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THE JAPANESE AMERICAN NEWS... PUBLISHED DAILY AT 500 BULL STREET, SAN FRANCISCO, CALIFORNIA...



世界平和の要諦

世界平和の要諦... 世界平和の要諦は、国家間の利害衝突を超越し、人類の共通の利益を追求することにある。

非侵略協約を可決... 非侵略協約の可決は、国際法の原則を堅持し、武力による領土の獲得を禁止するものである。

愛蘭雨派の平和交渉不調... 愛蘭雨派の平和交渉は、英愛条約に対する意見相違により、進展を遂げることができなかった。

海軍省攻撃益拡大... 海軍省の攻撃益は、渡日海軍卿の選送船問題を通じて、益々拡大している。

奉天軍敗兵を牛莊に送還... 奉天軍の敗兵は、牛莊に送還され、今後の行動を待たされている。

ゼノア會議終結... ゼノア會議は、英首相露國を戒むという目的で開かれたが、終結した。

陸軍縮小難... 陸軍の縮小は、国際聯盟の要求と国内の反対により、困難を伴っている。

前内閣高官の不正を取調... 前内閣高官の不正行為は、調査を開始され、真相究明が進められている。

海軍卿留守中に攻撃開始... 海軍卿が留守中に、攻撃が開始されたという報告が伝わっている。

英軍愛蘭引揚り... 英軍は愛蘭から引揚りし、和平交渉の進展を待っている。

奉天軍敗兵を牛莊に送還... 奉天軍の敗兵は、牛莊に送還され、今後の行動を待たされている。

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北愛蘭恐怖時代... 北愛蘭は恐怖の時代を迎え、和平交渉が停滞している。

智利秘露の交渉... 智利と秘露の交渉は、角力興行に反対という理由で進展を待っている。

委員報告... 委員の報告によると、渡日海軍卿の選送船問題は解決済みである。

歴史湮滅の嘆... 歴史の湮滅を嘆き、過去の出来事について振り返っている。

奉天軍敗兵を牛莊に送還... 奉天軍の敗兵は、牛莊に送還され、今後の行動を待たされている。

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東京帝大の手に入

各國學者から垂涎の

東京帝國大學の手に入つたのは、その學問の進歩が、世界の各國學者から垂涎の的となつてゐたものである。その學問の進歩が、世界の各國學者から垂涎の的となつてゐたのである。その學問の進歩が、世界の各國學者から垂涎の的となつてゐたのである。

朝鮮婦人の爲めに

朝鮮工場出稼の

朝鮮工場出稼の爲めに、朝鮮婦人が奮闘してゐる。その奮闘が、朝鮮の産業を振興し、朝鮮婦人の生活を向上させることに役立つと信じてゐる。

美人詐欺

美人詐欺の事件が、最近頻りに起つてゐる。詐欺師は美人の容姿を利用して、被害者を陥れ、莫大の財産を奪取してゐる。

桑港市場の農産物

桑港市場の農産物の相場が、最近下落を遂げた。これは天候の影響によるものと見られる。

世界一の

世界一の偉業が、最近達成された。これは人類の歴史に名を残す偉業である。

日本の收獲契約

日本の收獲契約が、最近締結された。これは日本の農業生産を促進し、農民の生活を向上させることに役立つと見られる。

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失敗に終らんとする

失敗に終らんとするプロジェクトが、最近再開された。これはプロジェクトの成功を信じてゐる。

各地通信

各地通信のニュースが、最近発表された。これは各地の状況を詳しく伝えるものである。

要求欄

要求欄のニュースが、最近発表された。これは社会問題に対する要求を示している。

桑港市場の農産物

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金融

各種金融商品の取扱い。利息、手数料の詳細を掲載。

所員招請

本会員の招請。条件、応募方法の詳細を掲載。

職業紹介

職業紹介サービス。求職者へのサポートを提供。

新洋服店

新洋服店の開業。最新のファッションを提供。

自由球場

自由球場の案内。試合スケジュール、観戦情報。

取次取賣

取次取賣のサービス。商品の取扱いを代行。

水品印形取次

水品印形取次のサービス。水産物の取扱いを代行。

田中彌太郎

田中彌太郎の案内。店舗情報、サービス内容。

オキシヘラー

オキシヘラーの案内。製品の紹介、価格情報。

NYK

NYKの船出帆広告。航路、船名、出帆日。

紙用票投

紙用票投の案内。投票方法、注意事項。

乗船券

乗船券の案内。乗船料、予約方法。

英語教授

英語教授の案内。授業内容、料金。

肥料専門

肥料専門の案内。肥料の種類、効果。

大正樂舗

大正樂舗の案内。商品の紹介、店舗情報。

大正樂舗

大正樂舗の案内。商品の紹介、店舗情報。

スタウトン (六)
昨午二時から...

