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"The Coming showdown"
By Carl Dreher. Boston
Little Brown Co. 1942.

American Socialism
its aims and Practical Program,
By Harry W. Laidler. New York
League for Industrial Democracy
1937

The Managerial Revolution
By James Burnham.
John Day Co. 1941

Profit Sharing for wage earners. By C.C. Balderston,
New York, Industorial relation Councilors
1937.

~~Profit sharing for wage earners~~

KEYSTONE
B.C.
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NO. 600

Canada's Year Book 1946.
Kings Printer
Ottawa
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Workers Education Bureau
1440 Broadway New York

Congress of Industrial Organization
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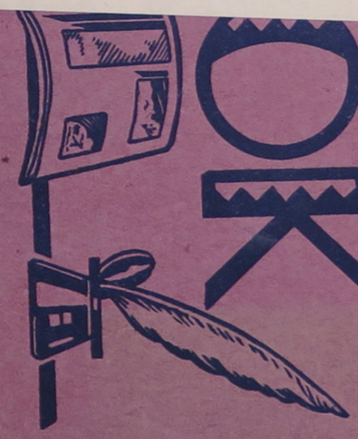

YEAR BOOK

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Life and Work of St. Patrick

By D. ROBINSON.

THE name of St. Patrick is familiar, but a few people have a definite view of his true character. Gibbon says that up till the twelfth century there had been sixty-five lives of St. Patrick. Since then there have been many more written, some of them partly based on fact, and not a few largely drawn from imagination.

The late Dr. C. H. Wright, in his learned preface to the genuine writings of St. Patrick, says that Professor Bury's work in some instances is founded on conjecture. There is only one source from which we can get the truth, and that is from his own writings as contained in the Book of Armagh in Trinity College, Dublin. In this we have portrayed the true St. Patrick.

The date of his birth is not certain, but it was evidently in the latter part of the fourth century. The preponderance of the evidence is in favor of his birthplace being in Scotland, near Dumbarton on the Clyde. He thus begins his narrative: "I Patrick, a sinner, the rudest and least of all the faithful, and most contemptible to very many, had for my father Calpurnius, a deacon, son of Potitus, a prestyter, who dwelt in a village of Bannavem, Tabernie, for he had a small farm hard by the place where I was taken captive."

He undoubtedly was favored in early life with Christian instruction, which as good seed afterwards bore its fruit. He informs us that he was seized by pirates and taken to Ireland, where he was sold into slavery.

His master's name was Milchu, whose residence was in the valley of the Braid, near Ballymena. He was employed to herd cattle.

He writes: "While I was feeding cattle, I prayed frequently every day, and my love and fear of God and faith in him continuously increased. I dwelt in the woods and on the mountains, and woke up to pray before the dawn. I felt no pain nor frost, nor snow nor rain, nor any sense of indolence, for the spirit was burning within me."

In that position he remained for nearly six years. During these years of bondage he had no opportunity of coming in contact with the natives, of learning their language and had his Christian sympathy far from awakened. Thus was the lonely boy being prepared for the great mission before him in after life.

Patrick tells us he had dreams, which he regarded as a divine voice to escape and take ship on the coast and to return to his family in Scotland. He acted accordingly and found a ship which took him to his native home. He returned with a deep sympathy for the people of Ireland, and after studying the Scriptures, and availing himself of such other helps as were within his reach he started to go there and spread the gospel.

In his confession he writes: "I commend my soul to my most faithful God, for whom I discharge an embassage in my ignoble condition, because, indeed, he does not accept the person, and he chose me to this office that I might be one of the least of his ministers."

Patrick started for Ireland, and landed on the coast of Wicklow. Though he did iot stay long there, his preaching resulted in the conversion of a prominent individual, whose name was Sinell, a lineal descendant of Carmac, king of Leinster. After visiting several places he landed at the mouth of a small river called Slany. There he and his companions approached a chief called Dichu, who descended from an Irish king. The chief gave Patrick a barn which served as a temporary church, and ground on which to build a church. It was at this place on the 17th of March that Patrick died fifty years after, which is named Downpatrick. He had the satisfaction of seeing there the conversion of the son of Milchu, his former master, who became a preacher and pastor of a church at Granard.

Patrick pursued his missionary labors, until the people of Ireland felt directly or indirectly the influence of the gospel. He was the friend of learning. In his time and after him schools were founded in Bangor and Armagh—at the latter place we are told that more than 7000 students at one time attended. The chief study in the schools was the Bible.

It was a great pity that there is not more general knowledge of the life of St. Patrick. It seems that no pains are taken to circulate the genuine life of Patrick as written by himself, and as years pass by our ignorance of this great Christian leader is becoming more manifest. Three of his works have come down to us—his Confession or Autobiography; his Epistle to Coroticus; and his Hymn of Breastplate.

"St. Patrick's Hymn" brings his admirers back to the man himself in all the ardour of his faith and loyalty. The hymn is quite long; even a few lines will give ample evidence of the deep religious fervor that permeated all his writings. Here is a verse taken from Dr. Todd's "Life of St. Patrick":

"I bind to myself today
The Power of God to guide me,
The Might of God to uphold me,
The Wisdom of God to teach me,
The Eye of God to watch over me,
The Ear of God to hear me,
The Word of God to give me speech,
The Hand of God to protect me,
The Way of God to prevent me,
The Shield of God to defend me,
Against the snares of demons,
Against the temptations of vices."

From the study of a few fragments of St. Patrick's writings we are in the singularly fortunate position of possessing a nucleus of his teachings on the authenticity of which there is practical unanimity. It will be seen that the texture of his expression is traced to the Bible on every turn.

Hints for Teachers of Children

[NOTE.—If the teacher will paste into a scrap-book, the page, Hints for Teachers of Children, as it appears each month, in a short time she will have a goodly collection of stories, prayers, verses, and recitations, for use as occasion demands.—EDITOR.]

Why We Have Valentine Day

A PRIMARY STORY

Long ago, in a country across the sea, there lived an old man named Valentine. He was very kind to every one. He played with the children and mended their toys. He visited old people and helped the poor. Often he sent little messages to his friends and sometimes tiny baskets of violets or primroses with wee notes hidden in them.

Now, you know, a long time ago, they didn't have postmen to carry letters and parcels, and so Valentine sent his messages by—what do you suppose? Grey and white pigeons! He had taken much trouble in training them to fly to the homes of his friends, and when he told them just where to go they never made a mistake. In this way, for years and years, he made people happy.

Every one loved Valentine, except the wicked king of the country in which he lived. He hated Valentine because of his kindness. One morning this cruel king sat upon the throne in his robes of state. "Let the guards advance!" he said.

The guards came forward and knelt before his throne. "Seize Valentine," said the king, "and cast him into the blackest dungeon in the castle!" Now the guards knew that Valentine was good to all people, but they dared not disobey the king.

Valentine was put into a dark little cell with a bare stone floor and cold stone walls. There was only one little window and that was so high in the wall that he couldn't see out of it unless he stood on a rough bench and stretched upon tiptoes.

Early in the afternoon he heard a soft cooing at the window. He stood on the bench and looked out. There on the window-ledge was one of his pigeons! And then Valentine remembered—he hadn't sent messages to any of his friends that day. There was a little girl who waited at her window every day to hear the flutter of the pigeon's wings; there was a sick old man whose only pleasure was to receive Valentine's messages and flowers.

But what could Valentine do? He had no pretty cards on which to write messages, nor even anything with which to write. But what was this growing in the moss between two stones of the window-ledge? Yes, it was true! Violets! And Valentine remembered a few scraps of paper in his pocket, and he thought of such a lovely plan.

He tore the paper into heart-shaped pieces, for I am sure you know that the heart means love, made two tiny holes in each one and drew a few violets through the holes. Then he sent them to his friends by the pigeons.

Of course every one was delighted. The little girl thought hers the nicest gift she had ever received.

But dear Valentine didn't stay in prison very long. The wicked king died and the new king released him. How the people rejoiced! How glad the pigeons were to see their kind master again!

Valentine never forgot to send the notes and tiny baskets of flowers to his friends for many years. By and by many others did this also. Even after Valentine's death (and he lived to be a very, very old man) his friends who had loved him so much sent messages to one another on his birthday.

That is why, each year, we send Valentines to our friends.—By Elizabeth Andrews, in *"Programmes, Songs and Stories."*

☼ ☼ ☼

Jack Frost's Valentine

The world's a lovely Valentine,
All white and green and silver too,
While in the morning sky the sun
Turns everything a rosy hue.
Upon my window pane Jack Frost
Has drawn a pretty scene for me:
Wee flowers, tiny stars, and leaves,
All done in cobweb tracery.

I'd send a Valentine to you,
But Mr. Sun planned otherwise;
It melted quite away, you see,
Under his slowly warming skies.
But never mind, more Valentines
Will come again, so have no fear;
I'll send you one that will not melt
In February of next year.

—THEODOSIA SMITH.

☼ ☼ ☼

A Child's Morning Prayer

Look down on me, a little one,
Whose life on earth is but begun;
Dear Saviour, smile on me.

Watch over me from day to day,
And when I work, or when I play,
Dear Saviour, smile on me.

Help me to do thy holy will,
With lovely thoughts my mind to fill:
Dear Saviour, smile on me. —J. KIRBY.



244 California St.,
San Francisco, Cal.

人造肥料商

燐酸、硝酸の各肥料は
ゐて有効也、何卒乞試御用

知し

野貴兵衛　有村助治郎　田村平之　澤甲田
太郎　新具富蔵　河口圓太郎　池永貞平
堀遠助　香月傳吉　永利長太郎　古賀千代
末崎龍五郎　鶴本虎吉　保田常吉　谷川
太郎　原口鑫蔵　古川虎吉　渡多百太郎
住豊吉　三津井松介　三郎丸岩政峯治　渡
邊友衛門　岩崎政喜　上杉福吉　岡タケ
尾喜助　細田筧太郎　泉崎金値　竹田春三
同ハナ　中須岩次郎　同フイ　松本伊作
本長蔵　同ヘヤ　谷田吾一　上西正太郎
野義太郎　梶岡音吉　山口音吉　大野政次
志熊宰太郎　堀岡彌吉　稲津成雄　山口
一郎　村上貫太郎　北村平吉　同ヰユ　松
靜　朝賀勝子　大木ユリ　新宮百次郎

神奈川縣若槻前知事

市會議長の岩田武彌太氏（政）は逸早く運動怠りなかりしが別表の如く決定せるや候補を陣営し小泉又次郎氏（非政友）は横須賀三浦、鎌倉を根據とし武相銀行横須賀支店長石渡秀吉氏（中立）また三浦を根據として盛んに運動を開始せるが最初に候補者の名乘りを擧げたる湘南倶楽部の前代議士添田知義氏（非政友）は多少色氣なきにあらざれども三十六年の總選擧に際し中島總代司氏（政）と競爭の結果遂に之を推さんと既に選したる向丘村豪農鈴木久彌氏（非政友）に讓らんと交渉したるも病院長山田秀治氏（政）はやゝ躊躇の色あり橘樹郡の前代議士添田知

新潟縣の形勢

加藤氏の出馬

三重縣三重郡

大阪府

本多庸一氏逝く

▲熱誠な最後の傳道

東京三月卅日發　日本美以教會監督本多庸一氏が長崎に於て逝去せる事は既記の如くなるが臨終前後の模様を記せば左の如し

▲途中の發病　●家人の語る所に依れば氏は美以教會の任務を帶び三月八日夫人を伴ひ京都に赴き明治學院總理井深梶之助氏其他の教友と共に八九兩日京都に催されたる全國教會同盟會の大會に臨みて傳道をなし直ちに岡山に向ひたる途上在神戸なる宣教師ターナー氏の許に接したるぞ氏は夫人を先立たしめ十一日自分だけ神戸に引返して夕氏の葬儀に參列し少しく遲れて十三日長崎に到着したるが此時既に身體に異狀ありしものゝ如く氣分勝れず剩つさへ發熱甚だしかりしにも拘らず平生氣丈にして且教務に熱心なる氏は一向平氣なる如く醫師の診斷をも請はず强て豫定の通り十四日より年會に出席して會務を見たるが遂に堪へ難き迄に病勢募りたるより同十七日の設教はハリス監督に依頼して旅宿なる同市平戸町四番地池田屋に引籠りたり

●最後の按摩　●然れど同午後は十四名の青年傳道師候補者の爲に按手禮と稱ふる儀式を行ふ豫定となり居り最も重大なる監督の任務として他人の代理を許さゞるより氏は卅九度以上の熱度を押して教會に赴き一人々々儀式を施したるが遂には其さへ叶はざるなりて再び旅宿に引取り後二日池田屋旅館なる氏の枕頭に各委員參集し氏を座長として重要なる會議を開きたるが是等の爲幾度か無理を重ねたる事として病勢愈に重り行き二十二日遂に縣立病院に入院するあ至れるが診斷の結果惡症は惡性の腸窒扶斯と決定し激烈なる腸出血をなし次て心臟病さへ併發したり

▲遺族と葬儀　長男二郎氏(三十)は法學士として現に北海道の樽商業會議所書記長を奉職し一男愛雄(一)は仙臺第二高等學校在學中なりしが病氣の爲め目下歸省中又長女まつ子(三)は横濱美以教會傳道局長鵜崎庚午郎氏は同教會を代表し見舞として同じく長崎に赴きたり葬儀は廿八日午後四時合嗣二郎氏の歸京を待ち受け京橋銀座の美以教會館に於て教會委員協議會を開きたるが多分同教會及び青山學院共同にて四月四日頃執行する事となるべし

●埋葬式は三十日　●青山學院長本多庸一氏の遺族は廿六日夜入棺の上銀座町美以教會に遷したるが廿九日小樽商業會議所書記長たる令息の到着を待つて三十日埋葬式を行ひ遺骨は四月一日家族携帶歸京の上盛なる本葬式を擧行すべし

信仰及び智識の發達

新約聖書に使用されてゐる『信仰』なる言葉には道德的及智的の兩面が表はれてゐる。故に信仰は意志の活動並に心意の表現として考へられる。救はるゝ信仰は、即人がイエスを救主として仰ぎ奉まつる意志的信賴遵依の道德的行爲であるが、又靈的知覺を含んでゐる。乃ち信仰は鼓吹される洞察力であつて、之れに依りて見えざる世界は確實にせられ、未だ願ほれざるものも現在の如く感ぜらるゝ。救はるゝ信仰と生くる信仰とは一にして、前者は意志の行爲であり、後者は信仰の如であるが、かくて信仰は我らの智識な産出する。信仰は我らがキリストに到達する門でもあり、又見えざる靈的世界の實在に關るゝ所の鍵でもある。

信仰と智識とは、決して互に分離さるゝものではない。智識の希ふ所は心靈的聰明である。信仰は單なる智的遂行ではなく、鼓吹された洞察力である。パウロは『神さまざまの智慧と聰明を予へて此恩を我らに充しめ、我らに其旨の奥義を意のまゝに示せり、これ自ら定め給ひし所なり。即ち期のみつるさきに至りて或は天にあり或は地にある萬物を、キリストに歸せしめんが爲に定め給ひし所なり』（以弗一〇八、九、十）といつた。由來生命はより大なる光明によりて一層擴充せられ又豐富にせらるゝ。最も高き心靈的發展は適當なる心靈的境遇を要する。我らが神の愛につきて麗はしき詩を綴づる前に、先づ神の德性に關するイロハを學ばればならぬ。福音の著しき賜物は新しき勢力の與へらるゝことである。それで靈魂も、訓練するには靈的運動場な必要とする。神の人民は其靈的運動場に於て訓練せられて強き心のものとならればならぬ。宗教は弱い、神經質なものでなく、而も強い、英雄的なものである。體は巨人で、靈魂は一寸法師というやうなものであつてはならぬ。神の充ち足れる恩が我らに與へらるゝ前に、新しき能力が必要であるそして我らの内なる性質は强き方面に向つてすゝむのである。（ジョージ、エリオット）

