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The Japanese American News

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人道的待遇

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百鬼書行

(二)

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では墨國官憲も形式的に旅券
を見たり自動車内を覗いて見
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白勞の大會

Industrial Peace.

THE HAWAIIAN LABOR UNIONS have sent delegates to Washington to oppose the plan of importing Chinese coolies to the Islands, said The Japanese American News in Japanese last Wednesday. It is charged that part of the expenses of the Hawaiian delegates were paid by Japanese—the amount alleged being \$2500. This is not an admitted fact and has no place in our discussion. However, the plan of importing Chinese coolies is queer in itself. How it became an issue in Congress is not readily understood.

Hawaiian plantation owners and capitalists consider the labor question only from its economic aspect. They do not have the sympathy to consider it in the light of a social problem, a question of humanity. While Japanese in the Islands worked long hours for low wages the capitalists made huge profits, and they invited, even welcomed Japanese laborers.

Later, when the Japanese laborers awakened a little and demanded a share of the profits and asked better treatment, wishing to improve their living conditions, or when they invested their savings in a farm or some other enterprise, the capitalists united to organize a violent anti-Japanese movement. Now they are raising a hue and cry from the housekeepers that there are too many Japanese in the Islands, forgetting that some years back they were instrumental in bringing the Japanese there. Their arguments now in support of Japanese deportation are selfishly conceived.

In the place of Japanese plantation workers they plan to import low grade laborers who are willing to obey whatever dictates the masters shall be pleased to make, like slaves or animals.

The industrial peace which President Harding advocates can not be attained unless capital and labor come to an amicable understanding. This desired harmony will never be realized unless laborers can make a decent living, fill it out with material necessity, and leave margin for improvement of surroundings. To this end it is necessary that the capitalist share a part of his profits with his workers.

When laborers awake to their economic status, their social station and their own personality, it is the duty of the capitalist to accord them treatment in keeping with their enlightenment. They should come to a mutual understanding and attain industrial peace and progress.

But when the Hawaiian plantation owners found their laborers to be progressing, they inaugurated an exclusion movement. In the place of the men they now have, they would import primitive, slave-like laborers. This is a clear example of capitalistic selfishness. They don't seem to understand the labor question in its social and artificial aspects.

Suppose their plan were in effect. With Hawaii importing Chinese labor we can see nothing but turmoil. The present high standard of labor would be demolished. The present status of the laborer, attained after years of bitter experiences, would come to naught.

This is the reason why the Hawaiian Labor Unions sent representatives to Washington to nip the plan in the bud. The same reason prompted the labor leaders of California to assist the Hawaiians. Later, perhaps, all American labor organizations will oppose, as one, this same plan. And those who have a slight interest and an understanding of the labor question may go over to the opposition.

The situation is such that even if the Japanese in Hawaii did make a contribution to the fund, out of sympathy for the movement, there should be no mystery about it.

If there is anyone so swayed by race prejudice as to be unable to see the merits of the issue, it is very regrettable.

Most of the Japanese in Hawaii are laborers, and, for this reason, we hope they will reach an understanding with the labor unions and cooperate with them to raise the standard of labor. They should get behind this righteous movement for industrial peace.

Some schemers are trying to capitalize the anti-Japanese sentiment and join with the capitalists in putting over their Chinese coolie plan. This is what the California labor leaders denote a restoration of the slave system.

Opposition to the importation of cheap Chinese labor is a worthy cause for the labor unions and the Japanese of Hawaii to unite in espousing.

Utilization of the Opportunity.

Following is a liberal translation of an editorial in Japanese published in this newspaper last Thursday:

THE AMERICAN GOVERNMENT has forwarded a formal invitation to send delegates to the Washington conference to England, Japan, France, Italy and China, fixing November 11 as the date.

The climate of Washington in November is not too hot or too cold and best suited for the great international conference.

This conference is sponsored by the United States, the country whose wealth and power is second to none in the world. The plan was formulated by that great statesman, Secretary Hughes. The conference, we make no doubt, will come to a concrete resolution and understanding upon positive plans. The net results attained at the pre-war armament conference and peace conference in Paris was only the making of a tremendous volume of records. But the coming Washington conference will be different.

