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THE JAPANESE AMERICAN... PUBLISHED DAILY AT 250 ELLIS STREET, SAN FRANCISCO, CALIFORNIA.

露支會議

露支會議は露國支那邊境の支那政府と露國支那邊境の露國政府とが...

長時間の内閣々議

大隈内閣は四日午後三時開議を召集し、内閣問題を二時間...

機師同盟の仲裁

機師同盟の仲裁は、機師同盟の代表者と機師同盟の代表者とが...

炭坑護衛の州兵を砲撃す

炭坑護衛の州兵を砲撃す、州兵が炭坑を護衛する中、炭坑の労働者が...

イリノイ石炭供給危機、州政府は石炭の供給を確保するために...

ゴンバースの資本家痛撃、米労働同盟のゴンバース氏は...

伊國反動派ミランを占領、伊國反動派はミラン市を占領し...

獨逸巴里預金移送、獨逸は巴里に預金を移送し...

土古古首府の危期、土古古の首府は危境に陥り...

聯合軍は希臘軍を無抵抗、聯合軍は希臘軍を無抵抗に占領...

獨逸賠償支拂不能、獨逸は賠償を支拂うことが出来ず...

首相會議迄對獨策を秘す、首相會議まで對獨策を秘す...

歸朝者の心理 (三) 尺魔、歸朝者の心理を尺魔が語る...

希臘軍府占領の決心、希臘軍府は占領の決心を固く...

波蘭新内閣信任投票を得、波蘭は新内閣の信任投票を得...

孫氏海軍引渡強要、孫氏は海軍の引渡を強要...

農業委員小數意見、農業委員の小數意見が...

關稅討議終結運動、關稅討議の終結運動が...

ウーアーン島總督の更迭、ウーアーン島の總督が更迭...

婦人外交官來、婦人外交官が來訪...

佛首相暗殺陰謀、佛首相の暗殺陰謀が...

歐洲に禁酒運動、歐洲に禁酒運動が...

婦人新星を發見、婦人新星を發見し...

特許局事務滞滯、特許局の事務が滞滯...

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### 全國に亘れる 早魃と稲作との關係

#### 各府縣からの報告

本年六月の早魃は、稲作に甚大な影響を及ぼした。各府縣からの報告によると、早魃の影響は、稲作の生育に悪影響を及ぼし、収穫量が減少する恐れがある。特に、早魃の影響を受けた地域では、稲作の生育が停滞し、一部の地域では、稲作の生育が完全に停止した。早魃の影響を受けた地域では、稲作の生育が停滞し、一部の地域では、稲作の生育が完全に停止した。早魃の影響を受けた地域では、稲作の生育が停滞し、一部の地域では、稲作の生育が完全に停止した。

### 美人が頗る多い 朝鮮獨立の陰謀

#### 世界各地の朝鮮人團體より代表 内地への使者逮捕

朝鮮獨立の陰謀が、世界各地の朝鮮人團體から代表を派遣し、内地への使者を逮捕した。この陰謀は、朝鮮の獨立を達成するために、世界各地の朝鮮人團體から代表を派遣し、内地への使者を逮捕した。この陰謀は、朝鮮の獨立を達成するために、世界各地の朝鮮人團體から代表を派遣し、内地への使者を逮捕した。

### 夏休みの利用 給仕學校

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### 巧妙なる 富豪の脱税

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### 夫婦者雇ひたし

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### 職業紹介 Y.M.C.A.

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### 繁昌は語合

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McClatchy Assails the Japanese Again.

The following is a liberal translation of an editorial in Japanese published in this newspaper yesterday:

MR. McClatchy, publisher of the Sacramento Bee, delivered a speech recently before the One Hundred Per Cent Club at the Palace Hotel in which he attacked the Japanese residing in the United States.