河下評議員會
河下市評議員會は...

農事活動講演會
昨午二時から...

衛生検査
衛生検査は...

譲渡廣告
吾々日本銀行...

預金者大會
櫻府日本銀行...

譲受廣告
今般櫻府日本銀行...

三井銀行
定期預金...

豊バカビル
仕事開始...

散田太
位本質實...

公債買
中谷十一...

無藥治療
松野齒科醫院...

After Ten Years.

THEY MAY NOT be aware of it, but careful observers aver there has been a great change in the condition of Japanese in the United States.

This is a time when we should make great progress both internally and externally. The era of the pioneer is passing. Men who called themselves pioneers will be old men ten years hence and their active service in the community will be at an end.

Those who go in for politics in our circle would by that time be out of business, or at least would have changed their views and tactics. For the politicians we find at the present time among ourselves cling to old customs and might be said to be concerned only in the acquisition of power for themselves.

In ten years' time the American-born Japanese will be a power among us. By that time the oldest of them will be more than thirty years of age, in their prime, ready to do whatsoever they may be called upon to do.

When that time comes the anti-Japanese movement will have to take a different tone. We mean, the Japanese question will by then be an internal problem of the United States. Americans will have to decide as to how they shall treat American-born Japanese politically and economically, and in turn the American-born Japanese will have to decide how they shall line up.

Ten years hence the alien Japanese must be content to be regarded as dependents of the native-born Japanese, as a matter of law and as a matter of fact. And if the fact that we are here becomes a problem, then our children will have to try to solve that problem.

The duty that lies before us now is to do the best we can for the future of our children. We must build a foundation on which our children can stand to engage actively in their duties as American citizens, politically and financially. The buying of land for the children and managing it ably for them is the best means of underwriting their future.

Recently we came to a full realization of our own mission. We did not voyage here to make our country rich. What we earn now by our industry and application must be dedicated to the future happiness of our children.

Army Versus Foreign Office.

The following is a translation of a recent editorial in the Yomiuri, one of Japan's leading newspapers:

THE RECENT announcement made by the Foreign Office with regard to circumstances leading to the diplomatic rupture at the Dairen conference attracted no attention to speak of from the public at large.

The rupture was a foregone conclusion and was nothing out of the common to those who closely followed the progress of negotiations. The announcement is nothing but the confession of a diplomatic failure on Japan's part, and the Japanese Government policy towards Siberia received a vote of non-confidence of the nation by the announcement.

We do not stop to ignore the government responsibility in the failure. Before taking notice of this, a word will not be out of place about the relation between the government and the army. The publicity of the Dairen conference rupture was first made by a Tokyo evening paper on April 20 through an announcement of the intelligence department of the Japanese Military Headquarters at Vladivostok, and this was followed by the Foreign Office communique the following day.

Moreover, there are noticed several fundamental differences between the two announcements. Apart from the interest of the Foreign Office, which was forced to announce the result of the conference, we must inquire into the matter why the military authorities anticipated the home government in this problem. Prior to the above announcement, the military headquarters at Vladivostok declared the maintenance of the status quo with the evident object of preparing for the stationing or relief of troops.

The diplomatic rupture occurred on the evening of April 16. The home government had of course no time at its command to deliberate upon the future policy, and the Foreign Office took the matter for a temporary suspension of negotiations and not for the rupture. The declaration of the military authorities to the Japanese troops in Siberia made on the day following the diplomatic rupture seems to imply therein the military order as well as the political and diplomatic meaning.

What he said was never so out of the common. He took to the task of explaining things as clear as day, and this attitude of his eloquently speaks for a black shadow of military diplomacy. This is a case of "Qui s'excuse, s'accuse." The public will never harbor suspicion about the double diplomacy if diplomacy and military affairs are conducted with perfect harmony and co-operation on the principle and policy of one government, and this will naturally obviate the necessity of explanation by the vice-minister of war.

The fact runs, however, contrary, and the public awoke to the stern reality of this contradiction in the arbitrariness of the Vladivostok military authorities in announcing the diplomatic rupture prior to the Foreign Office.