The countries participating in the conference will make a thorough investigation of the armament of the nations and will have a definite plan of restriction to introduce. They also will have a clear-cut policy on the Far Eastern and Pacific problems.

The Far Eastern problem is almost entirely a problem of Japanese national policy. Petty internal problems will be solved when the Far Eastern problem shall have been amicably solved. Japan should formulate a strong, clear and righteous Far Eastern policy and have it fully prepared before her representatives appear at the conference.

The Japanese policy should be to lead natural expansion and this should be based on Japan's natural needs. The policy should be strictly logical and not one of those opaque formulas which invite misunderstandings. Japanese statesmen should attend as the representatives of a new Japan, proposing definite and substantial reduction of armament. They should have their minds fully made up to undertake this plan in good faith. Having such a determination, Japan with good grace can ask the other Powers to reduce their armament.

If Japan at the conference shall endeavor by every means to make her just and righteous attitude clear and understood by the powers, then she can clear away every future threatening obstacle in her path.

But if she assumes a half-hearted attitude and tries to gloss things over, she will become the center of suspicion by the Powers. The result will be that she will find herself fallen into a pit. This may prove later to be a grave danger to Japan.

How much understanding have the Japanese people, her statesmen, her army and navy men on this point? We have our misgivings. The thought reflected in the Japanese daily newspapers, in general, indicates that they do not realize the fact that the armament conference suggestion springs from just and righteous motives. They don't seem to be able to formulate a workable plan whereby Japan shall gain the sympathetic understanding of the Powers and expand on the continent of Asia. Some extremists go so far as to denounce the United States and England; they shriek with despair.

This attitude is very much to be regretted. If Japan harbors no crafty ambitions she may attend the Washington conference grandly as a great power of the Orient and the chief protector of the peace of the Pacific.

The conference is scheduled to be held in three months. Japan should formulate her policy as soon as possible. She should determine to what extent she can reduce her armament, and select a first-class statesman able to negotiate with the great statesmen of the Powers.

Japan should seize this opportunity to make her position clear to the Powers, gain the understanding of the people of the world, adopt a policy for future expansion, and maintain the peace of the Far East. To this end she can at the conference bespeak the cooperation of the Powers.

This is the only way to bring a blessing out of a calamity.

IT LOOKS AS THOUGH GENERAL WOOD may become governor of the Philippine Islands, said The Japanese American News in Japanese on August 1. He is not only a soldier; as a statesman he has vision and ability. Perhaps he is too good a man to make governor of the Philippines.

But if he shall accept the office, Americans can rely upon his ability, without reservations, and worry no more about the islands.

A TONG WAR breaks out in Chinatown every so often, said this newspaper last Thursday, and that part of the city is almost anarchistic. It may be unavoidable to have such a condition in a quarter occupied by Chinese, but we can't understand why the condition is allowed to go unchecked.

Sometimes it is Japanese who are victimized by tong men. We feel we have a right to ask some means to protect ourselves.

YANKEES OF EAST AND WEST COMPARED.

PROFESSOR ATSUSHI MATSUZAWA, a distinguished Japanese traveler, who has traveled extensively through the United States, made the following searching comparison of Japanese and American characteristics:

AMERICANS UTILITARIAN; JAPANESE SENTIMENTAL.

"If we look at the processes of civilization in Japan and America it is noticeable that another is usually possible to tell, from the patterns of their clothes, the ways of wearing them; and from their accent in speech, just what particular class of people they are from. In America such distinction is well nigh impossible, except to the most critically trained."

"The four divisions of society—samurai, farmer, artisan and merchant—which prevailed during the feudal days, have so stamped the members of each class with class individualities that even today it is generally easy to tell to which hereditary class a person belongs.

THE JAPANESE NATIONALISTIC.

"The Japanese are too nationalistic. They know nothing of other countries. They are not good at learning other languages. In America the poorest speakers of English are the Japanese. Even the Chinese, Koreans and Filipinos learn English quicker and better than we do. Even in the Imperial University of Tokyo the professors who know English, German and French are very few indeed, while most all professors in America can speak them. Languages besides their own. In Japan those professors who know English and foreign languages cannot speak them, and even if they can speak them, they do not know how to write them properly."