■一昨年は印度土人の爲に三個の大學が出來た。（一）マイソア大學は總長として王を戴き、印度土人の獨立王國に建てられた最初の大學、（二）プーナに是迄土着婦人特に幼童結婚の弊に從事してゐたカーヴエー女史などが設立した『印度婦人大學』は既設の高等女學校を改造したもの、宗事に重きをおき英語を第二語とする。（三）ベナーレスのセンヂー大學。これは宗教々育を施す最初の大學ながら他宗の者には強制しない。

■ブーレー氏著『岐路に立てる日本』は大正時代の初頭における我國の狀態を觀いたものだが、日本人一般に在來の道德宗教に滿足してゐる爲に基督教が進歩せぬ。又日本は獨逸の樣に官僚主義と軍國主義の爲に苦む時があるだらうと論じて居る。

■英國でも所得稅增率問題が喧しい。ボナー、ローの大戰爭をまたないで已に識者の夙に看破してゐた事柄である。

吾人は決して現代文明の呪詛者ではない。寧ろその讃美者ではあるけれども此の欠陷はどうして認めねばならぬ事實がある。而してその源因を尋ぬれば、これも古臭い言草ではあらうけれども、確かに餘りに物質に拘泥し、肉的人間に執着した爲めに物質に固有する個別的原理が强く働いて精神生活の特色たる普遍的方面が壓倒された爲めであると解せねばならぬ。そして此點に於て從來西洋を支配して來た基督教も亦その一半の責任を負はねばならぬ。蓋し基督教の本質は愛にありて、この差別的傾向を防止するがその役目であつたけれども、その教理の立方に於て神と人とを區別し人と動物とを區別して、矢張、差別相を特相とするので愛の福音の實力を失ふに到るや却て現代文明の差別的傾向に手助けした形になつたからである。勿論、基督教徒は今尚この極端なる差別相を防止せんとして種々の世界的運動を起してはゐる。けれども稍々もすれば愛の福音の名の下に異人種を壓倒するといふが如き脫線などをやつて、眞にこの弊を救ふだけの力を有せぬことを示してゐる。しかも、この現代文明の欠陷は、獨り西洋に止まらずその潮流の到る所に凡て伴ふもので、日本の所謂、現代生活にも著しくその鋒鋩を表はすに到つたことは改めて言ふまでもない所である。加ふるに日本の場合にあつては、西洋の秩序的にさうなつたのに反して、何分にも未だ借物の氣味を脫せぬ爲めに、到る所に、之は亦矛盾不調和の種を蒔きちらし、思想界に教育界に、政治界に實業界に、而して皮肉にも亦宗教界にまで混沌の波を起する原因となつて、西洋から湧き出したものである。かくして遂に現代文明は漸く行きつまり、其極遂にて現代生活に伴ふ病根を治し、眞に靈肉共に健全なる全體的文明を促進するためには、今までの指導的精神を更正し少くも緩和させる人生觀を以てせねばならぬといふことになる。即ちもつと精神的でもつと超越的で、而ももつと平等的理想を以て導かねばならぬといふことは、苟も現代文明の弊を認むる限り何人も承認せねばならぬことにならう。吾人の主張する所は、即ちこの點であつて、こゝに佛教の理想が働くべき役目を持つといふのである。蓋し佛教が無我觀の上に立ち、平等慈悲の精神により、解脫に住して而も之を實生活に實現するを理想とする所正しくその差別病を治すべき資格を備へてゐるからである。この事は、嘗て英國の佛教學者、リス、デビッ氏も言つたことで、彼は何故に佛教を研究するかの問に對して答へた所は大凡右の所論と同徹であつた。佛教の理想を以て全く出世間的に限り、消極的否定的境界を最高としたかの如くに解釋し去るは、所謂小乘的見解で、之と同時に强い世間的肯定的方面あることを忘れてはならぬ。少くも大乘の教徒が小乘教徒を非難した所は實に、主としてこの點にあつたものである。いかにも佛教は無我を說き無常を說き苦と說き空と說き、而して解脫涅槃を理想とする。乍併、少くも大乘的見解に從へば其等の消極的觀察の後ろには常に偉大なる現實の肯定を豫想してゐるといふことを忘れてはならぬ。即ち、一切空の後ろには無碍自由の人格活動を肯定し諸法無我の後ろには無限の慈悲といふ俗理的大我を肯定し、解脫涅槃の意味は遂に即身成佛、娑婆即寂光土の理想に歸結するといふことは已に前々から觸れおいたことで、而も少しく大乘佛教の何物たるかを知れる人は何人も容易に看取し得べき所である。吾人の主張、力說する所は即ちこの點でつまり、佛教思想に消極的方面のあるのは事實ではあるけれども、それは最後に積極的に轉換し行くのがその眞意でもあり、現に今も生きてゐることであるから、この佛教にして一度び力强く若返へるとが出來たならば、やがて日本の使命たる東西文明の調和といふことも恐らくこの佛教の力によつて遂行し得られることゝ思ふのである。（中央公論所載摘要）

思潮

現代文明の欠陷

木村泰賢氏は不贊成だが、敎授ビアー氏は一月號の『時代評論』に其最も適當なるを論じてゐるのは、無私無偏な議論として敬服する。其方法として家族ある者は其數に應じて收入を小分して其一々に課稅する事。小額の收入に對して稅率を減ずる事等を主張してゐる。（緋）

本多先生を憶ふ

平川基

予は過去を物語る程老いたりと云ふ歳でもないが、牧會二十五年を經つて更に新しき四半世紀の門出に足を踏出さんとして、頻に恩師本多先生が憶出さるゝ。本多先生を憶出すと云うても、實は小供の時から知つて居るので、追憶回想際限もないが茲には牧會二十五年間を送るに當て、特に關係のある忘形見の一つ二つを錄して見たいと思ふ。

予が洗禮を受けたのは、明治二十年のクリスマス前の日曜日であつたが、それより以前明治十九年の初秋、本多先生は仙臺の牧師になつて赴任せらるゝと云ふので、先生から洗禮を受けたいと期待して居た青年は四五名あつた。皆以前から教會に出席して居つた仲間同士であつたが、其の中で唯二人丈は合格して受洗した。其の一人は今已に故人となつた米國エール大學のドクトル、オブ、フヒロソフヒイ工藤東三郎君、一人は今の關西學院神學部教授の吉崎彦一君である。工藤君は幼より神童と云はるゝ英才で、吉崎は温厚な勉强家であつた。學力才能の方からは予の如き迚ても比較すべきではなかつたが、然し二君は予と年齢も同じであり、吉崎君は予の隣家に住み、工藤君は向家で、學校へ行くにも教會へ行くにも家の中から大聲で互に呼び合うて同行する友達同士であつたから、受洗の期待に洩れたのは兩君に對しては美しくもあり恥かしくもあり、本多先生には怨めしくもあり情なくも感じた。正直のところ當時暫らく極まりが悪いので、先生の仙臺御赴任をも見送らなかつた。今にして其の當時の予の有樣を顧みれば、慚汗衣を濕ふすの外はないが、實は當時教會に出入する青年の中で、一番亂暴で一番きかない腕白者であつた夫丈け、自認も强かつたので、實は先生ばかりでない、先輩諸兄姉や友達同士の間にも厄介視されて居つたのであらう。

明治二十三年の秋、予は青山神學校に入學の許可を得た其の晩、予は先生の御宅に呼ばれた。而して先生は予に君は愈々傳道師になる決心か、お父さんは夫を許したのか、何故そんなら君は自費で神學生となるのか、一生身を傳道に献ぐる決心ならば校費生となつた方は可でないか、君は何處の教會へ出るのか、是から毎日曜午前三宿の講義所へ行て呉れ毎月武圓づゝの車賃をやる樣にするから、而して君は是から第一日本語を稽古しなければならぬとの事であつた。先生は予の性質は勿論如何なる偏屈者であるかを善く知つて居れた。そして予の父及び家庭の事情をも、熟知せられて居つたのである。予が弘前教會から定住傳道師として青山神學生に保擧せられ、神田美以教會牧師石坂鼈治氏へ宛て紹介狀を相原牧師から貰つて出京したのは、其の年の二月であつた。然し神學校は十月から始まるので、其の間小石川區表町の下宿屋に居つて、本郷駒込の哲學館へ聽講生として通ひ、神田教會へは紹介狀を出さずして毎日曜には方々の教會を巡り行つて居つた。當時神田教會に居られた山鹿旗之進さんの母堂から、何故教會へ出ないと度々叱られた。又予が丸出しの津輕方言は屢々母堂からからかはれたものである。九月の末になつて愈々神學校の入學試驗の期日も迫て來たが、仕度もなさず平氣で居つた。受驗の前夜青山の學生三浦幸三郎君は、本多先生の內命を受けて小石川の下宿屋に予を訪れ、兎に角明日の試驗に應ずる樣に出頭せよとの事であつた。當時先生は歸朝せられて未だ間もない時であつた樣に記憶するが、出京以來の予の有樣は已に誰からか聞かれたであらう。先生が予の神學生たるについて心配せられ、特に自費生として教會に無責任なる立場に居るのを月二圓の車賃で三宿の講義所に繫がれたのは是が後であつた。日本語の稽古の必要は此の講義所で日曜學校をあづけられ、眞味に自分の田舍方言が誰にも通用せぬことを自覺した。之は今でも左樣であるが、當年の事を考へれば冷汗が出る。三宿の講義所行は長くは續かなかつた。青山の北町一丁目にあつた教會に手傳せられた。當時平野榮太郎君が主任で、古澤繁次郎君が助けて居つた。然し予は其處へ出席することは甚だ稀れて、大抵朝の禮拜は諸所の教會の說教を聞廻つたのである。あながち說教の練習日本語の稽古の爲ではない。然し傳道二十五年を經過した今日、最も苦痛を感じだのは朴訥禮に習はず頑樣交際を知らざるとで、即ち日本語を解せざることの不便である。說教が下手交際が拙いと來ては、もはや其人の牧會と傳道は思ひやらるゝ。否な之には困り〳〵した。一君は傳道師になるなら何より先づ日本語の稽古は第一だと教られたのは、本多先生に就ての思出の一つである。

神學校在學中本多先生は牧會學の講義を受持たれた。參考書としてホーベンのパストラル、セオロジイを使はれた。其の中にメソヂスト教會牧師の成功の一は獲物を後任者に遺すことであると云ふ一節があつて、先生は頗る之に力を入れて講義せられたことを記憶する。神學校を卒へて愈々年會へ入る以前であつた。先生は又も予一人を御宅に召れて曰はれた。君は愈々年會に入るのならメソヂストは何處の教會も巡回牧師の回り持だから、監督の任命には絕對服從でなければ行かんよと云ふことであつた。當時は自費生で卒業後の働に就ては、責任がないから、監督の任命を受けても任地が氣に入らぬと　何時投出して去るかわからぬ樣な我儘者であるからの御注意と思うたから、先生御心配に及びません、何處へでも行きますと答へた。其の時先生は夫は勿論だが、然し何時でも人に讓渡しが出來る樣にして置く心掛も大切だと追加された。予は當時其の何の意なるを解しなかつたが、後にて思當るのは是れ即ちメソヂストの牧師の成功の一は、牧穫を後任者に遺すことであると意義であると悟つた。主イエスの御言に「穫る者は其の工錢を受けて永生に至る可き實を積む。斯くて播く者と穫る者と共に喜ばん。彼は播きこれは穫ると云へるは之につきて眞なり。我が爾曹の勞せざりし所を穫せんとて、爾曹は其勞したる果を受けり」とは如何にも此の眞理を教へたもので、メソヂストの牧會は多數牧師の廻持であると云ふのは、此である。我教會の制度は其の牧會の失敗と成功の正しき判斷は、後任者によりて檢定せらるべきものであるまいか。穫物を後任者に遺す心掛を以て、牧會傳道に當る時任命の不服や轉任の不平は必ず起る可き筈はない。予は地方の諸教會を轉々して玆に二十五年を經過した。其の間には失望もあり苦痛もあるが、幸に任地の事については不平を持つたことはない。是れ一には、先きに告白せし日本語を知らざる朴訥漢たるの自覺に野心を制へ來りし故でもあらうが、實は先生の訓誨深く心根に徹して玆に至らしめたものである。

先生逝いて旣に五年を經て追懷數限りもないが、玆に大正七年を迎て再び結束して傳道の門出に立つて居る。而して二十五年來我を擁護し我を指導し來りし先生の賜物は、今後とも忘るゝことは出來ない。

木村泰賢氏が『佛教思想と現代生活の交涉』を脫いて佛教改造の途は(一)隱遁棄宿を排斥して更に純眞、更に本質的なものとする事、(二)現實生活、交涉あるものとする事、(三)僧俗の別を廢する事の三にありと生命を吹入れるのは六ケしい。多くの纖弊がいる。親子五人纔死したのは世間の讀つた道德觀の纖弊になつたのだ。世間は卽を貴めて自ら道德な振つてゐる自稱道德家が多い。



◎一兵卒のお嬢さん

▼德富氏令嬢救世軍入

信仰に活きんとする娘の苦悶

思想の相違より來る父の悲哀

東京の國民新聞社長、貴族院議員德富猪一郎氏の令嬢が救世軍に入つた事は當時本紙特電所報の通りであるが之に就て最近左の興味深き報道があつた

▲二日の日、日比谷から上野まで大通りを練つて行つた救世軍の示威運動は屠蘇機嫌に泰平の春の夢心地の都人を驚かした、勇ましい太鼓の音に合せて『ハレルヤ、ハレルヤ』の叫び、『神の惠みはばかりなや』の讃美歌の高唱、六百に餘る士官、下士官、兵士、男は赤い帽子、女は黒い着物に黒い袴——此一隊が上野近くまで練つて行つた時、吉原では又の自由廢業の大運動が始まつたかと慌て恐れて、俄に遊び人や破落戸漢を狩集めて大門口を固めさせたといふ

▲此一隊の中に若い女も少くは無かつたが、其の多くは例の干乾びたやうな救會婦人の中にも、特に其の色彩の強烈な『救世軍の女』の群であつたのに、只一人高貴の令嬢とも思はれる姿容の卑しからぬ娘が其の中に交つて居た、娘は貴族院議員德富猪一郎氏の三女久子（十九）であつた貴族院議員の令嬢と救世軍——何と云ふ對照であらう、自由廢業の女十二階下の女さう云ふ穢い可憐な過去を持つた女が救はれる救世軍に、勅選議員勳三等の父を持つた令嬢が同じく救はれやうとは、宛として戲曲的興味の刺戟である

▲久子が本郷春木町の中央會堂で入隊の宣誓式を行つたのは舊臘十二月一日の事である、久子の心願がこゝまで進行するまでには、久子は火の出るやうな努力をした信仰と境遇の衝突、その爲めには人知れぬ熱い涙をも流した『私は何故貴族院議員の娘として生れて來たのでしやう寧ろ貧乏人の娘に生れたかつた、世間並の貧しい人の娘達が羨ましうございます』と一救世軍の大尉で前代議士の正村松愛藏氏に泣いて話したさうだ、學習院女學部の卒業、年は十九の大切な嫁入り前、久子の此境遇を考へる時、に成る程その信仰との衝突の可憐さが沁々と思ひやられる

▲父德富氏は以前こそ熱心な基督教の信者であつたが、今ではそんなでもない基督教に就いて一種の同情と理解は勿論持つて居る、然し一部の世間から蛇のやうに嫌はれる救世軍に其愛嬢を投ずる事は、何としても考へられないと思つた『基督の道を慕ふのを惡いとは思はぬ、信仰があるならば組合派の信者となれ、街の角に太鼓を叩いてハレルヤを歌ふ救世軍にばかりはなつて呉れるな』と云つて首を振つた、第一昨春學習院も卒業して、今にも降るやうな良緣の口がかゝつて來やうと云ふのに、救世軍などになつて折角の嫁入り口を失くして了ひはせぬかと云ふ事が德富氏の苦勞の種であつた

▲久子は元より肯かうともしなかつた微溫湯のやうな組合派の基督教には愛憎が盡きた、私の靈魂は熾烈な徹底的な救世軍に依つてこそ初めて救はれねばならぬ、譬へ親の命令でもこれればかりは聞かれぬと云つて頑張つた、父德富氏は先づ社會の體面を考へた、其門地を考へた、其位置を考へた、父と娘は烈しく爭つた、恰もこれショーの『バーバラ少佐』の悲劇的葛藤である（つゞく）

