

米國出生兒の爲めの 何等違法に非らず

同胞側に有利の判決下る
檢事長激論して敗訴す

新宮氏遂よ勝つ

北加利福尼亞州の農業新宮重助氏が其の子女澄江及び清子の爲めに去る大正八年の四月ナバ郡第一郡アーヴィングと勝入せるに對し加州検事長ラウエーフ氏は

テクラン・ヨーナーの土地八英町を購入するを爲めに

起訴し同郡の判事マホン氏は被告に不利の判決を下したるを新

宮氏は之に服せず控訴するこ

ころもあり昨九日ナバ郡上等裁判所にて判決あたるが判事マホン氏は被

告に不利の判決を下したるを新

宮氏は之に服せず控訴するこ

れとなりとして

土地法違反として

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れとなりとして

土地法违反として

起訴し同郡の判事マホン氏は被

判事の明快な判決

加州法に依りて居る之は

有利の判決を與へたり其理由と

花祭

サンタクララ平原の杏の花が咲き出した

花だより

花は花時節、各

花を咲かせ得る

花は花時節、各

近づいた

花で△

幸運の花

糾糾解決

(九)

市に比較して無職業者は少數な
と

軍隊の取扱い

ナシニエ

ネー軍營主計及び兵曹等は假

千弟に販賣したより疑ひ受

け取調の結果商人より收宿して

船に歸る事無く船員の改選に

州及フレスノ郡官憲の改選に

開し郡當局者は市民に投票權行

使の條件として公金を授與し

郡當局者は登録を一時差止め

中の事にて大野日幹はカウン

スも三年前より問題とな

るが同人日本壯士の戰時歸化法

に依りて市民權を得たる者に對

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本年八月及十一月に行はる可き

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On the Other Foot.

The following is a liberal translation of an editorial which appeared in this newspaper last Thursday:

THE old adage says, "Know your man before you preach," and again, "Select medicine according to the disease."

In the two proverbs are the roots of truth regarding social intercourse. Not only the truth in personal contact but in international relations as well. The fundamental truths of personal or national communication embody the idea of righteousness; they require that everything that is done shall be done in all sincerity. But at the same time we must understand well the characteristics of the person with whom we are dealing and our own attitude, otherwise our plans could not be realized in personal dealings.

When it comes to international intercourse, each country is bound by its own religious creed, races differ, each has its own unique history, and there are great difficulties to be overcome when one nation undertakes to understand another.

Japan's American policy always has taken the wrong path in the past. The rights of Japanese in America have been trodden upon. This is due to an insufficient understanding on the part of Japanese officials of America and Americans. They preach the wrong things. It is as though a doctor administered a laxative when a patient needs an astringent.

The area of the United States is great and she has a natural wealth to match that greatness; her resources are incomparable. She can do whatever she wishes to do. The world is begging her favor; some countries are trying to extricate themselves from their burden of war debts with the aid of the United States. This state of affairs appears to have caused a swelling of the cranium among some Americans, and they resemble the lords of the old feudal days.

Sometimes Americans have the manner of a man who is heir to a great fortune; sometimes pompous; sometimes very aristocratic; and sometimes they are vulgar. Sometimes they are very philanthropic, and at other times they are cold and distant, even cruel in their disregard for humanity. They cannot brook the interference of another country, but they do not hesitate to interfere in the business of another.

Considering Americans thoughtfully, we find a great mass lacking in reasonable judgment, controlled by a few able leaders. Inconsistency and conflict supplant righteousness and reason. America is harboring a dangerous germ. She has forgotten the days of her youth, when her sturdy young sons fought for their homes; when war was waged that she might have room to breathe and expand and prosper. She has forgotten these things, and now she complains because Japan needs to expand. She calls Japan a militaristic country and declares that her action should be condemned as a great international crime.

America clings to her Monroe Doctrine. She will not brook the outside interference of other nations, yet her people staged a great anti-English demonstration at a time when the Irish question was a delicate situation in England. The legislatures of many states officially welcomed De Valera, who proclaimed himself president of Ireland, although the British government regarded him as a traitor.

Following enforcement of the insulting exclusion act against the Chinese, Americans spent the indemnity paid by China on account of the Boxer uprising upon the education of Chinese youths in American universities. This might be called an act for selling forcefully America's benefit to China.

The attitude of Americans in general is arrogant. They stride all over the world, but no one can do anything. It is because they have wealth and the valor of ignorance. America right now is in the height of her glory. She can look down from her proud position upon every other country. But her knowledge and judgment have been thrown out of focus by her unaccustomed situation. She assumes that whatever she does is naturally righteous. She is in a dream of megalomania from which it is impossible for her to awaken right now.

The Japanese question, which will be the subject of diplomatic negotiations between Japan and America in the near future, will be treated by Americans as it may happen to please them to treat it. We have learned by past experience to look for that, but we apprehend that the future arguments will be even more a la Americaine.

What, precisely, should Japan do? If she tries to smooth things over, Japan will find herself rather sadly disappointed. She may try her hand at treaty interpretations, but that won't work, either.

