the height, accompanied with the peak and the pine;" it was the civilization of honest labor that broke off the social crust of life, traditional, apt for degeneration, into a life never and more hopeful. It was the mighty privilege of California to build an empire with honest labor that was the only key to open the world called the future. Labor rises to its great worth when it opens, many thanks to it, as a key, the new meaning of liberty, respect of the so-called solidarity. In truth, California in the early age was the Promised Land. Let us praise the pioneers with Miller, who sang:

"Each man a hero, lion each! Behold what length of limb, what length Of life, of love, what daring reach To deep-lived honeycomb! What strength! Clear-cut virtue, Adams' virile, clean As nature in her vernal green; He hears, hears as a prophet hears The morning music of the spheres."

Civilization built with labor, unlike that created with mere intellect or wisdom, is, of course, more brave, more manly, more cheerful, in one word, more human; when your Californian civilization, that is to say, the civilization of labor, became very well developed, its emotional aspect was wonderful. It was never shriveled and cramped in nature, it was so natural. I think that such a civilization as you created in the old days can be called liberty.

FREE FROM MATERIALISM. I was glad to think, at least in the early age, that while labor itself was a material question, it never became in your California a sad prey of materialism which to be interpreted today as socialism hardened by positivism. Therefore the labor question in California was not so dry and inhuman as in any country of Europe; when it was becoming even anarchism in other countries, in California it kept its own humane aspect. And again, when the labor question of Europe was going to be separated from the points of liberty and true individualism, this question in California was quite free till recently from such a danger. That was mainly, I think, from the reason of the great natural wealth with which the country was blessed; besides, there was history that the principles of honest labor were laid by the pioneers under whose shadow the laborers of your country managed to keep their own lyrical moods. But, alas, that is now past history!

California cannot be different after all from the other countries where the philistine attempt to enroach on people with their money and politics, and people lose their valuable principle and emotion from becoming familiarized with those dangerous poisons. When the sacredness of labor was compact in early times, that was from the reason, I think, that the real aspect of your Californian civilization was well protected against the destroyers. The provincialism of civilization in its true meaning is highly to be feared. It is a fact that civilization should have a provincial aspect. And like literature, civilization too grows in provincialism. Alas, you Californians lost now this mainly brave civilization which was human! The pioneers under whose shadow the laborers of your country managed to keep their own lyrical moods. But, alas, that is now past history!

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MISS "DEEP SNOW"

(Continued from last Saturday.)

"PLEASE SIT DOWN and think no more about it," she said, extending a sake cup to you. "I cannot find words to convey to you my gratitude for your timely interference. I am sorry indeed that we have nothing tempting to set before you, but allow me to offer you some wine."

"You are very kind, but I really must be going. Here Asaka broke in. 'Pray do not leave us so soon,' said she. 'As you see, we are all of us women, and it is to be feared that other miscreants may break in upon our privacy. I am sorry to impose upon your good nature, but let me beg of you to remain with us until our boatmen return.'"

"In that case," said Asojiro, "it will give me great pleasure to remain in your company." Soon the three were exchanging cups and talking merrily. Asojiro told the girl his name and circumstances and she reciprocated with a similar confidence. Miyuki's heart was bounding with joy and she seemed to wish to make a further revelation, but he hesitated in expressing it. The astute Asaka was aware of this and stopped ashore with the other maid, giving as a pretext her desire to stroll along the bank.

Asojiro and Miyuki were thus left alone, sitting face to face. The girl drew forth a beautiful fan, but she hesitated in expressing it. The astute Asaka was aware of this and stopped ashore with the other maid, giving as a pretext her desire to stroll along the bank.

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ASOJIRO'S LOVE MESSAGE. "The morning glories are fresh and sheen, Embossed with drops of sparkling dew; But well a day! the sunlight keen; Bids fair to brighten thy lovely hue. Oh! how I wish a sunny shower, would fall, to save the charming flower!"

"Oh, it is a lovely song! Lovely, indeed!" cried Miyuki, in an excess of delight. "I will keep this fan about me all my life, as an amulet; I will, indeed!" And with that she wrote in turn upon a tanzaku and handed it to Asojiro, with downcast eyes.

"For him I long, night past control, Whom I have barred from me and from my heart; Would that the breeze would start, And waft to him my love and soul!"