同胞社會の平和

如何にして回復し得るぞ

（三）

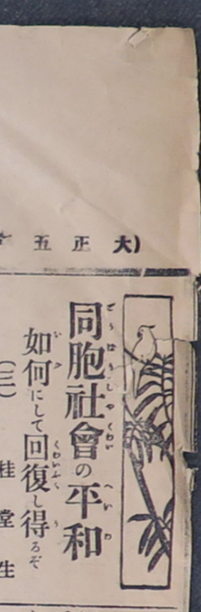
桂堂生

阿部領事は外來の壓迫よりも更に憂ふべき同胞社會の紛擾を收拾すべき誠意毛頭なく、唯暴戻、專横なる日會幹部の術策に乘せられて唯々其要求に從ふて左右するのみ即ち領事は時局問題の妖焔を煽りこそすれ、決して鎭靜せざりしなり。領事の擧動は野心滿をして益々其專恣を恣しからしめたり。又日會幹部は自己の權勢を張らんが爲め有らゆる術策を用ゐて會則を蹂躙し、個人の營業を妨害し、言論の自由を壓迫して倘ほ足るを知らず。殊に最近に於ては幾多不正不當違法の方法を講じて總會を開き、自派擁勢下の人々を悉く役員に選擧して不正なる城廓を固めたり。

斯くの如くにして日會は在加同胞を統一すべき實力並に權利なきは勿論にして、先きに領事が認めて在加同胞の最高統一機關なりと稱したるも、最早有名無實たるに至りしなり。

而して保証專屬の實を滿足に擧ぐべき統一機關たる日會は、其實質に於て何等權威なきのみならず、今や其保證專屬さへ空名を有するに止まり、徒らに在留民の怨府となりしのみ。彼の加奈太日本人靑年會は領事館に對し、直接徹兵猶豫に關する領事の証明下附を求め、然も日會の保証なくして百幾十通の認證を得たるにあらずや。

嘗ては在加同胞最高統一機關なりと自稱誇負したる加奈太日本人會も今や地方民心は日に離反し、其區たる晩香坡市在留同胞團に於ては彼の革新同盟會の起るあり、日會は所謂不良輩の蝟居する一私黨と化し先きに領事が地方團体の大反對ある係はらず且つ同胞の大紛擾の惹起するあるも顧みずして斷然、日會に其保證專屬を許したるも、吾人の豫期せし如く、其實果を收むるに至らず、然も尙阿部領事は保證權專屬に依り、日本人會は直に同胞を統一して若し一片の誠意あり、在留同胞の其信賴を集め得て、內に同胞の和親を計り、外に利權獲得、福利增進、前途を思ひ、外來の壓迫に備ふべきを感せば英斷一番、常道に復し、同胞を統一して若し一片の誠意あり、在留同胞の前途を思ひ、外來の壓迫に備ふべきを感せば英斷一番、常道に復し、同胞の和親を計り、外に利權獲得、福利增進、



す。保證專屬の可否に就ては別に見あるも暫らく之を可とすべし。斯くて茲に始めて眞の同胞の幸福は求め得られ、各方面の事業何等憂ふるなく遂行し、領事の保證專屬を許可するの主意は完全に達成せらるべきなり。然りと雖も阿部領事は這般の事情は解せんも、果して克く之れが斷行をなし得るや否や甚だ大なる疑問たらずんばあらず。

飛語に曰く、阿部領事及び山崎會長一派野心家との間には離るべからざる關係ありて、領事は遂に彼等野心派の存在する限り、到底彼等の制肘羈絆を脫し得ざるなりと。冒甚だ穿ち過ぎたるの感なきにしもあらず其眞僞斷ずべからずとするも、紛擾惹起以來の領事の言動に徵せば強ち戯言とのみ看過し得ざるなり。

吾人は以上論じ來りたる處に依りて思ふに、同胞の興亡に關するの危機に接しつゝあるの今日、內爭の一日も早く解決して平和の實現せむ事は、在留民一般の希望する所にして然して平和なる根本的解決を求めんとせば、即ち阿部領事にしてざるべからざるなり。阿部領事にして若し一片の誠意あり、在留同胞の前途を思ひ、外來の壓迫に備ふべきを感せば英斷一番、常道に復し、同

The Birth of Jesus

By CHARLES DICKENS

MY DEAR CHILDREN:

I am very anxious that you should know something about the History of Jesus Christ. For everybody ought to know about Him. No one ever lived who was so good, so kind, so gentle, and so sorry for all people who did wrong, or were in any way ill or miserable, as He was. And as He is now in Heaven, where we hope to go, and all to meet each other after we are dead, and there be happy always together, you never can think what a good place Heaven is, without knowing who He was and What He did.

He was born, a long time ago—nearly two thousand years ago—at a place called Bethlehem. His father and mother lived in a city called Nazareth, but they were forced by business to travel to Bethlehem. His father's name was Joseph, and His mother's name was Mary. And the town being full of people, also brought there by business, there was no room for Joseph and Mary in the Inn or in any house; so they went into a stable to lodge, and in this stable Jesus Christ was born. There was no cradle or anything of that kind there, so Mary laid her pretty little boy in what is called the manger, which is the place the horses eat out of. And there He fell asleep.

While He was asleep, some shepherds who were watching sheep in the fields, saw an Angel from God, all light and beautiful, come moving over the grass towards them. At first they were afraid and fell down and hid their faces. But it said, "There is a child born today in the city of Bethlehem near here, who will grow up to be so good that God will love Him as his own son; and He will teach men to love one another, and not to quarrel and hurt one another, and His name will be Jesus Christ; and people will put that name in their prayers, because they will know God loves it, and will know that they should love it too." And then the Angel told the shepherds to go to that stable, and look at that little child in the manger. Which they did; and they kneeled down by it in its sleep, and said, "God bless this child!"

Now the great place of all that country was Jerusalem—just as London is the great place in England—and at Jerusalem the King lived, whose name was King Herod. Some wise men came one day, from a country a long way off in the East, and said to the King, "We have seen a star in the sky, which teaches us to know that a child is born in Bethlehem, who will live to be a man whom all people will love." When King Herod heard this, he was jealous, for he was a wicked man. But he pretended not to be, and said to the wise men, "Whereabouts is this child?" And the wise men said: "We don't know. But we think the star will show us; for the star has been moving on before us, all the way here, and is now standing still in the sky." Then Herod asked them to see if the star would show them where the child lived, and ordered them, if they found the child, to come back to him. So they went out, and the star went on, over their heads a little way before them, until it stopped over the house where the child was. This was very wonderful, but God ordered it to be so.

When the star stopped, the wise men went in, and saw the child with Mary, His mother. They loved Him very much, and gave Him some presents. Then they went away. But they did not go back to King Herod; for they thought he was jealous, though he had not said so. So they went away, by night, back into their own country. And an Angel came, and told Joseph and Mary to take the child into a country called Egypt, or Herod would kill Him. So they escaped, too, in the night —the father, the mother, and the child — and arrived there safely.

But when this cruel Herod found that the wise men did not come back to him, and that he could not, therefore, find out where this child, Jesus Christ, lived, he called his soldiers and captains to him, and told them to go and kill all the children in his dominions that were not more than two years old. The wicked men did so. The mothers of the children ran up and down the streets with them in their arms, trying to save them, and hide them in caves and cellars, but it was of no use. The soldiers with their swords killed all the children they could find. This dreadful murder was called the Murder of the Innocents, because the little children were so innocent.

King Herod hoped that Jesus Christ was one of them. But He was not, as you know, for He had escaped safely into Egypt. And he lived there, with his father and mother, until bad King Herod died.

Making Christmas Last Longer

By DR. FRANK McCOY

The first Christmas gifts were those of The Three Wise Men of the East, who brought gold, frankincense and myrrh to the Infant Christ, but the custom of giving presents seems to have first become widespread among the Germans. However, in France presents are not exchanged upon Christmas Day but are given on New Year's.



Dr. McCoy

Christmas would not be Christmas to the children without Santa Claus. The original is said to have been a jolly old gentleman called Saint Nicholas or San Claas. The story of his coming down the chimney to leave presents for good children is thought to have begun in America among the Pennsylvania Dutch. Another version has it that a kind old bishop named Saint Nicholas who wished to help out a poor neighbor, dropped gold down the chimney which fell into a stocking hung up to dry. From this is supposed to have started our custom of hanging up stockings to be filled with presents.

Although these Christmas customs are delightful, the deepest meaning of Christmas for many people comes from the fact that it celebrates the birth of Christ and is linked with the thought of doing good to others. It always seems to me that the one lesson impressed upon my mind each Christmas is that this desire to make others happy should be extended to every day in the year.

In our modern life it is very easy to become tied up with our own problems and it takes a definite effort to train ourselves to think of the many little ways in which we could bring happiness to others.

If you feel good today from trying to make other people happy, it seems to me to be a wise plan to give some thought each day of the new year to making yourself feel good in the same way. The reason that you keep on celebrating Christmas year after year, is that it affords a chance to afford the luxury of giving to others. You not only give presents, but you give in other ways —giving thoughts of kindliness, words of cheer, and wishes for a merry Christmas. In that bestowal, you find release from the usual cares of the day. In sharing with others, you learn anew that it is more blessed to give than to receive.

As a result, for this one day, the world seems a finer, better place, you feel the flush of pleasure warming your cheek, and kindness starts up a warm glow in your heart. That is the real reason you like Christmas—for its effect upon you.

I suggest that when you start out tomorrow, you keep a little of the Christmas spirit for the days which are coming. Look for some way to make someone else feel a little happier. While the giving of presents may be of value in making you feel better, you will find that the giving of appreciation, of praise, and of your sincerest interest, may be of even greater value, especially when this latter kind of giving is kept up for 365 days out of the year.

Take the time to give a word of hope in one place, and take the time to do the little, thoughtful deed of kindness in another place, and you will not only add to the happiness around you, but will build up your own happiness as well. At the end of the day you will actually enjoy a multiplication of all the good you have done for others.

Beginning tomorrow, give more of yourself. Instead of letting your Christmas kindness stop today, lend a helping hand from now on—and you may be sure that the satisfaction of Christmas will then stay with you for a whole year.

"And on Earth Peace"

IT is the eve of Christmas, and this is now the time when we people of The Daily Province, in the manner of an old tradition, desire to express, to you our readers and neighbors, the goodwill which belongs to this season. To all of you from all of us: A Happy Christmas—and no bitterness or sorrow in your cup.

It is wonderful how this pageant and festival keeps its hold upon us in our strange and unpredictable modern world. There is so much in our common experience nowadays that is against the spirit and tradition of Christmas. Fear and insecurity haunt our days, and the shadow of war falls upon us, and there are tales from not far away of man's inhumanity to man.

And there is suffering and want and misery —and very near at hand, these — and if you wanted to be cynical about Christmas, you would have no trouble to let yourself go.

It is the mystery and the miracle of this time, renewed once more in the dead time of the year, when the sun makes short arches in the sky and the nights are long, that most of us do not want to be cynical at all. On this eve of the unique day of our calendar, there is a common excitement in the air. People everywhere, you and we, have felt the influence of this event. This is the day of all the year when men are moved to express an honest goodwill toward their fellow men.

This is the triumph of the beautiful legend of Christmas, that it enfolds us all in its universal charity. This is what gives us hope out of all the follies and the crimes of our human kind. If you are tempted for a moment to say it is otherwise, if you feel very strongly that the violence and cruelty of these times are a mockery of what we call the spirit of Christmas —still you know in your own mind how the influence of Christmas still lives.

You feel that if there were no Christmas it would be necessary to invent it. You feel that what is alien and hostile to the human fellowship of the Christmas tradition is really what is alien and hostile to the spirit of man. It is the triumph of Christmas now, in the year of 1937, while death makes no distinction among the innocent and the guilty in Spain or China, that we acknowledge in our keeping of this festival the need we have to keep it.

There is a need for Christmas in the world, and it is the simple need for kindness. It is the same need by which we remember the beautiful story, and how we can not forget it, which associates this festival with the birth of the Son of God, of "the babe wrapped in swaddling clothes, lying in a manger." And there was a star in the east, and tidings, not of war and cruelty and hatred, but of great and innocent joy, and the voices of angels in the sky: "Glory to God in the highest, and on earth peace, goodwill toward men."

Xマスの教訓

他人を喜ばす喜び

（上）山室軍平

諺に「他人を喜ばする喜びにまさる喜びなし」とあり。クリスマスが教ゆる一つの最も大なる教訓はそれでなくてはならぬ。

▽……△

クリスマスは神が世界の人類を祝福せんために其の獨り子をさへも惜まずこの世にくだし給うたことを祝ふための祭である。從つて私共はこの際自分のためのみならず、他人のためをも思ひ、殊に何彼につけて自分はやにも惠まれざる人々を覺ゑ、これをさいはひするために力を盡くすやうでなくてはならぬ。クリスマスといへば、サンタクロースを聯想する。サンタクロースといふのは、セント・ニコラスといふ慈善心に富める聖徒のことから轉化して來た親切な老爺さんのことである。

▽……△

傳ふるところによれば、セント・ニコラスが青年時代に、一夜ある家の前を通ると、家の中にて親子の者の泣き聲が聞ゆる聞くともなしに聞くと、これは貧に苦しんで身を奴隷にでも賣る他ないやうな破目に陷つてゐる親子であることがわかつた。そこでニコラスは急ぎ我が家に歸り、先祖から家に傳へられた黃金の棒を取出し、それを攜へて彼の貧しき親子の家を訪れ、窓から投げ込んで急ぎ足に姿をかくしたといふやうな話があり、この親切なセント・ニコラスのことが前申し上げたやうに轉化してサンタクロースといふ親切な贈り物をくばつて歩く老爺さんのことになつたのである。

▽……△

およそこの世の中に、何が喜ばしいといふて、他人を喜ばするにまさる喜びはないものである。人から親切を受けるのはうれしい。けれども人に親切を及ぼすのは更にまさつてうれしいものである。この喜びを知らない人は、人間一生の最大の喜びを知らずに過ぎる人である。それ故私共は殊に自分よりも氣の毒な人々に眼をとめ、これを幸福にするためにそれ〴〵分相應に力を盡くしたきものである。救世軍が年末街頭に社會鍋を出して義金をつのり、これによつて、のし餅を施與し、冬期救療事業を營み、その他年生經營する社會事業のために盡くす如きも全く右の精神にほかならないのである。それが廣く世に認められて、年々相當の成績をあげつゝあるのは、何よりかたじけないことである。

▽……△

餘程以前のことである。熊本に救世軍の支部が出來て、最初の年であつた。その士官が町の角屋敷にある或一流の時計店主大橋君を訪ね「これから數日間あなたの店の前に社會鍋をおかせて頂きたい」と相談すると、時計店の主人はその意を解しかねて「鍋をお出しになるのは差支ないが、折角先頃店を修繕したばかりであるから火を焚いたりくすべたりしては困ります」といふ返事であつた。「火を焚くの、くすべるのといふことはありません」との返事を聞いて、鬼も角これに同意することゝなり、やがて救世軍の士官は三本の足につるした鍋を攜へ來つて店の前におき、その地における最初の試みでもあつたからであらう。

▽……△

朝からそのそばに立ち、いはゆる社會鍋の意味を說明し「この中に入つた金は、貧民の鍋の雜煮餅となります」といふやうなことを大聲に語つて果ては寒空に汗をかいて一生懸命にやつて居る。時計店では主人夫婦がその樣子を見て深く感動し互にいふたのである。（つづく）

Xマスの教訓

他人を喜ばす喜び

山室軍平

（下）

「私共は自分の利益の爲にさへ中々あれ程無心にはなりません（それだのにあの人は自分のためでもない全く他人の爲に寒空に汗をかきながらあんな風に叫んで居らるゝ。あれはきつと何か私共のもたない確かな信念をもつて事に當つて居らるゝ者に相違ありません、正月にでもなつたら一度家にきてもらうてその話をうかがひたいものである」といふやうなわけで、新年早々士官を家に招きその宗教の話を聞いて感するところあり、主人夫婦をはじめとし、店員までも追々同じ信仰に志すやうになり、今では一家こぞつて熱心な救世軍をやつて居らるゝのである。

▽……△

この時計店の大橋君については、美談佳話が少からずあり、ほんの一例をあぐれば、いつぞやも稅務署の役人が見積つたよりも、實際資上高が多かつたからといつて、正直にその訂正を求めたやうなこともあり、稅務署からはその地方における納稅の模範と見なされてゐる。

▽……△

その十數人の店員はいづれも品行方正にして、酒を飮まず、タバコを吸はず、道樂をせず、驗分に勤勉なものだから、その地方にて「大事な伜は大橋君の店で使うてもらへ」といはるゝ有樣、時計店ばそのまゝ店員の品性を鍛練するための道場と見なされてゐる。しかるに日あろは、かつてその時計店の今日あるは、店頭に社會鍋をおかれたのがもとであつたとすれば、また興味のある物語といふべきであらう。

▽……△

折柄寒氣が日增しに加はり、貧しい人の飢寒に苦しむ者も少くない今日、それを機會に、いくらかなりとも親切と愛とを、さうした人々に及ぼしたいものである。この世に他人を喜ばす喜びにまさる喜びはないのである。（をはり）

For Mothers That Are Gone

This is not written for mothers that are living but for mothers that are gone.