In the course of his talk he declared the Gentlemen's Agreement a failure and that the Japanese in the United States are increasing in numbers rather than decreasing. He mentioned the proposed Johnson immigration law, yet to be introduced in the Legislature. This would cause the deportation of all foreigners who are inhibited from becoming citizens of the United States. Mr. McClatchy indicated that he is strongly in favor of this measure.

The Sacramento publisher catalogued three reasons for his fulminations against the Japanese: first, that the Japanese are unassimilable; second, that they work at very low wages, and, third, that as a race they multiply with rabbit-like rapidity.

Mr. McClatchy has very cordially invited Japanese university students touring the United States to partake of his hospitality, and has proven a gracious host. The students, who had been led to believe Mr. McClatchy a Japanophile of the type who has no regard for human feelings or duty, were very greatly surprised.

Only a few days after he had entertained those students Mr. McClatchy launched a vigorous offensive against the Japanese. Once more we were hustled off our feet. Here is a bit of psychology it is difficult to analyze. It may be that Mr. McClatchy regards us as parasites undeserving of consideration or decent treatment, and his attitude may be that if we are dissatisfied with conditions and wish to return to the home land, so much the better.

Or perhaps he wishes to exclude the Japanese from the land but at the same time maintain friendly relations with those Japanese who have the good sense to remain at home. Perhaps by this means he would assist in selling California products to Japan. It may please you to regard him as a broad-minded person; but to the ordinary person he would seem to have a vacillating or conflicting personality.

Our knowledge of Mr. McClatchy's speech is confined to the accounts of it contained in the American newspapers, and we don't know how correctly he was quoted or whether he was quoted in full. But we are sure that the impression we obtained was the same all other readers got, and that the newspaper accounts gave the purport of his remarks.

Mr. McClatchy proclaimed the Gentlemen's Agreement to be a failure. But on that subject we entertain radically different views. We consider that the Japanese government is following strictly the letter of the agreement, to the point even where the outcry is raised that the government is trampling human rights underfoot.

There may be elder brothers in this country who have made a success of life. Supposing one of these has only one brother remaining of an entire family in Japan, and the elder brother desires to have his younger brother come to America to live with him. He can give the brother a good education and put him in a way to enjoy life; but reunite the family he may not.

A man may have a sweetheart in Japan to whom he has long been engaged. He longs to bring that girl to America to make a home for him, but it cannot be done. The Japanese government experienced an aggravated case of cold feet and stopped absolutely the coming of picture brides to this country. This was the cause of some suicides among the bachelor Japanese in this country.

There has been no landing of Japanese laborers in this country since the Gentlemen's Agreement was enforced. We believe that fact is sufficiently well known to Mr. McClatchy, who is supposed to be an authority on the Japanese problem.

If, then, there is any increase in the Japanese population of this country, it must be accounted for by births, the little strangers being prospective American citizens. If this younger generation proves unassimilable the responsibility rests with the educational system and the social environment surrounding these young folks. But this situation can not be used as a tool in an attack on the Japanese.

American citizens of Japanese descent are genuine Americans in our eyes. Their feelings, ideas and ideals and their ability is not different from Americans'. If there is anything to be pointed out as a shortcoming, it is due to such vicious attacks as Mr. McClatchy's. He constantly is knocking the Japanese and stirring up a feeling of antagonism toward them among Americans.

It seems certain to us that Mr. McClatchy never has come across the life story of a Japanese youth who in the public schools and colleges made a better record than the ordinary American youth. While they are in school they all were good chums, but once they leave school the Japanese youth is left behind. Because he is a Japanese no position is offered him and he must tread alone a path of darkness.

Those who contend that not even the Japanese of the second generation are assimilable are placing many obstructions in the path of Japanese descendants.

Suppose the Johnson immigration bill were to be passed by the Legislature and put to work in the deportation of all Japanese, solving the Japanese problem with a vengeance, and that thereafter the amicable relations of America and Japan were founded on a solid base. There might be many among us who would willingly submit to deportation, but what could the United States gain internally and in its international relations by the operation of such an unreasonable law? If the United States were to enforce such a law, the problem of the American-born Japanese would remain unsolved.