Most Americans see Japan through colored glasses. They do not regard it as at all improper to mistreat Japanese. Their conscience is dulled when it comes to the Japanese question. It is of no use, therefore, to talk about reason. Let us rather hold aloof and see how far they will go in their anti-Japanese gesture. Then Japan need not observe the "Gentlemen's Agreement," but allow all merchants and students desiring to come to this country to travel as they please. And Japanese should be permitted to go to Mexico, if they wish to go there.

When a nation has no intention of listening to righteousness and reason, then she must be dealt with in some other way. This not only would be beneficial to Japan; it might operate as a shower to awaken Americans from their sleep.

Sacredness of the Judiciary.

The Japanese American News comments editorially in Japanese today upon the decision of Superior Judge E. P. McDaniels of Marysville that Jusuke Shingu did not commit a fraud when he purchased land in this state on behalf of his two minor children. Following is a liberal translation of that editorial:

THE CASE of the state against Jusuke Shingu and his two minor children, which had greatly worried Japanese parents in California ever since its institution by the attorney-general last year, was ended day before yesterday, after an impartial trial, by the judge of the Superior Court of Yuba County. The judgment affirms the rights of two American-born Japanese children to possession of land purchased for them by their father, a native of Japan, the father acting as trustee for his children.

Attorney-General U. S. Webb sought to have the property escheat to the state, alleging it had been obtained fraudulently and in violation of the California anti-alien law.

Judge McDaniels declared, in rendering his decision, that in accordance with the Constitution of the United States any American-born person has full right to possess property in the United States in his own name.

We rejoice in this decision for two reasons. First, because there are many similar cases pending in this state; and, second, because it has been demonstrated to us that American courts are, in fact, just and impartial.

The Japanese farmers were scared to death when Attorney-General Webb brought suit against Mr. H. Sumida of Visalia, alleging violation of the anti-alien land law. They were thrown into another panic when it was declared that Japanese agriculturists had no right to contract for crops belonging to American land owners.

The Sumida case was disposed of, with the consent of the attorney-general, by selling the land in controversy. The question of contracting for crops was taken into the courts and a decision favorable to the Japanese also was rendered. And now the Shingu case ends in favor of the Japanese also.

There is no doubt about native Japanese children being entitled to American citizenship upon attaining their majority. As such, of course, they are entitled to own land, even if their foreign-born parents do not for such land. Since this right has been upheld by the court, a great source of worry in the Japanese colonies has been removed. Undoubtedly this latest decision will ease the minds of Japanese parents with regard to similar land transactions.

The Igata case in Petaluma is as yet undecided, but it is in nature very similar to the Shingu case and there is no reason for feeling pessimistic about it. We won out in the test case of the alien poll tax some time ago, we obtained a favorable decision regarding our right to contract for crops, and now we have obtained a just decision in the Shingu case. Wherefore our respect for the just and strict judicial system of the United States as these decisions are handed down one by one.

Now we shall await, more or less anxiously, for a decision in the Sato case, brought to test the right of Japanese to buy stock in a corporation. That will be heard on Monday. As we have stated in the past, stocks are traded in the market regardless of their kind. They are, in a word, merchandise.

The Japanese-American treaty recognizes the right of Japanese to trade without restraint in the United States. That gives us the right in the open market to buy or sell the stocks of a corporation. Then why may we not buy stock of a land corporation? That is a thing that is very hard for us to understand. If the land law takes that right from us, the law plainly is in violation of the Japanese-American treaty.

AMERICANS DO NOT UNDERSTAND.

By KAMETARO KAWASAKI.

JAPANESE in California are accused of many acts, which, if true, would argue that Japanese are not good citizens of the United States. But Americans who make these statements, in every case, show one thing: that they do not understand the true situation. Japanese people are accused of forming a circle among themselves whenever they have the chance of taking every opportunity to keep from being assimilated as Americans.

Take, for example, the "Japanese section" charge. These sections, in which the Japanese congregate in many of the large cities of the coast, are said to be formed by Japanese of their own free will, because they do not want to associate with Americans. This is entirely wrong. Japanese people have often tried, and are trying today, to take up residences among American people in an American neighborhood. But what happens? In most cities house owners do not like to rent to Japanese.

Even if a house is rented or bought, the American people in the surrounding homes do not like to have Japanese neighbors. They try all sorts of schemes to get the Japanese family which has moved in to go away. They use propaganda of many different kinds. They even complain to the police and the Foreign Service to驱逐 (drive out) some prominent Japanese people tried to get a house in an American neighborhood, so as to show that they would like to associate with the American people. Soon after they had settled, their new neighbors complained to the house owner. The family was forced to move away.

Under these circumstances I do not see how we can associate with Americans.

All Americans do not interpret the purpose of the Japanese associations. They think that these organizations are trying to make the Japanese in America believe that Japan is their home country. Nothing could be further from the truth. The Japanese associations are trying, by every means in their power, to Americanize their members. Learning and speaking English is encouraged. A great effort is being made by these associations to make the Japanese put their money in American, not Japanese, banks. In every case the Japanese associations are bending their efforts towards American ideals—not to the Japanese people: "This is our home—not Youan. You must learn the ways of this country, that you may become a part of its people."