It is a preachment, too, on behalf of and addressed to those unhappy thousands who tomorrow will wear the white carnation to signify a loss that is inconsolable, a sorrow that all the unguents of time can never assuage.

To those mothers who still live, we can discharge our filial obligations with tender words and caresses and kindly acts.

But to those mothers who are dead, the debt of maternal love and care can only be paid in the tribute of behavior, in the act of being, rather than in the act of saying or doing.

In the prelude to his "Marie Rose," Sir James Barrie wrote a sentence which to the best of our recollection goes something like this:

"I think that if it is true that restless spirits do roam certain parts of this earth, then they must be the ghosts of young mothers who come back to ascertain the welfare of their children."

We would not care to go the fanciful length of saying with Barrie that the earth is haunted by mothers whose maternal love renders them restless even in Paradise.

But we do know that the earth is haunted by memories of mother love that can find no satisfaction save in the character of those towards whom it is directed.

To the mother who is gone, no tribute can be paid except that of being that which she would desire her child to be.

To the mother who no longer lives, the only way of expressing love and gratitude is in becoming, as nearly as human nature will allow, the incarnation of that dream which once you were when you nestled underneath her heart.

A dead mother's only monument is her children.

It is for us to say whether that monument shall be a shining or a sorry one.

CHURCH ATTENDANCE

Ministers of all denominations are complaining, or at least reporting, a falling off in church attendance.

They make no secret of the fact that with the coming of summer they expect the number of worshippers to grow smaller.

They deplore this and most of them quite naturally blame the congregations for their apparent apathy.

They would regard it as highly undignified to take the advice of those whose profession it is to provide secular entertainment on week days for the same men and women who attend church on Sundays.

These men set themselves seriously to thinking what is wrong with their methods or the fare they offer, if their houses are not filled.

Yet there are few churches in Vancouver in which the S.R.O. sign has been displayed, save on the rarest occasions, for generations.

In spite of all this the ministers go through the same program in the same tone and at the same time, Sunday after Sunday.

Has any minister considered the possibility of altering the time of the main service from the age-honored hour of 11 a.m.?

What about the language in which the prayers are mournfully chanted?

Men no longer dress in knee breeches and lace ruffles and women have long since abandoned frills and furbelows.

Yet we continue to frame our prayers to God in Elizabethan sentences. Could we not substitute "you" for "thee and thou" and "fellows" or "friends" for "brethren"? Could we not eliminate from our ritual "trespasses," "omnipotent" and the simile of "lost sheep"?

How glorious a litany would sound in all the majesty of modern blank verse!

Could not the minister come down to earth and tell us of some of the peccadilloes of his youth? He would seem so much more human and friendly.

Could we not flash on a screen some of the natural wonders of our province and could we not worship if a neighboring layman told us of the marvels of Zeballos or the miracles of astronomy?

Is humor and laughter such a pagan characteristic that it must always be banned from the House of God?

Resolutions on War

THE United Church Conference went either too far or not far enough in its resolution on war. It should either have come to grips with the situation or left it alone altogether.

Here is a world in which certain nations have an ideology which is ruthless, militaristic, aggressive. These nations make no secret of their aims. They are out for their own aggrandizement, or at least for the aggrandizement of the men at their head. They are worshippers of force, and they train their people from the cradle up to worship force and trust force.

Where is the sense in passing or even debating passivist resolutions in the face of such a condition? It is a delusion to suppose that passivism means peace. In a world such as ours, it means, on the contrary, subjection and slavery.

It may be granted that war is unchristian. But what are Christian nations to do about it? Submit themselves to it, allow themselves to be over-ridden and dragooned and compelled, in the end, to take up arms for causes they despise? Would it not not be better—more Christian, even—to resist the aggressor rather than aid and abet him by yielding to his pretensions?

Address of Welcome.

We are glad to see you all,
  Kind friends, and parents dear;
Your presence here with us,
  Brings added joy and cheer.

We hope you'll loke our program,
  We shall try to entertain;
We hope you'll have so good a time,
  You'll wish to come again.

It's very, very pleasant
  To meet with kind friends, true;
So, I bid you all a welcome,
  And a Merry Christmas, too.

What Means Christmas?

Bright little star, shining afar,
  Tell me, pray,
  What means Christmas day?
Christmas, my child, is a song from above;
The sweet, happy song of God's great love.
'Tis the music of heaven on earth below,
'Tis the Spirit of Christ in the world aglow;
For in every heart is the pulse and thrill
Of loving and giving, of peace and good-will.

O, bright little star, shining afar,
  Tell me, pray,
  How long will Christmas stay?
As long, my child, as long you live,
If always, like the Christ, you love and give.

ON THE NIGHT BEFORE CHRISTMAS

By TORCHY ANDERSON.

On Christmas Eve the bells were rung;
On Christmas Eve the mass was sung.
* * *
... The damsel donned her jirtle sheen;
The hall was dressed with holly green;
Forth to the wood did merry-men go,
To gather in the mistletoe.
—Scott.

As you read this—perhaps in the gathering darkness, perhaps beside a cheerful fireside, maybe as you await the taxi that will take you to a party—it will really be Christmas Eve.

In a few hours Vancouver, all British Columbia, most of the world, will celebrate its greatest festival.

As you read, outside in the darkness and rain men still toil to bring the last supplies to the maw of a great city. It is a city hungry for a holiday.

It is Christmas Eve and the bells will ring. They will call some to church, some to gaiety.

The Christmas tree sparkles in the corner, presents lie wrapped—bundles of mystery in red, silver, gold and green.

Suppose you could climb to some impossible height and look down on British Columbia tonight through unheard-of field glasses.

In the North, the snow-covered cabin, a gleam of light from its window petering out in the immensity of the night.

There behind the snugly chinked logs you find a trapper and his family. Beside the glowing round stove is a great pile of dry birch. On the shelves are the supplies that will make the feast for tomorrow.

Up the coast, perhaps under a steely sky dotted with hard silver stars, you find a group of fishermen, their boats anchored close and snug in some deep cove.

On the rocky shore, where the tall pines and cedars stop just short of the saltchuck, you find half a dozen laughing fishermen. Theirs the bachelor Christmas, with a black bottle of rum on the table, a kettle singing on the stove and the sugar and lemons handy.

You might look down on homes like your own. You might find the flames from the blazing fire reflected on deep, rich carpets.

You might look into homes where a great hamper from a Christmas fund has brought joy to the children and erased some of those lines of worry from the faces of their parents.

Tired, happy, excited children have been put to bed. Outside the delivery trucks clatter by. The last gift has been wrapped and addressed. The turkey is stuffed and ready for the oven.

It is the great night of anticipation.

There's a story behind the story of Christmas Eve.

Here's the story you know and see.

A city blazing with light and crowded by excited, happy people; the last-minute rush of shoppers as the annual deadline of buying draws closer minute by minute; a pulsing mob which centres in the downtown area and spreads into the suburban shopping areas—that's the front window story of Christmas Eve.

But there's another story about Christmas Eve. In fact, it's a story that started on Friday and reached its climax today.

It lies up back lanes in the shopping area, in delivery depots of shops, in the humming workrooms of tailors, dressmakers and furriers.

It's the story about the people who keep the wheels turning, the ones whose job it is to give "service" in order that eleventh-hour joy may come to people on the morning of Christmas.

Picture the brightly lighted shop on Granville or Hastings tonight—or Friday night or Thursday night.

Tired, patient, helpful salespeople waiting on hundreds of customers. Ready buyers, diffident buyers, undecided buyers, trucculent buyers—they come by their hundreds and thousands. Each is a new problem, each one satisfied a new success.

Here you have gaiety, laughter and noise.

Let's go behind scenes.

In the stockroom tired feet patter to fill the endless demand from the front shop. Here tired employes rest for a moment in the mad rush. Here packers feverishly finish their work so that each order may reach its destination before the glimmer of Christmas dawn.

In the murky lane great trucks snort their way through a snarl

(Continued

THAT FAMILY UPSTAIRS

Santa Fund Hamper Finds the Right Place

By STUART KEATE

"This is the place," the driver said, pulling his truck to a stop. "Right in there."

It wasn't much of a house. Well back off the muddy road, it had a decided list and needed paint badly. But there was something neat and respectable about the way the broken window pane had been patched.

The curtains looked worn, but they were clean and there was a sprig of holly pinned in the centre.

I took the hamper under my arm and knocked at the door.

"The Daily Province," I said.

A young man, English looking, about 30 he was. He flushed a bit. His wife, a neat, spare figure of a girl, came down the hall followed by three youngsters. They grabbed at their father's legs and looked up enquiringly.

"We—er—got a little present here," I stammered. They looked embarrassed.

"Not much, you know. Some meat and vegetables, Christmas pudding and cake. And some nuts and candy and jam for the kiddies."

"Oh, boy!" one of them exclaimed.

The man, blue-eyed and fair-haired, looked at his wife. He was wearing a tweed coat, with a patch of leather at the elbows.

"Well—er," he said, "that's awfully decent." He was nicely spoken. "But I'm afraid there must be some mistake."

"I'm looking for a family named Smith," I said. "They . . er . . live somewhere in this neighborhood. Maybe you can tell me—"

"Oh, Smith," he said. "Why, yes. They—live with us. Upstairs, here."

"That's fine!" I said. "I know you'll be good enough to take care of this for me. Will you sign?"

"Certainly," he said, pleasantly. "Certainly."

I laid down the box and the youngsters clustered around, poking at the packages.

"Now dears," their mother cautioned.

He handed back the pencil. "Thanks," he said. "Thanks very much. And a Merry Christmas to you."

"Same to you," I said. "And to your kiddies, too."

They stayed at the door and watched me as I walked back to the truck.

"Funny," I said, as I climbed in by the driver, "that wasn't for them at all. The Smiths live with them—upstairs, on the second floor."

"The second floor?" he echoed, in wonderment. "Where?"

I looked back. Of course there was no second floor. I should have known that.

(Continued from Page 1.)

of traffic over pavement greasy with black mud. Here a laugh, there a curse. From the blazing opening of shipping doors comes a steady stream of merchandise.

The last package is stowed high on the load, the tailboard is flung up with a crash. The gears roar and another driver is away on a long night patrol of residential streets.

Express men, telegraph boys—theirs, too, is a Christmas Eve of rush and hurry.

Tailors stitch late on that suit which was promised for Christmas. Dressmakers work desperately on the dress that will go to the Christmas party.

Florists pack the last bouquets from their dwindling stocks.

In liquor vendor stores tired men wrap endless bundles and bag endless bottles and customers pack the floor space in the last rush to fill the flowing Christmas bowl.

Not only in the home kitchen is Christmas Eve a busy time. Mother has her own mysterious troubles; the same old tasks whether they are performed over a streamlined electric range or an old-fashioned coal burning range.

In the kitchens of the big hotels this Christmas Eve activity is exaggerated a thousand times. Get ready for a thousand Christmas dinners—that's the order to the chef and the chief steward.

To railway stations, bus depots, waterfront piers Christmas Eve brings an exciting bustle.

Families are re-united on the eve of the great family festival. Bundle laden, travellers arrive in a babble of cheery greeting.

Others are going away for Christmas. Theirs is the rush and worry of riding herd on a dozen bulky packages.

Here and there is the traveller who stands aside from the general happy commotion. His, perhaps, a sad journey, while others celebrate. He, perhaps, mourns while others laugh.

So comes the eve of the great holiday of the year. Tired postmen, milkmen and bakers plod their rounds full of nice, warm soup (as blessed by the W. C. T. U.). Men on delivery jobs carry on into the darkness, making their thousands of calls, walking up and down miles of back yards, ringing thousands of doorbells.

Theirs is the long, dark job; mostly they do it with a smile, in order that the rest of us may:

Come bring with a noise,
My merry, merry boys,
The Christmas log to the firing;
While my good dame she
Bids ye all be free,
And drink to your heart's desiring.

—Herrick.

Halloween

By DR. FRANK McCOY

Many of our Halloween customs are believed to have come to us from the Druids. At one time it was their custom to celebrate October 31 as New Year's Even and November 1 as New Year's Day. Because the 31st was the last night in the old year, these people believed that the Lord of Death would be out hunting for the souls of humans who would be locked up in animal bodies for the next 12 months.



Dr. McCoy

To the Druids, the cat was a sacred animal, and they believed it possible for a human soul to live in the body of a cat. From this we get the black cats which are part of our decorations at Halloween.

We also get our ideas of ghosts which are supposedly abroad on this particular night from the Druids, as they feared that many ghosts and invisible beings would be out roaming the face of the earth.

The chief deity of the Druids was the Sun God and it was their custom to build huge bonfires on the night of Halloween, which were placed on the hilltops, for the purpose of attracting the attention of this particular god, inclining him to guard their crops. The bonfires were also thought to have the power of frightening away goblins, ghosts, witches and devils. Our candles are reminders of the bonfires which once burned so cheerfully through the black darkness of Halloween night.

On November 1, the Druids gave thanks for the harvest, using apples and nuts as symbols of the harvest season. Our Halloween pranks, such as ducking for apples, come straight down to us from the old customs of these peoples, which customs are so ancient that they probably antedate the birth of Christ.

One of the ideas which has come to be associated with the thought of Halloween is the idea of telling fortunes. Fortunes were customarily told by young girls with apple parings. First, the young lady pared the apple, being careful to keep the peel all in one piece, and then she threw it over her shoulder, believing that the initial formed by the apple paring would indicate the initial of her future husband.

Another way to predict the name of the young woman's future mate was to set three nuts to burn on the hearth, after the nuts had been named for three suitors. The nut which burned the most steadily was believed to indicate the name of the young man who would make the best husband. In the North of England, the holiday was called "Nutcrack Night" instead of by any other name.

The Jack O'Lantern custom is supposed to have come from an old Irish tale about a man named Jack who was shut out of both Heaven and Hades and sent wandering over the face of the earth with a lighted lantern. The children adopted the story and hollowed out pumpkins and burned candles in them to suggest "Jack O'Lantern."

It was not until after the coming of the Romans in Great Britain that the name of this fall holiday was changed to Vigil of the Feasts of All Saints or "Hallowed Evening," which has been shortened into our name of Halloween.

If you wish to prepare a special salad in honor of the occasion, I suggest that you make individual salads by placing slices of pineapple on separate salad plates. Make small round balls out of yellow cheese and place one ball on each slice of pineapple. The cheese will suggest a pumpkin. A small spray of green parsley will simulate the stem.

Boundaries of Christendom

In England, Rev. W. Paton, secretary of the International Missionary Council, who has recently been touring India, told the press the other day:

I do most deliberately hold that we are on the edge of what may prove to be the greatest in-gathering of people into the Christian fold in Indian history, and perhaps in all Christian history.