If Mr. McClatchy has it in mind to solve this great problem in some manner in accordance with the rules of humanitarian considerations and without any disturbance of international relations, he will have to go a great step farther than an earnest study of what has transpired in the past with regard to this question.

Be Independent.

ONE OF THE MOST IMPORTANT POINTS in the relations of Japan and America is the so-called Japanese question in the United States, said The Japanese American News in Japanese last Saturday. This is regarded by leading Japanese of Japan as an unsolvable problem, one to be left as it is. It should be allowed to follow its own course, they believe. They do not care to make the situation any worse by meddling with it.

We have adhered to our own conviction that we should and must solve any and all problems arising out of our being here. It is no use to seek the assistance of the Japanese government and the people at home, and repeatedly we have warned our compatriots in this country to that effect.

The situation in Japan today is this: The government wishes to hold aloof, to have nothing to do with it. But they wish to watch and wait and see what the American government is going to do. The Japanese government has no formed plan. In the event that America were to suggest any solution of the problem, our government might abandon its policy of passivity, especially if the people were to indorse the American policy.

There is one phase of the problem that they take very seriously. They are afraid that in America the Japanese problem may become a direct issue and indirectly cause a turning in the Chino-Japanese relations for the worse. This is a very poor way of considering the situation. If the Chinese people belittle in any way Japan and the Japanese, it should be borne in mind that there are other reasons for their action than the treatment accorded the Japanese in the United States. If the Chinese have more respect for Americans than they have for the Japanese, there must be some reason for it. Perhaps the Chinese have weighed carefully the relations of Japan and China and have found in those relations reasons why they should feel greater respect for Americans than they do for Japanese.

And we must not forget that the watchful attitude of the United States with regard to Japan's policy in the Orient has contributed more than any other factor to this sinister turn in international relations. The United States was the main factor in bringing to naught the Chino-Japanese treaty, she had a hand in the Shantung controversy, she forced Japan to abandon rights in Manchuria and Mongolia at the Washington conference. In a word, the United States maintained a policy of strict supervision over what Japan tried to do in the Orient. And during all those years Japan was passive while America was positive. The Chinese saw this and forsook Japan to cultivate closer relations with the United States.

In fine, in Japan's Chinese and Far Eastern policy there were many reasons which had to be considered as irrational and that was the chief reason why the United States kept such a close watch over all of Japan's acts. What they consider the bad influence of the Japanese problem in California on this Chinese policy is in reality negligible.

But if they do not wish this problem to leave an ultimate bad effect on Oriental policy, why do they not take some steps to solve it? They suggest, for one thing, that it is up to us to leave this country altogether. This

FOLK DANCES IN ALL LANDS.

UPON A BROWN and purple mountain top in Sicily, a shepherd boy piped to me in the valley below, writes Mrs. A. S. Ormori in the Japan Advertiser. His form, silhouetted against the sky was beautiful, like that of a young Greek god. The notes of his reed pipe, dropping down to me through the golden air, were like those played by Daphnis and Menelaos on pipes of the same fashioning 2000 years before. Below and around me lay the purple mountains, far beneath in glimpses was the azure sea with its slender thread of white foam.

"On the swart at the cliff top Lie strewn the white flocks";

and far below shines the Siciilan sea. Do you, too, remember? "Thyrsis of Aetna am I and this is the song of Thyrsis. Begun, ye muses dear, begin the pastoral song. On another of those wine-brown mountain tops in a green hollow two were dancing the Tarantella, with its inviting, repelling, alluring movements. So spontaneous it was, so filled with the joy of motion and of life that one looking on and away from them loomed when the woe was young and shepherds were poets and lovers of beauty and song. So began the folk dances.