The Japanese Cabinet Situation.

QUITE CONTRARY to expectations that the political situation will evolve upon the termination of the Imperial Diet, calmness prevails in the situation with no signs of immediate change of the Ministry, said the Japanese newspaper Jiji recently.

It is evident that in the event of any party losing power it can no longer maintain the absolute majority in Parliament, and, in such circumstances, the Takahashi Ministry is not expected to resign en bloc unless it shall be driven to extremities. But it is too self-interested for the Takahashi Ministry to maintain the status quo and circumstances will not allow the Ministry to remain in power for the time being.

The Seiyukai Cabinet has outlived its destiny, which seemed to dictate to it to make a wholesale resignation at the time of the assassination of Premier Hara. Criticisms are raised stoutly against the government undertakings and administration and the popular mind is also estranging quickly from it.

The Seiyukai apparently means to transfer the political power to statesmen other than those belonging to a party by establishing what is called an intermediate Ministry and thereby to avoid the fierce onset of the public. The party will remain indifferent to the Cabinet on the surface but will render assistance in fact. This is a favorite trick of the Seiyukai, but the formation of such a bokey Ministry is decidedly wrong and shall be rejected at all cost.

THE EDUCATION OF THE JAPANESE IN CALIFORNIA

By WALTER T. TSUKAMOTO.

The following was awarded first prize in a recent debate among Japanese high school boys in San Francisco:

WE ARE ASSEMBLED tonight to discuss a great problem. A problem which, if taken seriously, should lead to the amicable understanding between the American people and the Japanese. For a number of years there has been an anti-Japanese movement based on almost nothing but some men whose sole aim is the attainment of their selfish aims in politics.

Just what are the possibilities of the Japanese education? The possibilities are these: that by the aid of American education we can enable ourselves to learn the customs and ideals, that through this knowledge we may become good, loyal citizens of the United States—a country believing in the liberty and equality of all men.

Who are the Japanese? These people who through their two per cent population of the entire State of California are arousing nationwide fear? Why, they are only people who, like the American citizens, have gone into a new land to enjoy liberty and to make a better life for themselves.

It is alleged by certain anti-Japanese leaders that the native-born Japanese will not be and can never be faithful to the United States, but allow me to say, ladies and gentlemen, that there are no such intentions in our minds.

During the recent great war our American-born Japanese were eager to serve under the Stars and Stripes and admirably demonstrated their patriotism and loyalty to America.

It is important to note a few reasons why the Japanese have a tendency to assimilate in this country. The Japanese in America have shown their remarkable assimilability and would gladly bring up their children as American citizens if their parents permit them to do so.

Still the old lady remained impassive, quite as though she had not heard the man's entreaties and apparently engrossed with her own thoughts.

He came close up to her, exasperated, and literally yelled: "Madam, can't you hear me? Is this food your supper? Can't you spare me a morsel of it?"

The old woman gazed long and searchingly at him and finally she said, pointing to the kettle: "Do you mean the contents of that vessel? That is for Maen's dinner."

"Well, as you wish to know, I will tell you the truth," the woman said calmly. "Maen is my husband's name. He has been away on a trip, but I expect him home tonight. As for the food in that kettle, I do not think that any other human being would dare to eat it."

The man shrieked involuntarily as he looked at the woman's face. He had suddenly recognized her as the woman he had met in the street. He had taken place in her physiognomy. She was no longer the same amiable looking person who had received him. Her eyes were huge and malicious, and the corners of her mouth were turned upward in a cruel smile.

He sprang to his feet, and an instant later he was flying out the front door, running for dear life. He ran so fast, his feet hardly touched the ground as he flew on and on through the woods.

He threw himself into hiding behind the wooden Buddha and fastened the door of the temple shut. He was in an agony of frightened anticipation for he knew the old demoness was hot on his tracks in between cracks in the temple structure he could peep. And he saw the villainous old woman circling the shrine in which he was hidden.

"This is curious," she muttered to herself, "I cannot see him, yet I smell him!"

There are two phases to the question of assimilation, namely, physical and cultural. In looking over the statistics of the investigations of Franz Boas, of Columbia University, to the height, weight, color of the hair, and so forth, of our generation, we find that the hair is becoming lighter and even brownish-black.