Mr. Paton bases his belief upon several significant facts:

First, the tendency of the sixty million untouchables to forsake Hinduism for a more benign creed that offers them a greater hope.

Secondly, the attitude of the Ezhavas in Travancore, who are everywhere passing resolutions by 90 percent majorities that they wish to accept the Christian faith.

Thirdly, the movement among the Arya Somajists and the Bhils in South India to place themselves in the hands of the church for instruction.

Missionary effort in Africa and South America, we read, is meeting with similar encouragements and millions of new people are plainly coming over to Christianity.

The expansion of the boundaries of Christendom is no mere accident.

Nor can it be credited entirely to the salesmanship of its exponents, although the devoted service of the thousands of missionaries who are laboring in all corners of the earth must adorn and beautify the religion they represent.

Certainly the lives of the so-called Christian nations are not so filled with piety and grandeur as to dazzle the new converts with their spiritual beauty.

This movement can only be explained by the intrinsic power and glory of Christianity itself, by the philosophy and teaching that stand out sublimely above the shortcomings and errors of those who profess them.

Christianity appeals to men because it is dynamic and positive as against the negative precepts of some other religions.

Christianity appeals because it formulates those sentiments and yearnings that lie closest to the human heart.

We cannot, nor do we believe, that the prime religious urge of the average man or woman is to so live as to scuttle, at last, into some condition of infinite bliss.

We believe that every living person possesses some associate or loved one whose welfare is placed higher than his own.

Thus, the instinct to sacrifice self is inherent and impellent in the breast of every normal and decent man and woman.

It is only the Christian religion that places due value upon this most exalted of all impulses.

It is only the Christian religion that holds out a reward for the sublime abnegation of self.

It is the reality and verity of Christian philosophy that makes its appeal universal.

These millions of people are becoming Christians, not as a gesture of adherence to new thoughts and new doctrine, but because they have discovered that in their heart of hearts they have been Christians in desire all their lives.

WHAT IS RELIGION?

A MEMORY COURSE IN ELEMENTARY RELIGIOUS KNOWLEDGE

by

REV. R. EDIS FAIRBAIRN

In our October issue we began a series of Questions and Answers about the elements of Christian faith, as a memory course in the training of boys and girls. This course has been prepared by Mr. Fairbairn and has been used by him in actual practice over a period of years. The complete list of questions to be treated in this course, is found at the head of this article. This month we publish Nos. 2 and 3 of the series.

* * * *

Question 2: **What is God?**

Answer: **God is Spirit. Spirit is that which thinks, and feels, and chooses.**

THAT is how Jesus described God, and Jesus knew God better than anyone else. We do not know what spirit is, but we do know what it does,—it understands, it loves, and it wills or chooses.

We know what spirit does, because we ourselves are spirits. Our bodies are not our real selves, but only the instruments our selves use to enable us to live in this kind of world. Our real self is that in us which thinks, and feels, and chooses.

Our eyes cannot see God, but our mind or spirit can. Our eyes can only see things like houses, animals, the earth and sky, and other people. Even when we look at another person with our eyes we do not see the real self, but only the body and clothes and face of that person. But if through living with that person we come to know him very well, then we truly see him, because our mind has come to know how he habitually thinks and feels and chooses. Then we know what his spirit is like. We see his spirit by means of our spirit.

We can only come to see, or know, another person truly when we are friends with him. If we dislike someone, we cannot really see him or her, and so we may easily be mistaken in our thoughts about that person. Love enables us to see clearly; dislike clouds our vision. Jesus said, "The pure in heart shall see God." He said also, "God is Love." If we too have the loving spirit we shall be able to feel the presence of God.

As we look around us in this world, and in the starry heavens above, we see signs of thought, and purpose and beauty running through it all. These are the activities of Spirit, the Spirit that we call God. Because He is so far above and beyond us in power and wisdom, we call God Infinite Spirit. Vast as the universe is, God holds it as we might hold something in our hand. Everything that exists is dependent upon God. His thought and power run through everything. We ourselves are just as dependent upon God as is the earth and the trees and the animals. That is what the scripture means in the saying, "In Him we live and move and have our being."

God the Infinite Spirit has been seeking through all the ages to train man to understand and love Him. The most important thing in life for each of us is that we should come to know and love God, our Maker, our Father, and our Friend.

* * * *

Question: **Where is God?**

Answer: **God is here.**

LONG AGO people thought the sky was solid, like a big basin turned upside down. They thought the stars were fixed in the inside of this solid sky, which they called the firmament, and that the sun moved on a path across it every day. They thought this solid sky was not very far above the earth. In fact there is an old story of how men once built a high tower to try to reach up to the sky. They believed that God lived in heaven, just above the sky, sitting there on a throne.

We have learned since then that the sky is not solid, and that the stars are scattered through space. So far away are they that the light from some of them takes thousands of years to reach us on this earth. If we had to think of God as being in a heaven beyond the stars, He would seem a long way off from us.

Because God is Spirit, distance and time do not govern Him as they do ourselves, who dwell in these bodies here on earth. Sometimes we say that God is everywhere, and that is true. It is however, not very helpful to us, because we are not everywhere but only in one place at a time. What is far more important to us is to know that wherever we may hapen to be, God is there. So we say wherever we are, God is here.

In ancient times, as now, men felt the need of a God who would be near them. They believed that He did show Himself to men in special places. Thus Moses met God at the bush that burned without burning away. The Law was given to Israel at Mount Sinai in Arabia. Later Moses made a sacred box called the Ark, to contain sacred objects. The Israelites thought of the presence of God as being in some way connected with that box. So they believed they could take God into battle to help them by carrying that box with the army. Later still, when the temple was built, men thought of God as dwelling in the innermost part of it, the Holy of Holies. When they worshipped they sang, "The Lord is in His holy temple."

Later still, the Samaritans quarrelled with the Jews and built a temple of their own. The Samaritan woman said to Jesus, "You say God is in the temple at Jerusalem, and we say He is in the temple at Samaria. Who knows which is right?" Jesus answered her, in effect "It is not a question of this place or that place. God is Spirit, and spirit is not confined to any particular place. Everything depends upon what kind of spirit we have when we seek God in worship. If we are humble and obedient and loving we shall find God anywhere, wherever we hapen to be."

So let us fasten this thought firmly in our minds, that wherever we are, God is here.

THE LAMP OF MERCY

Some time in May, on a date yet to be fixed, some 59 nurses will graduate from the Vancouver General Hospital to go out into the world and pursue their high and holy calling of relieving pain.

Because it is not only the great day in the lives of nurses but also a great day for humanity whenever a group of these devoted young women receive their academic accolades, the ceremony of graduation should be held in some hall large enough so that the public can do honor to the occasion.

This being Jubilee year, many nurses will be inviting their families and friends from outside points to the graduation exercises. Thus, a large audience may be expected.

Formerly, the Arena was used for this purpose. And usually it was filled. But latterly the ceremony has been held in some school auditorium where it has been almost hidden from the public.

Practically, the business of making a big event of the nurses' graduation is valuable from a publicity standpoint.

It is good advertising for any city to be able to show a fine group of alert and intelligent young women going out to perform such splendid work.

But it is much more than that.

Each graduation is a vital chapter in the social and human book of civilization.

For we can think of no nobler task than that of carrying the lamp of mercy into the homes of the poor and to the bedsides of the sick and ailing.

That lamp has been borne throughout the years by such devoted hands and illumed by such illustrious deeds of self-sacrifice and heroism, that every hand that touches it seems to take on a measure of blessed sanctity.

Thus, when a group of splendid young women completes the course of instruction and training that sets them upon the high adventure of their lives in service to humanity, it becomes an occasion, not to be celebrated in secrecy and quiet, but with the acclaim of a grateful public.

Devotion to suffering humanity is too fine and too rare to be begun without some state wherein all the world may come and see.

How To Be Happy Though Married

'Marrying Pastor' Lays Down 10 Rules for Wives, Husbands

He has married more couples than any other man in America. He celebrated his own 25th wedding anniversary on Tuesday.

And here are his "ten commandments" for happy marriage. They are based on his own experience and that of the 3200 couples he has wedded in 16 years. Rev. Andrew Roddan of First United Church is the man.

FOR HUSBANDS

1. Cultivate good health, morals and fellowship rather than a good bank account.
2. Don't make your wife jealous of other women.
3. Don't let anyone criticize your wife and get away with it.
4. Thou shalt not both get mad at once.
5. Don't take your wife for granted.
6. Be tolerant.
7. Forgive quickly.
8. Treat your wife as a partner, not as property.
9. Come home cheerful. Never sulk.
10. Keep family life on a religious basis.

FOR WIVES

1. Maintain the dignity of womanhood in speech, dress and conduct.
2. Be content with your husband's standard of living.
3. Treat your husband's relatives kindly.
4. Don't run your husband into debt.
5. Don't nag.
6. Be pure in thought, word and deed.
7. Don't shirk motherhood. It is the crowning joy of woman's life.
8. Don't gossip about your husband or his business.
9. Fight for the rights of other women in the world.
10. Be a faithful wife and a good mother.

The first three years of marriage are the worst, he said. If young couples can survive the "danger period" their future is secure.

of the church officers.

too. Churches like this are falling by the wayside."

WHAT IS A NEWSPAPER?

A newspaper quarrel is raging in New York over a series of articles which have run in a Hearst paper and which purport to be the life story of a man charged with murder.

Another New York paper shows that the press has had no access to this accused man and that the story is, therefore, pure fabrication.

And thus the whole question of newspaper ethics is being aired somewhat acrimoniously in the American press.

The trouble with newspapers that do this sort of thing is not so much that they have forsaken professional ethics as that they have departed radically from the true functions of the press.

Ethics is merely the technique of behavior. The crooked newspaper meets the same inevitable end as the crooked individual.

Thus, what the public needs to understand is not the ethics of journalism but what journalism actually and fundamentally means.

In short, just exactly what is a newspaper and what part should it play in the life of its community?

It used to be said that the newspaper's first duty was to present a daily cross-section of human life to the public. Its second function, it was believed, was to mold public opinion.

Actually, the properly functioning newspaper does neither.

The world is so vast and modern communication amasses daily such tremendous quantities of news that the newspaper must exercise a selective function.

To give a complete cross-section each day of human life would be to open up a vista of human events too colossal and too confusing to be understood.

So the newspaper presents as representative a picture as possible and fills in the gaps by interpreting the relation of one event to another.

This interpretative function is just as vital as the recording function. The conscientious newspaper feels that its readers must understand the meaning of what they read.

Thus, if there is a revolution in Germany or a war in Africa or a famine in China, the reader in Vancouver must be told exactly what those events connote in relation to his daily life and in relation to the welfare of the human family to which he belongs.

There will be no need to doctor or invent or fabricate news interest if this function is adequately fulfilled.

The daily drama of human life and the intelligent interpretation of that drama will supply all the color essential to any newspaper.

With regard to the molding of public opinion, the newspaper can do no more than classify, sift, analyse and suggest.

It is not the business of the newspaper to tell the public what to think, but to present the facts in their proper relation to each other so that the public, in its good sense and judgment, must inevitably think right.

For if the editor does his job properly and brings out all the facts in their true light and relation to each other, only one opinion and conclusion is possible.

The newspaper stands in relation to the public as the judge stands to the jury.

The judge and the newspaper weed out inconsequentials, emphasize what needs emphasizing, rule out that which is non-essential, pick out the core and essence of the evidence and present it to the jury and the public for final decision.

But just as the jury would be incoherent and inarticulate without the direction of the judge, so would the mass of the public be incoherent and inarticulate without the leadership of the newspaper.

The newspaper does not mold public opinion; it IS public opinion. The newspaper does not tell the public what to think; it gives them material for right thinking.

A progressive newspaper, properly conducted, is spokesman for its community because it lives or dies according to the vitality and growth of its community.

A newspaper is more than a utility, more than an agent of reform, more than a vehicle for fads and fancies.

It is the very soul and substance of the public it tries to serve, the crystallization of their hopes, the symbol of all their aspirations.

No newspaper that accepts this high purpose as a definition of its functions can ever descend to the meanness of failing in its trust.

TEACH THEM THE BIBLE

When the United Church Conference asked for more teaching of the Scriptures in the schools, it urged what should be heeded and practised by the educational authorities.

The church delegates asked for more Bible quotations in the school books, and for selected periods of Scripture reading and prayer, with selected hymns.

Even if this were a Godless country, which it is not, reading of the Bible is indispensable if young people are to grasp the finest beauty of language and the fullest gift of positive thought.

Where, outside the Bible, is to be found the simple power of St. Paul's: "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. . . .

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

In a few words Jesus laid down a rule which is basic in the survival and the refining of the race: "Then there were brought to Him little children, that He should put His hands on them and pray; and the disciples rebuked them.

"But Jesus said, Suffer little children, and forbid them not, to come unto Me, for of such is the Kingdom of Heaven."

In a single page of the Apostles is told the Divine tragedy that has rung down the ages. For all students who would speak or write clearly and incisively, these writings are invaluable.

The incomparable poetry of the Psalms should be taught to young and impressionable minds. The beauty and simplicity of those inspired verses is a model for young and old.

The Bible is, by far, the world's best seller, not alone because of man's unquenchable need for the comfort and uplift that religion gives, but because it is the finest of literature.

QUESTIONING THE PREACHER

Laymen as well as clergy will agree with London critics of the Bishop of Ely. The Bishop would allow congregations to question the preacher during the sermon. His suggestion has met opposition at the outset.

The Bishop's plan appears to premise that sermons are essentially intellectual examinations. Thus, he reasons, listeners should have a chance to do some of the examining.

The function of sermons is inspirational and spiritual. Many of them are well filled with the material for an intellectual debate. But the great number of them are primarily words of comfort and uplift.

It is well that they are so and that the good sense of churches has kept them so. The weekdays are filled with mental and physical problems. Sunday is a day not only for rest, but the gentler phases of life.

The churchgoer may question himself, question his own life and behavior. But his main purpose in going to church is to find a strength which is not inherent in himself.

He goes to lean for a time on the abiding faith that has always sustained mankind when its mental stimulus could not or would not carry it through.

It would be a pity to turn the sermon hour into a debating society. We have too much debate already, and not enough decision; too much questioning, and not enough faith.

Let us do our heckling elsewhere than in the House of God.

of the church officers.

are in danger of going that way too. Churches like this are falling by the wayside."

GO TO CHURCH

There are hundreds, probably thousands, of people in Vancouver who have not been inside a church for years.

Why not make an exception, this Sunday, and go to church if only for the novelty of it?

Most people, consciously or unconsciously, are in search of peace.

They seek it feverishly in places of entertainment, in sports and in all forms of relaxation.

Why not try the quiet, calm atmosphere of a church, with its splendid organ music, its fine service?

Go to church this Sunday. Millions of people find it helpful and soothing and inspiring to them.

Perhaps you too will find something there you need.

It doesn't matter what church—any church will do.

For all roads to God are good.

GAMBLE DESCRIBES ROLE OF RELIGION

Religion plays a major part in the industrial and commercial expansion of democracy, W. G. Gamble told a meeting in the I.O.O.F. Hall, Main street, Friday night.

"The place of the church in our democratic life is of a spiritual nature and the church should not concern itself with state affairs or attempt to influence state policy," Mr. Gamble declared.

"Yet religion is essential in the life of the state for wherever the light of religion becomes dim, the state crumbles to decay. Thus history bears a warning for Russia, where religion has been degraded to worship of the state, and to Germany, where religion in great part has been degraded to paganism.

"It is the spiritual greatness that will enable Britain to endure the storm and stress of war," he said.

Maple Ridge Church to Observe 75th Birthday

1940.

HANEY, March 28.—The 75th anniversary of the first Methodist service held in Maple Ridge by Rev. Ebenezer Robson on April 2, 1865, will be marked by special services in the United Church next week-end.

Rev. H. E. Horton of Vancouver will be guest preacher at the 11 a.m. service in Hammond Church and Dr. J. H. White, doyen of United Church ministers in B. C., will be guest preacher at the 7:30 p.m. service in Haney. Rev. W. R. McWilliams will be guest speaker at the anniversary banquet in the Hammond Church hall on April 2 at 6:30 p.m.