On mountain top or in valley, under a wide tree or on the sward floor of a cottage, the desire of youth for movement, laughter and music wrought out the national characteristics in rhythms of varied beauty. One who has heard the goatherd pipe on the peaks of Sicily or seen a true peasant dance may feel a thrill of joy seldom known in one's century. So delicious a feeling must be an echo of our now forgotten past when we, too, were moved by the primeval impulse towards expression and danced the first folk dance with our fellows.

MEMORIES OF A BELGIAN DANCE.

Out of many memories I select another. After a long sea voyage we debarked in the old Antwerp and wandered in the streets, through the narrow dark streets, seeing only the cathedral tower against a starlit sky. Suddenly we turned a corner and found ourselves in the midst of a festival on the Grand Place. All the lights on the Hotel de Ville were blazing, dark against them loomed a tall bronze warrior statue, a band was playing somewhere and below, just giving color and warmth and life to the scene, were the people, dancing in wooden shoes or without shoes on the cobblestones. When the music ceased and the laughter, what a sense of the light-heartedness of the Belgian people, who, before the young there had grown old, were to be driven from that happy dance floor, reaching back to the time when Amaterasu Omikami, the mother of the race, was lured from her retreat by a dance. The Japanese peasant dances are of rare interest.

It is not an argument for the oneness of the human race that in what is still even to the people of live here "unfamiliar Japan" there are native dances, the song like of the folk, the dance, when Amaterasu Omikami, the mother of the race, was lured from her retreat by a dance. The Japanese peasant dances are of rare interest.

Going further north through Europe, one comes to the peasant dances of Scandinavia. Danced in midsummer under a starry sky, on the floor of a midsummer-decked platform in the fields, in the striking village costumes of rich colors with full white peasant sleeves they produce an effect of vigor and beauty of race scarcely to be matched elsewhere. One of the village dances, and in these golden-haired peasants one discerns their fine lineal descendants. They say they must gather up all their brief summer sunshine against the long dark night of the winter so they dance the twenty-four hour summer days away.

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IN THE BEAUTIFUL SONODA GARDEN. Tokyo residents who, like the Athenians of St. Paul's day, are always seeking a new thing, had a rare opportunity to see some of the European national and fancy dances at the dance festival which was held in Baron Sonoda's beautiful and historic garden on April 29th, of the present month. It was an event of some importance to the benefit of the Yuraku En settlement. Some of the best known among the foreign community danced their national dances in costume, and there were two of the modern interpretative nature dances, the best of them, one of them representing the joyfulness of spring, with the bumblebee droning through the sunshine, and the other a dance of winter, skurrying snowflakes playing together as they fall. A Scotch sword dance, the most striking and novel of the strikingly different sword dance of their own, and the beautiful Countess de Lubenska did two exquisite numbers portraying the dances of her native country. All this in a place where Kira, of '47 Romias', fame, lay in hiding 250 years ago!

FISHER-FOLK DANCE OF JOY. I know a fishing village on the shore of the great sea. When there is a large catch of fish the people hold a special dance of joy and thanksgiving. Its accompaniment is a series of beautiful passages of words and music. A vision remains to me of two girls whom I saw dancing this dance alone on the seashore, almost in the moonlight, the rhythmic movements of waves and dancers, the song like of the folk, the dance, when Amaterasu Omikami, the mother of the race, was lured from her retreat by a dance. The Japanese peasant dances are of rare interest.

THE STATESMEN and public men of this country gave the priests all the rope they asked for. But the most striking phenomenon of the twentieth century promises to be the decay of Buddhism. They are weeds in the garden of life. Their blossom is corruption; their perfume is poison. They are the heart of the Buddhist propaganda, trying to stem the leading battle between faith and no faith. There is no Blucher to arrive and hurl new forces in the fray. The Buddhist advocate may enter a protest against my assertion. But facts are stubborn things and straw tells which way the wind blows. The star of freedom is now above the star of temple and it is just as important for men to be emancipated from vice, from religion, as it was to be emancipated from feudalism.