"The Japanese are very superficial. Even if something very strange is shown or told to them they never question it (they have little doubt of anything seen or heard); they accept things as they appear. Therefore, they have little power to create."

THE PRIVATE JAPANESE.

"We are always talking in Japan of disappointed love"; that is to say, a man complains that some one else has married the girl he wanted for a wife. I call this 'dumb love' not 'disappointed love,' for instead of speaking out, such a person usually sits dumb while someone else goes away with the loved one, and then he sits around dejected and often commits suicide because of 'disappointed love.' Nonsense! The Japanese people need a little more realism. They are too sentimental.

POOR PUBLIC TRAINING.

"Japanese are very humane people, but they are too partial, and they despise everything which is not pleasing to their sentimentalities. It is better to be simple and direct in public and private functions. If a man makes a violent attack on another from the political platform, the man attacked immediately cuts off any social relations which may have existed between them. But in America such is not the case. Public and private affairs are separate things, and a man may attack his best friend in public on some political matter and yet remain good friends. But the Japanese cannot be sentimental. Political and social affairs are different. This is common sense, and in America even laborers know this."

"If a foreigner speaks Japanese badly the Japanese laugh at him; but Americans do not laugh at Japanese who speak poor English. The Japanese must give up the belief that they are the most superior people of the Far East. There have been changes in the world since the European war which cannot be ignored. The hereditary notions which all Japanese are so fond of must be forgotten, sent to the scrap heap, and their possession not considered so transcendently wonderful."

AMERICANS A HAPPY PEOPLE.

"Now let us take a look at America. 'The minds of the Americans are far from perfect. Their ideals are untrained. They prefer comedy to tragedy, rather vaudeville to comedy, and they love the girls, even though they are not very attractive. They are simple, not complicated. Everything must be simple, not complicated. If things cannot be like this, the Americans don't like them, and will have nothing to do with them. Musical comedy is decided to their taste, but Shakespeare's 'Hamlet' is little to their liking, although they flock to see 'The Merchant of Venice' and 'Romeo and Juliet.'

"From morning to night the Americans are always laughing and smiling. When they have their photographs taken they show all their white teeth and always smile. They are a very busy people. Even if they are not busy, they make a mighty big pretense of having something to do anyhow."

CHRISTIANITY IN AMERICA.

"The traditions of the American people are the Christian traditions. America is a Christian country. The national motto is 'In God We Trust'. The religious basis is founded on Christian thoughts. There are great church movements in America, but these movements are not always healthy. They are often hysterical and vainglorious, and from their 'popular' tendencies the church in America has become common, devoid of intellectual force. The whole tendency of such 'popularization' of the Christian Church in America has been to deprive the church of any active leadership in the world of thought and ideas. The thought and the idea of the church is too obstinate, too shallow, and too vain to obtain any following among the thinkers."

AMERICA THE LAND OF SCIENCE.

"Since the development of the realistic spirit in American art, philosophy, religion, music and literature, they have all become commonplace and vulgar—eccentric, in fact, and have lost all fields of originality, but bright, pretty and cheerful. Everything must be simple, not complicated. If things cannot be like this, the Americans don't like them, and will have nothing to do with them. Musical comedy is decided to their taste, but Shakespeare's 'Hamlet' is little to their liking, although they flock to see 'The Merchant of Venice' and 'Romeo and Juliet.'

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BELIEVES THE EARTH IS FLAT.

"THE EARTH is a flat extension of land and water; there is still terra incognita beyond the Antarctic circle. This is my professed theory confirming the doctrines of Buddhists and Christians. I have devoted more than thirty years to the study of my theory, which contradicts the scientific theory insisting that the earth is a round ball."

The author of the above statement is not an idiot. He is a scholar of some repute. Mr. Hisamichi Iida is going to demonstrate his theory at the coming Tokyo Peace Exhibition, and hopes to upset the present belief of the earth being round like a ball. He and his supporters are further planning an Antarctic expedition to prove his hypothesis. Marquis Okuma—a man always backing novel undertakings—is aiding his studies.