The first protestant church was erected in Maple Ridge in 1872-3 by the Methodists and for a number of years was used by both Anglicans and Presbyterians. After more than 50 years of service the building is still being used, at preesnt by the Japanese congregation under Rev. Y. Akagawa.

PASTOR LEAVING

The Maple Ridge United Church has congregations at Haney, Hammond, Websters Corners, Whonnock and Pitt Meadows. The minister is Rev. Francis H. Stevens, who is leaving in June. A call has been extended to Rev. Peter Connal of Merritt to fill the post.

Dr. White recalls Maple Ridge in the earliest days. He is the son of one of the first four Methodist ministers in B. C. He came to New Westminster with his father, Rev. Edward White in April, 1859. Dr. White tells of these days as follows:

"My father came back from Nanaimo for a second term at New Westminster in 1866 when I was just 11 years old. One of the appointments, monthly I think, was Maple Ridge which he served for three years. The plan was to take the steamer on Saturday morning for Fort Langley, placing a small canoe on board.

EARLY SERVICES

"At Langley we disembarked and spent the afternon visiting. I had become a fair canoe man at Nanaimo, and as the trip did not interfere with school I went along almost regularly.

"Service at Langley was, I think, at 10 a.m.; then the canoe went down stream to Maple Ridge where the service was at 1:30 p.m., after which we got into the canoe and back down stream to New Westminster. With the current to help it was an easy trip. Father generally sat in the middle of the canoe reading, and I presided with the paddle."

MAPLE RIDGE FOLK CELEBRATE

LITTLE WHITE CHURCH IS NOW 75

Year 1940.

First Service in District Recalled at Anniversary Dinner

By Daily Province Staff Correspondent

PORT HAMMOND, April 3.—A little white church nestles in a grassy glade on River Road here, just over the ridge, not far from the shores of the flowing Fraser. It has a spire, like most other churches, and an atmosphere about it.

The folk of Hammond and nearby Haney love the little church, for it is sixty-eight years old.

But the feeling of peace inside it and in the glade around it is much older.

For it came to pass that, seventy-five years ago, Rev. Ebenezer Robson conducted the first service in the district, and in doing so began an era of divine worship that marks it as one of the outstanding rural communities in British Columbia.

The seventy-fifth anniversary of this event was celebrated in Hammond United Church, not far from the little white church, Tuesday night, as members of Protestant denominations of Maple Ridge, as the district is familiarly known, gathered at dinner in the church hall.

Presiding at the celebration was Rev. F. H. Stevens, pastor of Hammond United Church, who told how Mr. Robson's Methodist service was the first church service in the district.

"When the church on River road was built seven years later it was the centre of church activity for the whole of Maple Ridge, and was in those early days used by all denominations," Mr. Stevens declared.

The first Anglican Church confirmation was held there, and in the same church twenty-five years ago the gospel, for the first time in the history of the district, was preached in Japanese.

Today the little white church is known as the Fraser Valley Japanese United Church, and it has a large Japanese congregation.

THE OLDEST MEMBER.

In addition to prominent members of the Japanese congregation and among members of Hammond community at the dinner was Mrs. William Hampton, the oldest member of what is now the Hammond United Church.

Mrs. Hampton came to Maple Ridge sixty-two years ago and has been connected with the church since that time.

"It is a great time in the history of this church," Rev. W. R. McWilliams, who is home on furlough from missionary work in Japan, declared.

"I don't believe our life today is more wholesome or lovelier than it was in the early days. Our community life today is shrinking into the cities and towns, and the rural churches are in danger of going that way too. Churches like this are falling by the wayside."

CHURCH "IN DANGER."

Mr. McWilliams declared the church of today was in danger. The church was living too much in the past and did not understand the feeling of the world at the present time.

"Science alone won't save the world, but in the hands of religion it might do so," he remarked.

"Too many of us are leaving God out of the affairs of our daily life and keeping Him in the church."

Mr. McWilliams then told of the difficult situation of the church in Japan, and how it was in danger of Japanese nationalism.

Among guests at the head table were Rev. E. W. S. Gilbert, pastor of the Anglican congregation of Maple Ridge, and Mrs. Gilbert, and Mrs. Stevens, wife of the United Church pastor.

Greetings on the anniversary were extended by Rev. Y. Akagawa of the Japanese United Church, through T. Yamaga, one of the church officers.

POLICE REPORT FOR 1940

Crime Conditions Compare Favorably With Other Years

—Chief Donald McKay

No unsolved murders in 1940, a heavy decrease in cases of breaking and entry and theft, and traffic fatalities the lowest since 1929 are highlights in Acting Chief Constable McKay's annual report to the Board of Police Commissioners.

"Crime conditions in Vancouver during 1940 compare favorably with those of former years," states Acting Chief McKay, in his general summary of the extensive report.

Traffic Fatalities at Low Ebb

The chief's report stated: "There were no unsolved murders during 1940. In one case, the slayer was found critically wounded beside his victim, when officers arrived on the scene, and he died shortly after in hospital. In a case of attempted murder, the assailant died in the hospital a few hours after the attempt.

"Breaking and entry shows a decrease of 690 cases and is the lowest figure since 1932.

"The total of robbery with violence cases shows an increase of four cases and continues the consistent decline in this form of crime since 1932, when the total was 501 cases as against the 1940 total of 146.

"Theft cases (6965) compare well with the five-year period from 1934 to 1938 when the total for each of these years was over the 7000-mark.

"Vehicle thefts fluctuated only slightly to increase the 1939 total by seven. A total of 1080 vehicles were stolen and 1076 recoveries were made during the year.

"Bicycle thefts showed a decrease for the three years following, 1936 (732), 1937 (711), 1938 (663), then rose to 715 in 1939 and to 891 cases this year.

"Traffic statistics reveal the lowest number (23) of fatalities since 1929, the only corresponding year being 1934 (26). There was an increase in the number of persons injured and in the number of accidents reported, which may possibly be accounted for by the increased travel in the city due to wartime restrictions on travel outside Canada, the highest registration of motor vehicles in the history of the province, and a substantial increase in the population. While the total of 3009 accidents is higher than the 1939 total of 2569 or the 1938 total of 2927, it is not as high as that of 1937 when the figure reached 3586.

"In comparison with cities of similar size, Vancouver's force is under-manned, although it has as large an area to be policed as the City of Montreal and is a seaport city. In spite of these difficulties, by the extensive use of radio, particularly the two-way system and the close co-operation of all departments, the city's record in police administration has been exceptionally favorable during the past years."

Seven of the outstanding cases coming under the criminal investigation branch were reviewed briefly. One of the most important was the arrest of two men who had been terrorizing grocery and drug stores. The men were caught following the holdup of a Kitsilano drug store and were sentenced to five years.

Three citizens, Joseph C. Boyles, Frank Wilson and Robert A. Gibson were presented with leather-bound scrolls in recognition of their assistance in capturing the men.

A brief summary of Criminal Investigations Bureau is seen in the following table:

	1939	1940
Occurrences	33,852	31,469
Offenses	14,150	13,097
General complaints	19,702	18,372
Arrests	7,186	6,170
Local arrests	6,776	5,734
Charges laid	8,539	7,020
Convictions	5,749	4,554
Value of stolen property	$260,837.00	$212,588.00
Value of lost property	$ 25,755.00	$ 24,487.00
Value of recovered property	$ 74,151.69	$ 67,458.47
Breaking and entering cases reported	2,771	2,081
Breaking and entering attempts	271	284
Robbery with violence cases reported	142	146
Robbery with violence attempts	28	19
Theft of automobile	1,073	1,080
Theft of automobile—recoveries	1,089	1,076
Other thefts	5,860	5,885
Other thefts—attempts	166	155
Murder	5	2

Between 1929 and 1936 "bunco" or confidence men took more than $700,000 from victims in Vancouver, but Vancouver is no longer today the happy hunting ground of these gentry because of vigorous activity of the department.

Six outstanding such cases are dealt with, the most notable being that of Graham, et al, a group which defrauded persons with limited means by inducing them to enter so-called business projects. A total of 37 cases, involving a total loss of $16,000, were investigated. Six men were convicted, and four received penitentiary sentences.

Co-operation between police of the United States and Canada resulted in the arrest of Frank H. Johnston here as he arrived from the Orient. His activities extended from Shanghai to Europe, the United States and Canada. During 1940 Johnston was never out of the custody of Vancouver police, except during his extradition to Florida.

女声欄

河畔隨想

湖畔の漁夫　野人

▲湖畔の漁夫、ペテロとアンデレ、とはガリラヤ湖畔の漁夫の弟子、ペテロとアンデレと、ヤコブとヨハネの五人。而してイエスの弟子は此の外にも多くあつたが、其等の人々は又人生の漁夫として海に浮べて、何人かを漁らんとし、又た漁りつゝあるも我等の網やそこいらにでもあらうぢやないか。

▲回想はしばらく、今を忘れてガリラヤ湖畔の静かなる所、謹聴くべきイエスとペテロ、アンデレ、ヤコブ、ヨハネの五人。而して内の一人は、天の王國を此の世に築き建てしめんとて遣はされし者、今し他の四人に築き建てしめんとて遣はされし者、今し他の四人に築き建てしめんとて遣はされし者、今し他の四人に

れ知るものなくしめやかに、湖畔の人となりて、静かなる所、謹聴くべきイエスとペテロとアンデレと、ヤコブとヨハネの五人。而して内の一人は、天の王國を此の世に築き建てしめんとて遣はされし者、今し他の四人に築き建てしめんとて遣はされし者、今し他の四人に

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映じつゝ、宛かも主義の人の目には嘘ぞや恐かしき事であらん、されど信の心である。

POLICE REPORT

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畫帖漫錄

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老の坂身はいたく衰へぬ

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錄
生
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意味や實に深しと言ふべきである。

善き方を撰びたりとイエスの言、其の

マッヤは忙はしく立ち振ふマルタの胸にもまして

手等の生涯にも似て。イエスの胸に耳を澄す

に寂しき山上にイエスに從ふことの能はぬ弟

よ、自らの眸を凝らし耳を澄まさんが爲め

ら敎ゆることを奉ずることのつとめにのみ主に從

時だ活動のこゑに活きて、靜かなる心境の爲に宛

のと低下と頽落とをば意味するなり、彼等は只

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○

我等これをイエスについて見むか、主は人々

永遠の中にぞ入らさばし

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鳴也良。人之將死其言也善。

加何ばかり彼を愛するものぞ

彼等いひけるは主よ來て觀たまへイエス涙を

我兄弟は死ざりしものをイエス、マリアの

伏しいひけるは主よ若しこゝに在せしならば

マリア、人爲而誰爲

平非美人爲而誰爲

顏溜死。○哭

子哭之慟。徒者目。

子慟矣目。有慟

七 子曰甚矣吾衰也久矣吾不復夢見周公（述而第

○孔子とボーロ

あるは事を思るべからず歌なり去れど此の歌の

主○は○天○拜○山○の祈○禱○引○用○す○

之は彼の宗教を經んじ所謂識の道をさへ守

所らずとても神やまもらん

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救ばなり（馬太傳五章八節）

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君の笑顏を仰きつゝ、

同胞、諸氏は同胞全体の為めに振つて醵金せらるべきである

子弟の為めに振つて醵金せらるべきである

同胞、諸氏は同胞全体の為めに振つて醵金せらるべきである

見ずや　日蓮　見るごとくに　見周公　見ることを得べけん
彼ら　聖人　遠而望　見之将死其
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聞かず守
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聞かず



アリオサ苑

（上）

エルスト、イ原作

生

呼ばれて居た、彼はある日彼の母が牛乳の壺を打ち壊して仕舞つた、處が壺をデイコンの妻の處へ持たせてやつた、彼は一名ポットと

彼は蹲り轉んで其の壺を打ち壊して仕舞つた、處が壺をデイコンの妻の處へ持たせてやつた、彼は一名ポットと

彼の母は彼を打擲した、小供達は彼をからかふた。爾來彼はポットと綽名さるゝことゝなつた。アリオサは鳥の羽のような耳と馬鹿に

アリオサは丘の上の犬のような鼻をしてゐる「アリオサ」と小供達は呼びかけたものであつた。彼の兄は都市のある商家に働いて居

大きな鼻とを持つた小柄な細い小供であつた。彼の兄は都市のある商家に働いて居

早くも他の女の子達と共に牧場に出て牛や羊に

助けをした、未だ六歳になるかならずの時に

たが、爲めにアリオサは幼少の時より父の手

あつた、其上勉強する時は甚だ僅かであつた、

の番をした、十二歳の時には既に耕作だ

の馬車道のようなことを始めた、小供達が彼を嘲弄する時には何時も快活

熟練したものであつた。彼は何時も快活

彼の父が彼を叱る時には彼は默然として

ても笑つて居た、さもなければ默して居た。

て立つてデイコン父の小言を聞いて居た、そし

けて行つた。アリオサが十九の歳に彼の兄は

兵に採られた、それで父は彼を兄の働いて居

た商家の庭人として住み込ませた、彼は兄

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胸寂は且つ我を愛する彼等の

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YAMAGA YASUTARŌ

ゆる用事を彼れに命じた、彼は命令さるゝ儘にての事を迅速に且つ快然として為した、そして一日が終れば他もちよと云ふ風に息む事をしに彼れとしても働いて遊蕩をして居ると

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陽氣は頭クラクに接すエスレ生の心」り（永眠老の

居る人口千一足らず、住む者は七人で西洋人と日本人合せて僅か三分の割合で殖えるに過ぎません。住む家はスキヤツしか無くて一部支那人の占めて居るのも、皆な藁葺きの平屋です。

△ステーション●稚内は北の果ての港町ですから、東から進んで来る人は、皆な此処で汽車を棄てゝ、船に乗り換えて樺太へ渡ります。

△ポーター●樺太へ行く人は、皆な此処で一泊して、翌朝の船に乗ります。

△ステーション●稚内の町は、海岸に沿うて、東西に細長く延びて居ます。

△ポーター●町の中央を流れる川は、何と言ふ川ですか。

△ステーション●天鹽川と言ふ川で、川口から二里ばかり上流まで、川蒸気が通ひます。

△ポーター●川蒸気は、何時頃出ますか。

△ステーション●朝の七時頃と、午後の二時頃と、一日に二回出ます。

△ポーター●川蒸気は、何処まで行きますか。

△ステーション●川蒸気は、川口から二里ばかり上流の、問寒別と言ふ処まで行きます。

△ポーター●問寒別には、何軒位家がありますか。

△ステーション●問寒別には、百軒ばかり家があります。

△ポーター●問寒別には、何か名物がありますか。

△ステーション●問寒別には、名物と言ふ程の物はありませんが、鮭と鱒とが沢山とれます。

△ポーター●鮭と鱒とは、何処で獲れますか。

△ステーション●鮭と鱒とは、川口から問寒別までの間で、沢山獲れます。

△ポーター●鮭と鱒とは、何時頃獲れますか。

△ステーション●鮭は、九月頃から十月頃まで、鱒は、四月頃から五月頃まで、獲れます。

△ポーター●鮭と鱒とは、何処へ売りますか。

△ステーション●鮭と鱒とは、皆な函館へ送ります。

△ポーター●函館へは、何日位で着きますか。

△ステーション●函館へは、稚内から汽車で、二日半位で着きます。

△ポーター●函館へは、何時頃出ますか。

△ステーション●函館へは、稚内から、毎日午後の三時頃に出ます。

△ポーター●函館へは、何時頃着きますか。

△ステーション●函館へは、翌日の午後の三時頃に着きます。

△ポーター●函館へは、何時頃出ますか。

△ステーション●函館へは

◇北方廻りの記(二)
―十日の旅―
エ・ミ生

此事偶ま胸中唯だ慈愛の一つで滿たされ居る親切の神の見る所となり「たのれ慘忍不届なる西風メ」と直ちにカヌーを艤して此岸に近寄り來らんとするや、西風の神は此處關ケ原と風袋の底をたゝいて山なす浪を起し大いに奮戰激鬪せしが不朽の生命もつ親切には兎ても敵すべきにあらず、遂に其の征服する所となり爾來ポイント・グレーの岬角ゝ横はる岩石と化し人の命するまゝに出船入船を送り迎ふるやさしき風となつて吹くようになれりとの美はしき傳說より生じたものであります、私達の乘るカヌーも此の軟風ゝ送られつゝ晩市の港をあとに致しました