Yokohama. YOSHIRO OYAMA.

MAKING MILK FROM PEANUTS. MILK IS AN IMPORTANT and troublesome item for the household of Japan. Not only does this necessary article for the table and kitchen cost a great deal, but the quality is not guaranteed by very high standards.

IN VIEW of this fact, news that milk bearing all the qualities of the bovine product can be made from peanuts should attract considerable attention. To Dr. Elvinskin Hahn, M. D., of Kyoto, is due credit for this innovation. "Terralac" is the name by which peanut milk is known.

Up to the present time the only difference between terralac and pure cow's milk that has been found is that curds cannot be made from terralac. Terralac will not sour with either tomatoes or lemon juice; neither will it sour in the stomach; and—best of all—it is uncontainated with microbes or germs.

Custards, ice cream, cream pie and any other delicacy can be made with terralac with every satisfactory result obtainable with regular milk, according to the physician. The main thing to remember in making the peanut product is to have fresh, ripe peanuts. Here is the method of preparation as given by Dr. Hahn:

Shell some raw peanuts and let them soak in cold water for twenty minutes; then dry them in a cloth to remove the wet skins. Let them soak over night in cold water and in the morning boil them slowly for three or four hours, or until the nuts can be easily mashed. Pass through a strainer and continue to boil until all the raw taste is lost; then add salt in the morning, allowing three and a half pints to each quart of unshelled peanuts. Three pints of the milky product to one quart of peanuts will correspond to concentrated cow's milk.

INTERNATIONAL MORAL STANDARDS.

BEFORE THE CREATION of the League of Nations the world was in an anarchistic condition and there was no recognized international moral standard. However, there was a loud call for international moral standards. The League of Nations has condemned war and determined that international justice shall be the standard for international morals. This moral standard is based on liberalism, and recognizes absolutely the equal rights of the states and forbids each state to trespass upon these rights. This international moral standard shows a great advance over the old world's ideas, but it is not yet perfect. Liberty without fraternity is ever higher. Liberty without morality is the highest expression of morality. This international moral standard of the future must express fraternity.

Fraternity as the rule of morals does not recognize the privileges of the strong. Fraternity is not satisfied with inviolability of rights but demands equality of happiness. Fraternity does not stop with the condemnation of the oppression of weak peoples as international injustice; it demands equal privileges and happiness for all. The League of Nations has not yet reached that standard of fraternity. It must come to that, or it will die. In this sense the idea as to the realization of the complete equality of the whole of mankind. This appears to be a menace to the strong, especially to the white race, also to the capitalist classes of the world. But the realization of the complete community life as demanded by morality, it is necessary that the strong relinquish their privileges. That is the final oppression of the love of mankind. The real spirit of the League of Nations is to bring about the coming of this day. In this spirit we must educate the coming generation.

THE FUTURE WORLD.

JAPANESE CHRISTIAN preachers were long under the reproach of being merely men of the study and of books, with little touch and scant sympathy with the struggling masses of mankind. But that is passing and a truer following of Christ in his love for humanity, especially when down and out, is a noticeable element in most Japanese preaching today, said the Japan Advertiser recently.

The Japan Advertiser recently. In an article on "The Future World" that on the part of Marquis Okuma's funeral, when Hibuya Park was crowded with mourners and spectators, down near Mansel Bashi in Kanda the body of a man who had starved had frozen to the death was found in a sewer-pipe by the roadside. Okuma copy crowded the newspapers and the gruesome find of an unknown starved-to-death got only three short lines, and that on the margin between news.