The racial difference, though it tends to discourage rapid amalgamation, by no means prevents even physical assimilation, and the Japanese immigrants are in an exactly similar position to that of the European immigrants.

The spread of public schools is but the obvious outward sign of a growing conviction concerning an educational endeavor. That conviction was long ago proclaimed and has now become a guide to action—the conviction that the community has a vital stake in the education of every child.

Education is a common concern, not merely because there are many children to be educated, but because there can be no significant outcome in the education of any child which is not of importance, not to him only, but also to others, immediately to many, more remotely to all.

With this view constantly in our minds, we should always strive to prepare ourselves for the subjects of the United States, together with the help of every true American believing in his country. A country which has always been governed by a government of the people, for the people and by the people, and which has always expressed her ideals in the Declaration of Independence in the following manner: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by the Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

Therefore, fellow students, let us rally that we may win the confidence and goodwill of the American people by educating ourselves, and at the same time lay a foundation of continual cooperation with the United States that the generations to follow us may find no cause for embarrassment.

A PILGRIM'S ADVENTURE

A LONELY PILGRIM wandering from shrine to shrine in the country was making his way one night from Shinano Province to the east. It was weary of trudging over rugged paths and was in search for some small inn, or some hospitable family which would take him in and let him rest and perhaps spend the night.

He wandered so long in vain seeking a clue to a habitation of some sort in those forests that he had almost given up hope, when suddenly in the distance he spotted a light. Never had a mere light held such fascination for him! As he hurried in the direction which led to it in his fancy he gave that light a thousand forms. He thought a veritable oasis in the desert had been providentially placed on his way and he pictured the hospitable welcome it would hold for him.

He rapped on the door and was invited in by an elderly lady seemingly in the fifties and of a humble demeanor. She bowed courteously and while she exchanged with the weary pilgrim the customary polite compliments she relieved him of his heavy walking sticks. She gave him a kimono dozie and brought him a washbasin, hot water and a towel that he might refresh himself.

The poor pilgrim was overcome to find his fancies real and he blessed the turn in the mountain path which had revealed the distant light to him.

As he seated himself by the hibachi and gazed absently at the room, seeing no sign of any other occupant in the house, he surmised that the old lady lived there alone. Had he reflected, he might have thought it a strange thing for her to be living up in the mountains all by herself, but he was very tired and he fell asleep.

Upon the hearth there was a large kettle in which something was cooking. The delicious odor of it made the half-starved wanderer all the more hungry and he couldn't resist from commenting on it.

"Pardon me," he said, "for speaking of food, but my day with hunger. I haven't had a single bite since early this morning and as I have been tramping all day, I am veritably famished. Would you have the goodness to give me something to eat, no matter how unappetizing?"

The old lady, who until then had been most kind and courteous, pretended not to hear his remarks. Turning a deaf ear to her guest, she sat, her eyes fixed upon the kettle's contents, chuckling to herself and enjoying some joke immensely all by herself.

But the pilgrim was so hungry that, forgetful of his manners, he exclaimed in a loud tone of voice, as though believing she was hard of hearing: "Won't you please tell me what is boiling in your kettle? It smells so inviting that I really cannot abstain from remarking upon it and being so hungry I am truly ill with hunger."

He came close up to her, exasperated, and literally yelled: "Madam, can't you hear me? Is this food your supper? Can't you spare me a morsel of it?"

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FIRE WALKERS OF TODAY.

IN THE OLD DAYS Japan and Shintoism boasted of "miracles," chief among which were those called collectively the Sankel, or the Three Great Rites. The first and simplest of these rites was the Kugadachi, or the Boiling Water Ordeal; the second was the Hivatori, or the Fire-Walking, and the third miracle of the group was the Tsuugi-watori, or the Climbing the Ladder of Swords-blades.

The Fire-Walking ceremony was formerly held annually at the Ontake Shrine in Kanazawa. To most foreign residents in Tokyo the ceremony is not altogether new.

In the center of the level shrine compound is placed a rectangular bed of charcoal about six feet by twelve and about one foot deep. The lowest layer of the charcoal is fire, which gradually burns up to the top till the surface of the heap is almost completely red hot.

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CHERRY BLOSSOM TIME.