At sight of this poem Asojiro comprehended her meaning and said: "Is it possible, Miyuki, that you have such a regard for me who am only a humble samurai?" The girl blushed rosy red as she responded: "Oh, Asojiro, you are the only desire of my heart. Pray—"

But with that came a long embrace and vows of eternal fidelity. Suddenly a raucous voice bawling, "Asojiro! Master Asojiro!" broke in upon the blissful conversation of the young lovers. This ill-timed interruption came from Asojiro's henchman, Shikana, who brought a letter, sent in urgent haste by Kamakura, the seat of the government of the Kantoh, Vice-Shogun, and abandoned him to indulgence in wine and loose women. Deaf to all expostulations of his retainers, he had, in an excess of rage, killed one of them who had sobriety and decorum. But before leaving for Kamakura he made all haste to his native town and there confer with his uncle as to further details.

It was clear that the situation did not admit of a moment's delay on the part of Asojiro, who owed everything to his uncle. In spite of the promptings of his heart, which urged him to linger in his sweetheart's company, in spite of the fact that he was prolonging his stay, he forced himself to say, with a sigh: "It grieves me more than I can tell to leave your side so soon, but it is out of my power to do so. My song is written, and wait with all patience till I join you again and claim you as my bride. Bide ever true to me, Miyuki mine." He spoke the boatman appeared and, with a last farewell to Miyuki, he hurried away with his servant, leaving the girl in tears.

CHAPTER II. MIYUKI's father, as we have mentioned before, had been chief councillor of the Kishido clan in the province of Aki. The lord of this clan had become infatuated with a beautiful concubine, O-Ran (Orchid) by name, and had given himself up to all manner of sensual pleasures to the utter neglect of government. Yumonosuke had time and again remonstrated with him but the latter would not listen. At last, however, the old councillor had resigned his post, and was now leading a life of comfort and ease at Kyoto.

One evening a man spent with running presence came to the door of Yumonosuke's house. This was one of his old friends, a samurai of the same clan, and he had brought a weighty message from Yumonosuke's former lord. The latter in fact had been going on in his civil career from bad to worse. At the instigation of the scoundrelly Ashigara Denzo, a younger brother of his concubine O-Ran, he had laid heavy burdens of taxation upon the people and had exacted contributions of gold and treasure from the wealthy, with no other object than to acquire funds with which to glut his vices.

The people of the clan, goaded to discontent, had risen in revolt, mobs had marched upon the lord's castle and the disturbance they were creating was beyond description. No one but Yumonosuke was equal to the task of quelling the rebellion; so it was the order of the lord that he should return to the clan, and re-establish peace and order.

As Yumonosuke was loyalty itself, he at once expressed his intention of obeying the command, and as the crisis was one that demanded instant action on his part, he left Kyoto that same night and took ship at Osaka en route to his province. This was two or three days after his daughter, Miyuki, had parted from her lover on the Uji River.

(CONTINUED NEXT SATURDAY.)

CONFUCIANISMS.

THE MASTER said to Tsz-kung: "Which do you consider superior, yourself or Hwuy?" Tsz-kung replied: "How dare I compare myself with Hwuy? Hwuy hears one point and knows all about a subject; I hear one point and know a second." The master said: "You are not equal to him; I grant you, you are not equal to him."

Tsz-kung asked: "What do you say of me?" The Master replied: "You are an utensil." "What utensil?" "A gemmed sacrificial utensil."

WHEN THIS OLD WORLD WAS YOUNG.

(Continued from Last Saturday.)

"I AM ITO SODA," the young man said. "I serve in the infantry of Nabeshima. Having heard of my lord's sickness, I crave the honor of serving him. But I am of low rank and it is not proper that I should enter his presence. Nevertheless, I have prayed to the Buddha that my Lord's life may be spared. It is my firm belief that the Prince of Hizen is bewitched. If I were permitted to remain with him I would do my utmost to find and crush the evil power that causes his illness."

These words so favorably impressed Ruten that he went the next day to consult one of the councillors. After much discussion it was arranged that Ito Soda should keep watch with the hundred retainers. But in spite of their efforts, all the retainers went fast asleep by ten o'clock.

Ito Soda tried to keep his own eyes open, but it was in vain. A heaviness gradually crept over him and he realized that if he wished to keep awake he would have to resort to heroic measures. Accordingly he carefully spread oiled paper over the mats, then plunged his dirk into his thigh. He experienced sharp pain and this for a time kept him awake, but after a time he felt his eyes again closing in sleep.