"His burial was that of a dog or horse, his grave-robes a few handfuls of soil, his monument a tiny earth-mound in a corner of a public graveyard. And there are many whose end is like his. In the great markets' cases when it became plain that the end was near, men ordinarily irreligious crowded to his side with a great show of loyalty and a furor of prayers for the recovery of their loved one. And, after a while, they came to the funeral, three rice-bags full of small change offerings were made, with just what idea no one seems to know clearly. And meanwhile, in the night wind, that other man, pierced by the wintry wind, and froze alone in his drain pipe. How unjust heaven seemed in what it handed out severally to these two!"

"But our Lord's parable of Dives and Lazarus tells us that the accounts are not so simple; multitudes who fall of satisfaction in this life demand that other which He promised. There shall be no crooked shall be made straight, injustices shall be righted, pain and grief shall be assuaged. The favorites of fortune in this life are assured that such may be indifferent to a future life. And the evildoer prefers not to think of such a thing. But there is a poor fellow in the drain pipe. He probably spent much of his life dreaming of a better world. And it did not come. "Take away faith in the future, and that on which alone the masses can rely for the righting of human destinies is left from them. The social and economic aims which strive to right things politically and economically are just and right in their aims; and all the more so the spiritual movement which fronts the despotism and arbitrariness of the present world with its shining faith in the better world. Lazarus at the rich man's gate had his sores licked by the street dogs, but when he died the angels of God took his body and carried him to be warmed in Abraham's bosom. That parable of Jesus has its application in many directions."

A JAPANESE ON BUDDHISM.

FREED THOUGHT has done a great work in the world and is succeeding admirably with the organization. We see the old systems of religion rapidly disintegrating. But still the age-worn Buddhist worship dominates the mind of Japan.

"I am a Buddhist myself, but I have seen when he beholds his fellow-men prostrating themselves before stone or wooden gods and Buddhist skulls. The statesmen and public men of this country gave the priests all the rope they asked for. But the most striking phenomenon of the twentieth century promises to be the decay of Buddhism. They are weeds in the garden of life. Their blossom is corruption; their perfume is poison. They are the heart of the Buddhist propaganda, trying to stem the leading battle between faith and no faith. There is no Blucher to arrive and hurl new forces in the fray. The Buddhist advocate may enter a protest against my assertion. But facts are stubborn things and straw tells which way the wind blows. The star of freedom is now above the star of temple and it is just as important for men to be emancipated from vice, from religion, as it was to be emancipated from feudalism.

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EARLY CHRISTIAN WORK IN KYUSHU.

By the REV. A. SHAWA, in Fukuin Shimpo. MR. HENRY STOUT in the early seventies had gathered a number of lads in his home and was teaching them English and the Bible. Certain citizens of Nagasaki became interested and started a school, and requested the assistance of Mr. Stout to begin to teach the Bible also, and in connection with that, hymn-singing. At once there was trouble, many declaring it intolerable that "Kuroshu" ("Black" or "Cross sect") should be taught in the school. The upshot was that Mr. and Mrs. Stout left the school.

About the time that Mr. Stout left the school, he built a little chapel on his own premises, and there, several times every week, he taught English and the Bible, and on Sundays had Sunday-school. Early in June, 1873, three young men were baptized, myself one of them. The little chapel stood close to the street, on Mr. Stout's ground, and just in front of it stood the building by the ban against Christianity, ("Kirishitan Kinsei.") I remember that vividly.

Our faith was very primitive. The Christians were extremely ignorant. We knew nothing of doctrine, and young men who entered the church had no older Christians as examples and guides. When we heard first of the Lord's Supper we expected a feast! We learned to pray morning and evening, but we knew nothing of grace before the Lord. We did not even know the Lord's Prayer. We had a little hymnal, published in Yokohama, but not yet were there any Japanese Scriptures. It was a year after my baptism in 1873 that we got the first portion of Scripture in Japanese, the Gospel of Mark. It is no wonder that we were ignorant. But as time passed we grew in knowledge and the time came when Japanese Christians were independently undertaking Christian work in the city of Nagasaki.

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MOUNT FUJI IS SCALED.