DAWN rises red across the east in Tokyo, in Tokyo. The morning mist fades into light, The cherries flush to rosy white, Clear songs thrill every feathered throat

High noon comes crystal through the skies in Tokyo, in Tokyo. And crowns are wilted April height, The cherries gleam soft silver-white, And reverent pilgrims throng to gaze

Dusk steals in sandals softly grey in Tokyo, in Tokyo. Dim lanterns glimmer through the night, The blossoms melt to somber-white, Ethereal, fragile, tender, cool

THE Master said: "With coarse rice to eat, with water to drink, and my bended arm for a pillow—I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud."

THE Master said: "When I walk along with two others, they may serve me as teachers. I will select their good qualities and follow them, and I will shun their bad qualities."

THERE are four things which the Master taught: letters, ethics, devotion of soul and truthfulness.

A very essential part of this religious ceremony is the small pile of salt at each end of the pyre, for those who cross must rub their bare feet in this salt before crossing on the burning coals. It is a pity to spoil a good story, but it also is very well known that salt is a non-conductor of heat.

In former years the Sword-Walking ceremony certainly was the most spectacular, and, unlike that with the fire, there was no such easy explanation. About nine years ago one of the participants had his feet cut so badly that the authorities refused to permit further demonstrations of the powers of the priests, but for many, many decades the sword ceremony was conducted with but few and not so accidents.

Seals in which to witness the Fire-Walking ceremony may be obtained for a slight consideration by applying in time to the shrine office, and the ofuda, which is "necessary," for the safe crossing of the fire is also to be obtained for a few sen.

SEALS IN WHICH TO WITNESS THE FIRE-WALKING CEREMONY MAY BE OBTAINED FOR A SLIGHT CONSIDERATION BY APPLYING IN TIME TO THE SHRINE OFFICE, AND THE OFUDA, WHICH IS "NECESSARY," FOR THE SAFE CROSSING OF THE FIRE IS ALSO TO BE OBTAINED FOR A FEW SEN.

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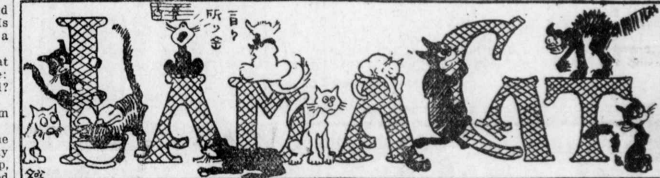
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By SOSEKI NATSUME.

(Translated by a Japanese Schoolboy.)

YOU MAY SUPPOSE to yourself how I'm loafing all the time but in the reality I have a very busy time in the leisure."

"You are so very careless and that are why I urge you to train and elevate yourself very carefully. The regular saying is that one can have a leisure moment in busiest season but I never heard tell they say that one maintain the busy time in a time of the leisure. Are it not a stupefying fact, Mr. Kushami?"

"Now, by golly, you two together stand against little me all alone and so I know that I can't begin to beat you. But now I, dear Uncle, wouldn't care to feast myself on the eel fish of Tokyo since it are the long time you have enjoyed before I shall treat you at the famous joint Chicago. It won't take so very long for us to reach over there by the street cars."

"Eel fish are pretty good but I have the date with Suihara so I shall bid you both a pretty good day now."

"You probably mean Suihara. Aren't that old man maintaining himself so well?"

"The idea!" She are not Suihara but Suihara. You always manage to make such a pile of mistake. But making a point to mistake of one's just and proper name as very discourteous, to say it least. You'll have to be very careful about that from now on forevermore."

"But when they spell it they write it Suihara, don't they not?"

"Yes, but all the same, it are pronounced Suihara. The 'g' are wrapped in silents, like the soy bean in chop suey."

"Hah! That are funny!"

"No, you are slightly mistaken, it are not so funny at all. There are a stle of reading they used to use from the old time. They call earthworm 'mimizu' in the Japanese noun but as the matter of facts it should in reality be 'memizu,' which signify to 'can't see,' while they mention toad as 'kairu' same way."

"Well, well wonderful, wonderfully, sezzi!"

"It are not. You know when you nudge over and kill a toad it turn over and over and lie down and die. It aren't 'kairu' but 'kaeru' but still they perwersely mention it as 'kairu,' which are so very wrong. Dost folly me? It are the ignorant way to mention 'Suihara' as 'Sugihara.' You get to be very careful, otherwise people will indulge a laugh at you."

"Then, dear me sakes, I mean, you are going to see that Suihara today? Eh? That are what I are arriving at. Are you going to call on him or not? I are so perplexed."

"If you don't want, you don't have to go there. I'll be there alone."

"Oh, you venture there alone?"