▽船は　所謂「西風の古戰場」を左に見て暫次に開濶した方を指して進みます、涼風は水と戲れて颯々の音をなし機關は船體を搖がせて轟々習々の響きをさせます、水面遠き處に螢火の如く明滅して見ゆるは漁り舟の火であります草木も眠ると云ふ眞夜中に、風に吹かれ浪に搖られつゝ網を見守る舟の主は何處の誰れであるか彼等にも己が努力に賴み寄る妻子あり、己が如く手を案じて呉るゝ父母が在すのでせうが、あはれ今宵の如く星斗のみ燦爛たる夜半の空を仰いでは、彼の胸の波は如何に動くのでありませう

▽右の　方には兎島が暗い浪の上ゟ黒い影のように躍つて居ます想い出さるゝのは二年前の丁度今頃でありました、當時狂ふ波のように騒がしかつた在晩同胞の紛擾裡ゟ新聞記者として身を投じ、克く健鬪して居られた堀田嶺水君が一日同士と共に市塵を離るゝ此島の邊りに清遊の歸るさ、同舟の友を殘して猛り狂ふ波浪の中に遠く深く身を隱して終はれたのは此の邊りであつたと聞いて居ます、市塵は今に尙ほ高く、兎島附近の水は涼風に和して躍りつゝあるに、嶺水君は今何處に何をなし、何を想ふて居らるゝのでありませう

◇北方廻りの記(三)
―十日の旅―
エ・ミ生

△船室　に下ると私の知つた顏が三つ居ました、其中の一つは七年あまり前、今はドクターだが當時はコロンビアンカレヂの生徒であつたエス君と私とが英語の手ホドキをせられつゝあつたショートパレツの少年であつたが、今はモク働き盛りの立派な青年となつて居ます、聞けば彼等は北の方遠き處に建てられて居るソーミルへ行くのである、其處では飛行機のフレームにする木材を截られて居る彼等は今迄フレザー・ミルで比較的良き地位を占め四弗に餘る日給を得て働いて居つたそうであるが、其等のものを振棄てゝ態々遠くへ出かけて行きつゝある、此の一事より察しても其の先きに待つアトラクションの如何に大なるか、想像せられます

△私は　ジョーヂヤの海に眠りジョンストン、ストレートに醒めました、船は嶋又島の間を縫ふて北へ西へと馳せて居ます、其の間に點々として周圍に聳へ、水は滿々として其裾を浸して居ます、山は綠りにして鬱蒼、其巓には白雪を戴いて居ます、此處に働く日本人は四百に餘り支那人も七十名餘り居ります、働きの賃金は十時間三弗七十五仙が最減度で勞働時間は十一時間乃至十三時間を晝夜一週毎に交代ふなるさうです

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◇北方廻りの記(四)
―十日の旅―
エ・ミ生

▽同行　のエス君は此處で上陸しました、船の碇泊時間が二時間あるので私も上陸してケー君の案内で日本人の宿舍を訪ひました、日本人の監督者としては大關、青木の二氏があつて兩者共にやさしい心に重い荷を負ふて親切ふボーイ達の世話をして居ます、兩方のキャンプには其止宿人全体を網羅した大きな會が組織せられて居て其の目的は共に相互の和親協助を主とし智德の增進を計るふありとして居られます

▽オー　ションフォールスでは將來倍々働き人の多くを要するそうでありますが、現今では建物が甚だ不足に對して建物が甚だ不足であります、併し目下盛んに新築が急がれて居るので近き內には其欠も補ひ得し、今に增して働き人の行くには好適の場所となりませう

▽エヌ　君の居室を訪ねると英文百科全書を始め金文字表紙の書物が所狹き迄に澤山並べ置かれてあります、私の心は宛ら沙漠ふ清泉を發見した時のようなもて躍りました、勞働と云ふものは大切であります併し人生勞働と活動とのみあつて讀書なく思索なく瞑想の餘融を欠いては靑葉なく紅花なく星影なき荒野を行くが如くに誠に索莫たるものとなり了します

▽途で　會ふたケー君は申しました『食ふて寢て働いて金を儲けるだけでは餘りに無意味で荒涼で私には到底長く堪へる事が出來ません』と其れを側らで聞いたエス君は『折角來たのだから暫く心棒をしませうよ』と慰めます、私は無言のうちに一種の悲哀を覺へずは居られませんでした

▽碇泊　二時間は私には餘りふ短かい時でした、

協議會

師 赤川美盈 牧

◇

今年の協議會に於ける祈禱會は、二千尺、雪のフードに閉づる迄、毎夜の日に行はれしが、其の翌日は、ホートラ山上の靈威、街頭の使命へと導く、協議會の最後の日の午後、一年の沙市に於ける第七回協議會は、終に筆を擱く。

◇

顧みて吾等の協議會、一年間の恩惠を感謝せずにはゐられない。

◇

協議會は、もと〳〵吾等各人の力盡しで成つたのである。

◇

協議會は人間の造る會ではあるが、其實は神の御心近き所を步みつゝあることを感謝する。

◇

協議會は、もと〳〵吾等各人の力盡しで成つたのである

導かれし協議會

牧師　赤川美盈

◇

沿岸三州に散在する日本人各派の教會が合同して西北部協議會を開くことゝ今年で六回いつも會のある毎に協議會存在の意義あることゝ感謝する事ながら今年は特に見えざる神のお導きと聖旨とを痛し得たことに於て、感謝の念を深くする。

◇

今年の協議會は暑い夏の午後はフードソン聖公會に於ける開會の祈禱に始まり、其の翌日はポートラバー、次の日の午後はフードソン最後の日に當る。

◇

集會あり、家庭や教會に於ける晩餐會あり、研究會あり、說教會あり、赤心會あり、其他處を變ゆる毎に歡迎會食會のある等、其のプログラムを見るだけでも所に於て廣く〳〵爲すことの多さが事實に於てドライブと集會とのために新聞を見るの際だになく、熱氣と雜音と睡眠不足のために疲勞を覺ゆることも多大であつた、然かも今年の協議會に於ては何等の刺戟をも與へられず、唯だ癒かんとし、唯だ祈らんとする心境に、吾等の越し方を顧みる心は自ら山上に坐せしイエスの

The closing exercises of the kindergarten class at the Japanese Mission, Jackson avenue and Powell street, were held on Friday afternoon, and were greatly enjoyed by all who attended. The tiny pupils spent a very happy time playing games and taking part in the programme marches, drills and games such as "Sally Go Round the Sun" and "London Bridge." Two songs, "The Clovers" and "The Tulips" were greatly applauded.

The programme was given under the direction of the teacher in charge, Mrs. Ralph and Miss Margaret Gordon acted as pianist. Mrs. De Wolfe, who has charge of the mission, also assisted. The younger children gave a jolly little programme under the direction of Miss Barker, assisted by Miss Pim.

During the afternoon short addresses were given by Mr. J. S. Gordon, inspector of schools, and the Japanese minister, Mr. Akagawa. Mr. Gordon assured the pupils that their presence was perfectly satisfactory, and complimented the children on their splendid work. The principal of the Strathcona School was also present and gave a short speech, also the principal of the Japanese school.

排斥の叫び

エ・ミ（米）生

◇

余は既に結論に到着したり。余は此處に我が那邊に出でしかを語らざるべからず。余は日本人の排斥を叫ぶ者に非ず。余は日本人の排斥を叫ぶ者の叫ぶ所の理由を知らんと欲する者なり。余は此處に我が那邊に出でしかを語らざるべからず。余は日本人の排斥を叫ぶ者に非ず。余は日本人の排斥を叫ぶ者の叫ぶ所の理由を知らんと欲する者なり。

◇

余は日本人の排斥を叫ぶ者の叫ぶ所の理由を知らんと欲する者なり。余は此處に我が那邊に出でしかを語らざるべからず。余は日本人の排斥を叫ぶ者に非ず。余は日本人の排斥を叫ぶ者の叫ぶ所の理由を知らんと欲する者なり。

◇

余は日本人の排斥を叫ぶ者に非ず。

排尿の叫び（三）

エ・ミ生

排尿の叫び（四）

エ・ミ生

排尿の叫び（五）

エ・ミ生

排尿の叫び（六）

エ・ミ生

排尿の叫び（七）

エ・ミ生

排尿の叫び（八）

エ・ミ生

排尿の叫び（九）

エ・ミ生

排尿の叫び（十）

エ・ミ生

排斥の叫び(十)

エ・ミ生

◇日本人伐木業者にとつて白人の眞似難き一つの便宜がある、それは彼等は常に妻子を森林の中に伴ひ、互に不便なる生活に甘んじ、其妻もまた夫と共にハードなる勞役に服する事である、斯くの如き事は白人伐木業者には到底なし得ざるところであつて、彼等は己一人にて森林の不自由なる生活をなし、妻子は仲ムに便利なる市邑に殘して置いて生活を樂しむ事ができる、而して俸給を得る毎にそれを持つて家族を町に訪ふを樂しみとするのである、されど日本人は仕事の續く限り家族が共に森林の中にあつて、市を訪ふの必要を生ぜず、又タウンに行くことをしないのである、これ實に彼等に取つて非常なる便宜であつて、此事はやがて其の費を低下し彼等が勢力を爲す所以である。

◇鼠を得れば蜀

日本人は、厥魁、譏遜に笑を含んで近づき來るが其心には己が把握を增して居る。彼らは一度び漁業の權を得るや、之れを親族に讓るも放棄することは無い、一度び土地の所有者となるや更にヨリ多くの土地を得んことを願ひ、今日山林に就勞する者は明日の請負師たらんことを願ひつゝある、斯の如くにして彼等は常に自國民によりて成る優勢なる政治機關を通じて加奈陀の市民權を望み、進んでは選擧權の要求をなすに至りつゝある、然も彼等は依然として故國の籍を脫せず、日本の忠良なる臣民である、實に日本人問題は政治問題としての一大脅威である。これは單に黨派政爭の問題として取扱ふよりも更に重大なる問題である

◇日本人の侵入と加奈陀人の注意

既に見たる如く日本人は平和のうちにピー・シー州に於ける礦產興業の各方面に侵入して今や大なる勢力を爲すに至りつゝあり、此の事は漸く加奈陀人の注意を喚起するとなり、東部に於てもマニトバ州の新聞は當沿岸に於ける日本人漁業の問題に關して特に通信記者を派遣し、トロントの夕刊紙は東洋人問題に關して既に大なる注意を拂ひつゝある、又當州にて知名の一人はピー・シー州に於ける日本人の現狀を視て、余は當州に最初の日本人が渡來せし當時より住んで居る、今日の如く騷がしき多數の日本人があらゆる方面に侵入し來らむとは夢想だにしなかつた、實に驚愕する程に人心は日本人問題に對して警醒しつゝある。

十五仙の賃銀にて喜び來り、然もミルクリーキの製材會社及び其他其働くや甚だステデーである、今日若し日本勞働者を得ざるとすれば、會社は、會社ぬと云つて居る處もある。時に於ても礦產興業は戰時人手不足にして賃銀高かりし昨年に比して日本人は白人が三十五仙にて募集に應せざるの時に二十五仙の賃銀にて募集に應ずるの外部よりの競爭、最もリーにして信賴するに足る勞働者である云々

◇日本人勞働者

日本人勞働者は、其數に於ても、其働くや甚だステデーである、其勤勉なる點に於ても、其信賴するに足る點に於ても、日本人伐木業及び製材所の中にて最も重視せらるゝのみにて、藥用樹の事に就ては殆んど顧みらるゝ處はなかつたのであるが、日曜山林の間に就働する日本人は早くも其の有價なるに注意して居つた、由來キャスカラ樹は當沿岸の山林に產する唯一の藥用樹であつて、一見赤楊に似て普通にはペペリ樹として知られて居る、此樹は曾てはオレゴンやワシントン州の特產として故ルーズベルトなどは其培養に注意せし事もあつた、人々の不注意の爲めに今や殆ど其跡を絕つに至つてゐる、日本や獨逸などに於ては此樹の栽培に意を用ゐて居る、さんど當州に於てはキャスカラ樹は自然に繁茂して、フレザーバレーや晩香坡島などに於ては到る處に見ることが出來る、過ぐる數年間に此のキャスカラ樹皮の多量が日本人の手によつて或はナイモ、或はサモンアーム或は晩香坡島より輸出されて居るのである、日本や獨逸などに於ては此樹の栽培に意を用ゐて居る、さんど當州に於てはキャスカラ樹は自然に繁茂して、フレザーバレーや晩香坡島などに於ては到る處に見ることが出來る、過ぐる數年間に此のキャスカラ樹皮の多量が日本人の手によつて或はナイモ、或はサモンアーム或は晩香坡島より輸出されて居るのである、日本人は單に樹皮を得ることの多からん事をのみ主として常に藥用樹を全然枯死せしめつゝあるのである、彼等はこの樹を根こぎにして其根を輸送するのであるが、此の事に依るも如何ばかり彼等が貪慾にして將來に對して無頓着であるかを知ることが出來よう、今や日本人は單に樹皮を得ることの多からん事をのみ主として常に藥用樹を全然枯死せしめつゝあるのである、彼等はこの樹を根こぎにして其根を輸送するのであるが、此の事に依るも如何ばかり彼等が貪慾にして將來に對して無頓着であるかを知ることが出來よう、今や日本人は

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排斥の叫び(十一)

エ・ミ生

◇日本人勞働者

日本人伐木業者にとつて白人の眞似難き一つの便宜がある、それは彼等は常に妻子を森林の中に伴ひ、互に不便なる生活に甘んじ、其妻もまた夫と共にハードなる勞役に服する事である、斯くの如き事は白人伐木業者には到底なし得ざるところであつて、彼等は己一人にて森林の不自由なる生活をなし、妻子は仲ムに便利なる市邑に殘して置いて生活を樂しむ事ができる、而して俸給を得る毎にそれを持つて家族を町に訪ふを樂しみとするのである、されど日本人は仕事の續く限り家族が共に森林の中にあつて、市を訪ふの必要を生ぜず、又タウンに行くことをしないのである、これ實に彼等に取つて非常なる便宜であつて、此事はやがて其の費を低下し彼等が勢力を爲す所以である。

◇鼠を得れば蜀

日本人は、厥魁、譏遜に笑を含んで近づき來るが其心には己が把握を增して居る。彼らは一度び漁業の權を得るや、之れを親族に讓るも放棄することは無い、一度び土地の所有者となるや更にヨリ多くの土地を得んことを願ひ、今日山林に就勞する者は明日の請負師たらんことを願ひつゝある、斯の如くにして彼等は常に自國民によりて成る優勢なる政治機關を通じて加奈陀の市民權を望み、進んでは選擧權の要求をなすに至りつゝあるが、然も彼等は依然として故國の籍を脫せず、日本の忠良なる臣民である、實に日本人問題は政治問題としての一大脅威である。これは單に黨派政爭の問題として取扱ふよりも更に重大なる問題である

◇日本人の侵入と加奈陀人の注意

既に見たる如く日本人は平和のうちにピー・シー州に於ける礦產興業の各方面に侵入して今や大なる勢力を爲すに至りつゝあり、此の事は漸く加奈陀人の注意を喚起するとなり、東部に於てもマニトバ州の新聞は當沿岸に於ける日本人漁業の問題に關して特に通信記者を派遣し、トロントの夕刊紙は東洋人問題に關して既に大なる注意を拂ひつゝある、又當州にて知名の一人はピー・シー州に於ける日本人の現狀を視て、余は當州に最初の日本人が渡來せし當時より住んで居る、今日の如く騷がしき多數の日本人があらゆる方面に侵入し來らむとは夢想だにしなかつた、實に驚愕する程に人心は日本人問題に對して警醒しつゝある。

排斥の叫び(十二)