IN A JAPANESE PRISON.

By H. Asan.

The writer of the following article translated from the magazine "Kaikei" is the author of a wealthy family. He graduated from the Law College of the Imperial University, afterwards became a journalist, and, strongly sympathetic with labor, was an active worker in the Yuakai. He has been in prison twice.

WHEN SPRING COMES, the young buds sprout on the trees in the prison yard. In summer they are fresh and green. But confined within the thick walls, the inside is always gloomy. Summer brings summer torture and winter its cutting cruelty. All the prisoners are deadly pale. But they live, they want to live. Even if condemned to penal servitude for life they try to prove that they will not die in the grey prison. They believe the day will come when they can go free; the day when they can heartily taste sweet wine.

Outside a small town in the northern Japan there is a miserable prison which is also small as it is keeping in the place. It has only six warders. What you may feel strange is to find a hearty appreciation of the situation in which men come to be hateful criminals among these latter. There is no one to help them to work out their heart to solve properly the problems of criminals in respect of social questions. They come to a conclusion "prison is a consolation place for the forsaken of the world," but they never fail to add "but rules should be obeyed." Poor men! They live beside the wickedness of this world and trudge along under a heavy burden of poverty.

Summer has come. The coldest region of Japan has the scorching sun of August and the black walls of the prison seem to be on fire. The wind has died away. How sultry it is! The cell has only one opening at the top of the wall. The hateful odor of "insanity conveniences" is another torture of jailbirds. One cannot but be ill and irritable. About the hottest of the day, say two o'clock, I heard voices of an old man and young lad. The occupants of No. 9 had begun a quarrel at last. It was a petty and unsavory complaint. They became hotter and seemed on the point of coming to blows, when the door opened.

"What a noise! What is the matter?" a jailer asked. The sound of locking was heard and all was silent again. Some time passed. Then No. 1 began to call No. 2 by tapping. The signal was answered.

"Horrible hot, isn't it? What are you in for?" "Labor, public service."

"Are you? Then you must be involved in the trouble. What has become of Mr. —?" "I am —."

"Oh, are you? eh . . . eh . . ."

"Then who are you?" "I was with —, I have heard of you . . ."

"What are you in for?" "Forgery of documents. That was nothing. But ruffians forced me in . . ."

"But you must footstep came round. The voices stopped. No. 8 cell called out for a jailer. He was a youth of 23 or 24 years of age.

"Mr. Warden."

"Well, what do you want?" the keeper replied and looked in. "What a noisy fellow you are. Can't you keep quiet?"

"I can't, it's my nature given by my father."

"Troublesome nature isn't it? Can't you fix it up?"

"It is hopeless, sir."

"Now, what do you want with me?"

"I want something more to eat. I am very hungry and the prison rice is so bad I can scarcely eat it. Now, the student opposite me always leaves some of his bread. Won't you give me the crumbs?"

"Don't be extravagant. It is impossible by the rule."

"Is it? Well then, tell me why the student ate it the first?"

"He is the first of crimes. He is a different sort of man."

"But in prison it ought to be the same. Let me have the first bath next time."

"Nonsense."

Toward the close of the day a heavy storm came. Prisoners trembled with fear. After the storm there was a brief appearance of a blood-red sun, and then came the loneliness of night again. Every man sat quietly. The stu-

It is premature to speculate upon the decision, but when we consider the just and strict attitude of American courts we are justified in anticipating a favorable decision. Attorney-General Webb has advanced political arguments in court, in the case of contracting for crops and the rights of native-born children of foreign-born Japanese. But judicial questions should not be argued upon a political basis. This is a universal principle in law.

The fact that the courts of the United States consider a case upon its law points out that their decisions are rendered according to law, is our reason for asserting that we are bound to respect the sacredness of American courts.

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At this he suddenly came to himself. He was in prison. Night was far advanced and all was quiet. He looked up at the dim lamp set above the cell network and saw the face of seven men who shared the same fate with him appeared before his eyes. "I must live for them. I should not induce in any other unmanly feeling," he cried.

A gust of tears ran down his cheeks.

THE STIRRING BATTLES OF KOKUSENYA.

By Chikamatsu Monzayemon.

A FEELBE-MINDED voluptuary was the Emperor Shiso of the Ming dynasty of China. He kept a number of beautiful women in his Nanking palace and indulged himself in pleasure day and night.

Of different fibre was the King of Tartary. Taking advantage of the weakness of the Emperor, he determined to undermine the dynasty of the Ming and to possess himself of their great empire. He drilled his troops long and hard with this end in mind.

The imbecile Emperor was quite ignorant of the machinations of the northern chieftain, and instead of girding up his loins for the fray continued to while away the hours in his harem with his concubines. Wherefore was the government of the people woefully neglected, so that it would have been an easy matter for the Tartars to attack his castle.

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