Determined to conquer the spell which had proven too much for the retainers, he twisted the knife in his thigh. This increased the pain and he was able to continue his loyal watch. Blood dripped incessantly upon the oiled paper.

While he sat watching Ito Soda saw the sliding doors stealthily drawn open. A beautiful woman crept softly into the apartment. She smiled as she beheld the sleeping retainers, and was about to approach the prince when, for the first time, her eye fell upon Ito Soda. She spoke curtly to him, then approached the prince and inquired how he felt. The prince was too ill to make reply. Ito Soda watched closely every movement made by the beauty. He felt sure that she tried to bewitch his royal master. But she was always frustrated in her evil purpose by the dauntless eyes of Ito Soda. At last she was compelled to retire.

WATCHERS ARE ASHAMED. In the morning when the retainers awakened and learned how Ito Soda had kept his vigil they were greatly ashamed of themselves. The councillors were unflinching in their praise of the young soldier for his loyalty and enterprise. He was commended to resume his watch that night. That night the false O-Toyo entered the sick chamber. As on the previous night, she was compelled to retire without succeeding in casting a spell over the prince.

The prince now began to gain in strength. Having been frustrated on two successive nights, the false O-Toyo remained away entirely. The guard was no longer overpowered by the mysterious drowsiness. Impressed by these strange circumstances, Soda went to one of the councillors and informed him that this O-Toyo was some sort of a gobin.

Soda planned to go to the creature's room that night and slay her. In case of her escape there were to be eight retainers outside waiting to capture her and dispatch her forthwith. Accordingly at the appointed hour Soda went to



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

ON THE EXIT door in the kitchen, some one made a light rapping for a couple of time. That's witty, think I, no one is likely to make a call these times of night. Maybe it is a rat and if so I know I can't catch her to rescue my life and make upward my mind to give her a free reign of the place.

Someone knocked again. It is not like rat. If it were a rat I should be a profound one. The rats in my master's house are like the pupil in my master's school: They practice rough house even during daylight freely and seem they believe in their retained duty to disturb poor Master's napping and therefore there are no cause to believe the careful one outside being by clan in these house. That surely are not a rat.

Once last week some of those overrun into flighty Master's room and bit bite on the nose too prominent nose of my master and ran out triumphantly. Surely are not rats. Now he lift up the outer doors with creaking sound and I saw time slide away shoji sideways in the wroove smoothly. For certainly it are not rat. It are mans.

Deep of night like this when a man comes in without begging for admission to the house and moreover he are breaking upon the lock, of course he are neither Meitei or Mr. Suzuki. Long renowned burglar, hermit never I had an honor to meet up to date; maybe it is him. If it so, I wish to worship.

THE MYSTERY CONGELS. The hermit, so far as I can guess by his movement, preceded a couple paces with his muddy foot. When I thought the third pace is about due he went perhaps trampling over the loose floor board. My own fur on my back felt like as if it have been wringed dry with a break. The quiet reigned for awhile. On looking at Mrs. I found her still kept open her mouth and in exalting atmosphere unconscious. Maybe the Master are dreaming a dream his finger are press between the red book. Soon I hear sound of scratching a match in the kitchen. Even the burglar hermit cannot see through the dark like myself. Likely he are experiencing inconvenience in the strange places.

"There I meditate while I crouching down. What course the hermit is going to take? Is he going to appear from kitchen to the tearoom or take the left turn and pass vestibule and go to the study? Feetstep went to the hall as the opening of the sliding door were herd. He are gone to the studying. No sound were heard since then.

I came to myself, just then, and wished to wake up Mr. and Mrs. Master but I have no idea what to do, only I felt like having a watering wheeling in my head. I thought of biting and shing the edge off the quilt and actually I did it four, two or three time but to no avail. I thought of rubbing my cold noses on and brought nose near slyly Master's faces. But the obliging master stretched his hand and knocked my noses severely. The noses is a dangerous point in the make up of cat anatomously. So it hurt me very badly. Now there were nothing else for me to do but to mew a couple times and try to waken up on the contrary I actually tried it but at this inst, their were something hard in my thought and I could not mek a sound.

Arter a barest effort I make a lowing sound. STILL THE MASTER SLEEPS. The objective, the fond Master, had show no sign to wake up but on the contrary I burglar's feetstep were heard suddenly. Creakly he approached through hall. Why he is actually coming so I hide myself between the sliding

JAPANESE LIFE AND THE BAMBOO.

IT IS NOT at all exaggeration to say that the Japanese civilization is a "bamboo civilization."