With Copernicus' case of Heliocentrism, theory, however, comes practice. Iida's theory is the ultimate truth. But how Mr. Iida proposes to explain the fact that a man starting out from Yokohama can get back to Yokohama via San Francisco, New York, London, etc., is a puzzle.

MISS "DEEP SNOW".

GHOST. Miyuki would have run away, but Asaka caught her by the sleeve.

"There is no need to be ashamed, Miyuki, dear," she said, her voice breaking with emotion. "But, ah! what a miserable plight you are in. I have well imagined what you must have suffered. At the very sight of you my heart aches as though it would burst. But, dearie, be of easy mind. A little way from here is a place called Sayonara-Nakaya, where, I have been told, my good old father Furube Saburobei, is yet living. Let's go there and see him. I am sure that with his assistance I shall be able to learn where Asaoji is, and bring about a reunion of you two. So be of good cheer, my little Miyuki."

At that moment Wanuke, the procurer, passed. He looked hard into the girl's face.

"Ho!" he cried. "This is the very girl I bought for one hundred ryo from the old crane of Mount Yoritomo. It is a great pity that you have lost your eyesight, it detracts so from your value. But I am afraid, which I hope, the doctors will be able to correct. At any rate you are mine, and you will be going with me!"

He caught Miyuki by the hand, but Asaka interceded.

"We are only two women," she said, "but you cannot have your way for all that." She laid her hand upon the hilt of her sword cane.

Wanuke unsheathed his own sword, and for several minutes the two cut and hacked at one another. Suddenly the procurer stumbled over a stone and fell to the ground, striking his head. Asaka, following up this advantage, dealt him a blow that killed him instantly. At the same moment she fell forward moaning.

Groping blindly, Miyuki made her way to the dead body. A nurse like her to her knees rocked her head and fro, crying softly, "Asaka! Oh, my Asaka!"

The woman's wandering senses returned and she opened her eyes.

"You are very sweet, dearie," she said. "Don't worry about your old nurse. I am not serious hurt. But if the worst should come, don't fail to hunt up my father. He will do everything in his power for you. Let's go to my inn and make out the bill."

Rising to her feet, Asaka leaned on her sword and staggered away in the moonlight. Miyuki grasped her hand tightly.

CHAPTER VI.

At his uncle's order, Komazawa Jirozayemon hurried to Kamakura. To his consternation, he found that the profligacy of his lord, Ouchi Yoshi-oki, was even worse than it had been represented.

Under the spell of a charming courtesan named Segawa Yoshi-oki abandoned himself day and night to pleasure. If he had not checked it, this mode of life was certain to lead to the ruin of his house and the forfeiture of his fief.

Jirozayemon taxed his wits before he hit upon a workable plan for intervention. He bargained cleverly with the woman, who was of an honest and unselfish nature, and at last gained her consent to his plan.

In the midst of the merrymaking, one day, Jirozayemon and the girl, making common cause, expostulated with him strongly. In this, said Yoshi-oki's viscountess, he was risking his life. He and the girl succeeded in opening the eyes of the young nobleman to his folly. He promised to turn over a new leaf.

MURDER PLOT IS HATCHED.

In the course of their journey the two samurai arrived at the post-town of Shimada, on the Tokaido, and put up at Ebisuya Inn. Takita planned while they stayed at this inn, to murder Jirozayemon. He hired two assassins to assist him.

One of the hirselings was a physician. He was to make a poison and serve it in the tea. He secretly put the compound in a kettle of boiling water. The other desperado, a fencer, was to stand in at midnight under the eaves and from this hideous place to stab Jirozayemon in his room, in case the poison failed to work.

But the landlord, an honest old fellow named Tokuyemon, saw through the dark plot from the first and made up his mind to save Jirozayemon.

He changed to see the doctor pour the poison into the kettle, filled it with fresh water, and substituted "laughing medicine" for the poison.

When the guest, the physician, came to drink the tea, he saw that the tea was not as he had expected. He took with him a traveling companion, the landlord, and they had been plotting the downfall of the house of Ouchi. It was only natural that he should conceive a strong animosity toward Jirozayemon, who had unwittingly thwarted his evil plans.

LAUGHTER PLOT IS HATCHED.

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