エ・ミ生

◇日本人勞働者

日本人伐木業者及び製材會社及び其他ミルクリーキの製材會社及び其他に就て日本人の働き等の事に關して質すに、彼等は一概に日本人は堅實にして信賴するに足る勞働者である云々

◇藥用樹問題

日本人の侵略を論ぜし概要を紹介するに於ありしが氏は進んで今より十數年以前氏のプリンス・ルパートに滯在しつゝありし當時、日本の帆船が人口稀薄なる北方の海岸に出沒して密入國を企てつゝあり事を例證して日會の暴示する在加日本人數の公正を得たるものにあらざる事の裏書をなし居れり、カバー氏が此の意見を發表して以來既に三ケ未だ日會が何等の答辯も放棄をも公にせざる點より察するに、日會がかの宣言書を作製散布するに至りし動機は、吾等これを斷解して諒とせんも、其用意の不充分と愚慮の缺如とは、さながら毛を吹いて傷を得るの結果を誘致せしものなりとして焉ぞ遺憾に堪ざるものがある。

排斥の叫び(十三)

エ・ミ生

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伐木業

◇日本人が當州にて勢力を得つゝあるは單に漁業のみに非ずして、今や林木業及び伐木業の方面に靜かに侵入して一大勢力となりつゝある、彼等が此方面に勢力をなすに至りしは戰爭當時よりの事にして、今や西晩の水邊より、デヨーヂア灣一帶の海岸に連鎖の如く日本人伐木業者のキャンプを見るの狀を呈しつゝある、杜撰なる政府の統計によるも彼等は既に四十のキャンプを有し、伐木に從事する勞働者の數は六百を越ねつゝある其他小規模の杉材のキャンプは沿岸の到處に見る、然も彼等の多くは英人の名を其のキャンプに用ゆる爲め一見恰も英人の經營なるかの如く見らるゝとは誰も事實は日本人の手に依りて爲されつゝあるのである。

◇林木業者等の批評に因るに、日本人は山林業や伐木業に白人に優る特殊の技能を有する者でなくして、彼等が斯く勢力をなす特長ともいふべき點は唯だ安價の一事にある、即ち彼等は白人の到底なし得ざる薄給を以て長時間の勞働に從事すらを甘んずるに在る。

◇日本人は伐木に機械を用ひずして馬を用ゆるが常である、其理由は機械を用ゆれば白人の機關師を雇用せねばならぬ不便がある、のみならず例へ白人の機關師を雇用し得らるゝとも、言語相通せざる日本人のキャンプに只一人の白人の生活することは餘り單調寂寞であるが爲めに長續きがせぬのである。

排斥の叫び(十四)

エ・ミ生

◇支那の移民と日本の移民

支那の移民と日本の移民とには其德望や其勞働の種類などは必ずしも同一ではないが、單に經濟問題と云ふ一點に於ては同一である。されど支那人勞働者は常に同じ階級に止まりて結婚をなす者は稀である、故に貯蓄と生れた

YAMAGA YAS

排斥の叫び（六）

エ・ミ生

◆日本人は地方民と協同して排斥の運動を起すべし

日本人は地方民と協同して排斥の運動を起すべし

日本人は地方民と協同して排斥の運動を起すべし

YAMAGA YASUO

排尿の叫び（四）

エ・ミ生

◇輿論の壁

ハモンドの北方約一哩、彼の名をもつ最近の地、加州の今日の大地主である日本人に対する激烈なる排斥の叫びは、一九二四年の今日、ハモンドの北方十年前の人口僅かに五百人に過ぎざりし頃、日本人の移住者は既に其の地方の開墾に着手し、其の数漸く増加するや、白人の間に排斥の声起り、遂に日本人の土地所有を禁ずる法律を制定するに至れり。

而して其の法律は、日本人の土地所有を禁ずるのみならず、日本人に土地を貸与することをも禁じたるが、日本人は巧みに其の法律を潜り抜けて、白人の名義を以て土地を買ひ入れ、或は白人と共同経営の形式を採りて、土地を耕作し、遂に其の地方の農業界に重きを為すに至れり。

此の事実は、日本人の移住地として、加州の地が如何に適当なるかを証明するものにして

☒華盛頌會議

華盛頌會議は何故に開かれたか

☒華盛頌會議は決して偶然に開かれたのではない。

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華盛頌會議は何故に開かれたか

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華盛頌會議は何故に開かれたか

Churchill Explains Need for Him to Hold Defense Minister Post to H

Premier Says British Position Has Improved In Last Two Years in Major Aspects of War

(By Associated Press.)

LONDON, Feb. 24.—Following is the text, in part, of Prime Minister Churchill's speech today in the House of Commons:

Since we last met there has been a major reconstruction of the war cabinet and among ministers of cabinet rank. There will be further changes . . . among the under-secretaries. But these I have not yet had time to consider in all their bearings.

After nearly two years of strain and struggle it was right and necessary that a government called into being in the crash of the Battle of France should undergo both change and re-invigoration

I regret very much the loss of loyal and trusted colleagues with whom I have come through so many hard times and who readily placed their resignations in my hands in order to facilitate the reconstruction of the government.

They had, of course, no greater share of responsibility than the rest of the administration for the disasters which have fallen upon up in the Far East.

Nevertheless, I am sure that we have achieved a more tensely braced and compact administration to meet the new dangers and difficulties which are coming upon us. I believe that is the general opinion of the House and of the country . . .

Cabinet to Resemble One of Last War

Attention is naturally concentrated upon the war cabinet and no doubt comparisons will be made with the war cabinet of the last war. . . . The resemblance is fairly close.

During most of the period from December, 1916, to November, 1918, the Lloyd George war cabinet consisted of six or seven ministers of whom one only had departmental duties, namely Bonar Law, chancellor of the exchequer leader of the House and the leader of the Conservative party . . .

And so the new war cabinet consists of seven members of whom three have no departments, one is Prime Minister, one is deputy Prime Minister with the Dominions office and one is foreign secretary.

In the seventh case the minister of labor and national service replaces the chancellor of the exchequer of the former model.

In the last 25 years labor has made immense advances in the state and it is desirable both from personal and on public grounds that this office in which all departments are interested should be included

There may prove to be other points of resemblance . . . No one was more surprised than its members when the end of the war came suddenly in 1918. . . . We can not be sure as in the last war that victory may not come unexpectedly upon us.

Members Can Sit With Dominions

The seven members of the war cabinet can sit together as a war cabinet of the United Kingdom of Great Britain and Northern Ireland, responsible to the crown and Parliament or they can sit in a larger gathering with representatives from the Dominions and India

Both series of meetings will continue regularly

The Pacific war council has also come into being in which representatives of the Dominions are especially concerned: namely Australia, New Zealand, with the Netherlands, who sit under by chairmanship or that of my deputy, the Dominions secretary.

I am glad to say that Chiang Kai-Shek has just accepted an invitation I tendered to him that a representative of China should join the council

I have recently explained to the House that the relations of this body to the chiefs of staffs committee in London and the relations of both these bodies to the combined chiefs of staffs committee in Washington I can only say that all this inevitably com-

are concerned and oceans divide them is working swiftly and smoothly . . .

Premier Describes His Own Position

I will now speak a little about by own function. At the time I was called upon to form the present government we were in the throes of the German invasion of France and the low countries.

I did not expect to act as leader of the Commons. I therefore sought His Majesty's permission to create and assume the title of minister of defense, because obviously the position of Prime Minister in war is inseparable from the general supervision of its conduct and from the final responsibility for its results.

I intended that Mr. Chamberlain should be the leader of the House and take the whole of the House of Commons work off my hands. This was not acceptable and I had myself to take the leadership of the House as well as my other duties. This Parliamentary task weighed upon me heavily.

During the period that I have been responsible I find, to my horror, that I have made more than 25 lengthy speeches to Parliament, in public or secret session, to say nothing of dealing with many questions and current emergencies . . .

Although I feel a great sense of release in laying down this burden, I can not say that I do so without sorrow. I am sure, however, that it is in the public interest. I am also sure that Sir Stafford Cripps will prove to the House that he is a respector of its authority and a leader capable of dealing with all the incidents, episodes and emergencies of the Commons and Parliamentary life

Explains Defense Ministry Office

As Prime Minister I remain at the service of the House should occasion require it, and will from time to time, though I trust not too often, give a general appreciation of the progress of the war.

Let me now speak of the office or title which I hold as minister of defense. About this there seems to be many misunderstandings. There is nothing I do, or have done, as minister of defense which I could not do as Prime Minister. As Prime Minister I am able to deal easily and smoothly with three service departments without prejudice to the constitutional responsibility of the secretary for war, the secretary for air, and the first lord of the admiralty.

I have not, therefore, found the need of defining formally or precisely the relationship between the office of minister of defense when held by the Prime Minister and the service departments. There is, of course, no ministry of defense, and the three service departments remain autonomous.

For the purpose of general supervision over the conduct of the war, which I do under authority of the war cabinet and the defense committees, I have a small staff headed by Maj.-Gen. (Sir Hastings) Ismay, which works on the long established procedure and machinery of the pre-war committee of Imperial defense and forms part of the war cabinet secretariat.

War Is Conducted By Staff Chiefs

While I take the constitutional responsibility for everything that is done or not done and am quite

which can be devised to meet the extraordinary difficulties and dangers through which we are passing. There is absolutely no question of making any change in it of a serious or fundamental character as long as I retain the confidence of the House and of the country.

However tempting it may be to some when much trouble lies ahead to step aside adroitly and put someone else up to take the heavy and repeated blows which are coming, I do not intend to adopt that cowardly course, but on the contrary to stand to my post and persevere in accordance with my duty as I see it.

I now turn to the general situation of the war . . .

The conversion of the giant power of the United States to war purposes is only in its early stage and the disaster at Pearl Harbor and our naval losses have given Japan for the time being command of, or at least superiority, in the Far Eastern seas.

Great Britain and the British Empire were engaged almost to the full strength of their powers and equipment with Germany in the Atlantic, with Germany as a potential invader, and with Germany and Italy in the Libyan desert which protects Egypt and the Suez Canal.

The shipping to supply the large armies in the Middle East has to go round the Cape and can only make three voyages in the year.

Light Sea Forces Strained to Utmost

Our shipping losses since the war began have been heavy. In the last two months there has been a most serious increase in shipping losses, as our anti-U-boat flotilla and naval light forces have been and are strained to the utmost limits by the need of bringing in the food by which we live and materials for the munitions with which we fight, as well as the convoys which carry our troops so continuously and in such great numbers to the various seats of war.

In addition to these actual burdens there remains the front from the Levant to the Caspian covering the approaches to India from the west as well as the most important oil fields of Baku and Persia...

Upon this situation which I have so very briefly outlined to the House there suddenly came the impact of Japan....

This mighty impact fell upon our wide, prosperous, but lightly defended possessions and establishments throughout the Far East, all of which had rightly been kept at the lowest level on account of the imperative requirements of the European and African theatres.

Disagreeable Moments Must Be Faced

I see that some gentleman who escaped from Penang has announced to the world with much indignation that there was not a single anti-aircraft gun in that place. Where should we have been, I should like to know, if we had spread out our limited anti-aircraft guns throughout the immense, innumerable regions and vulnerable points of the Far East instead of using them to preserve the vital life of our ports and factories here, and of our fortresses which are under continuous attack and of our operation and field armies in the Middle East? . . .

The House and nation must face the blunt and brutal facts. If having entered the war yourself ill-prepared you have to struggle for life with two well-armed countries, one of them possessing the most powerful military machine, and then at the moment when you are in full grapple a third major antagonist with far larger military force than you possess suddenly springs upon your comparatively undefended back, obviously your task is heavy and your immediate experience will be disagreeable.

From the moment Japan attacked we set in motion to the Far East naval forces, aircraft, troops and equipment on a scale limited only by available shipping.

All these forces and supplies were diverted from or came from theatres which already needed them, and both our margin of safety and the advance of our operations have been notably, but I trust not decisively, affected.

Reinforced Singapore With 40,000 Men

Before I left for the United States early in December, most of the principal orders had been given, and in fact we managed to reinforce Singapore by over 40,000 men, together with large numbers of anti-aircraft and anti-tank artillery, all of which were withdrawn from other points where they were needed or even actively engaged.

This was especially true with regard to modern aircraft. Unfortunately before enough of these latter could arrive in the Malay Peninsula — although there was no delay in giving the orders and many varying methods were adopted by the commanders — the airfields in Singapore island were already under fire of Japanese artillery from Johore, from which we had been driven out.

Nevertheless the speedy reinforcements of Singapore by not less than nine convoys would be judged a splendid achievement if the resulting defense had been crowned with success.

Singapore was, of course, a naval base rather than a fortress. It depended on command of the sea which again depends upon command of the air. Its permanent fortifications and batteries were constructed from a naval point of view.

Won't aPss Judgment On Sea Base Defense

Various defense lines constructed in Johore were not successfully held, and the field works constructed on the island itself to defend the Gorge were not on a sufficiently large scale.

I shall certainly not attempt at this stage to pass any judgment on our troops or their commanders. Seventy-three thousand of them are stated by enemy to be prisoners of war. Certainly larger numbers than that were in the fortress at the time.

I shall not attempt to pass judgment....We have more urgent work to do.

We have to face the situation resulting from this great loss of base troops and equipment—a whole army. We have to face the situation resulting from that and from the great new Japanese war which has burst upon us. There is little more I think I can usefully say at this juncture upon the progress of the general war. Certainly it would be very foolish to try to prophesy its immediate future.

It is estimated that there are 26 Japanese divisions in the A.B.C.D.A. area, as it is called. These divisions can be moved and supplied at far less expense than is the case with European or United States troops.

We have not so many divisions in the A.B.C.D.A. area as the enemy has for the time being.

The enemy has for the time being a waning command of the sea. They have command of the air, which makes it costly and difficult for our air reinforcements to establish themselves and secure dominancy.

We must, therefore, expect many hard and adverse experiences.

Witholds Comment On War's Future

If I were to dilate upon our hopes these might soon be falsified and I might be mocked at by those who prove themselves wise by our failures. If, on the other hand, I painted a picture in its darkest hues, very great despondency might be spread among our ardent and growing forces, and the enemy might be encouraged.

I therefore say no more at this moment.

Moreover, although it does not rest with me to do more than offer advice, I should deprecate a long series of speeches in the House censuring or explaining in detail the many tragedies that are occurring, and I am not sure that we can afford to indulge ourselves too freely, having regard to the perils that beset us and the ears that listen.

On the other hand, if we look forward across the considerable period of immediate punishment through which we must make our way in consequence of the sudden onslaught of Japan—if we look forward across that to the broad and major aspect of the war, we can see very clearly that our position has been enormously improved not only in the last two years, but in the last few months.

This improvement is due, of course, to the wonderful strength and power of Russia and the accession of the United States with its measureless resources to the common cause. . . .

Position Improved Since War Start

Our position has in fact been improved beyond any measure which the most sanguine would have dared to predict.

Beyond this phase of tribulation, which may be shorter or longer in accordance with our exertions and behavior, rises the prospect of ultimate victory of Britain, of the United States, of Russia and of China, indeed of all United Nations—victory complete over all the foes that have fallen upon us.

The ordeal through which we have to pass will be tormenting and protracted; but if everyone bends to the task with unrelenting effort and unconquerable resolve, if we do not weary by the way or fall out among ourselves or fail our allies, we have the right to look forward across a good many months of sorrow and suffering to a sober and reasonable prospect of complete and final victory.

Exiled Author, Wife Suicide

PETROPOLIS, Brazil, Feb. 24.—(AP)—Stefen Zweig, Jewish author, who fled his native Austria before the marching Nazis, died here Monday, locked in the arms of his wife who joined him in suicide.

Both had taken poison draughts and police found a farewell note from the 60-year-old exile who had written his own epitaph:

"My energy is used by long years of peregrination as a man without a country."

The bodies of the author and his 33-year-old Austrian-born second wife were found amid the scattered manuscripts upon which Zweig had been working, including a finished work on the life of Balzac.

President Getulio Vargas ordered funeral services.

9 Jap Ships Sunk, 24 Damaged by U.S. Since January 1

WASHINGTON, Feb. 24.—(AP)—The war department announced yesterday that the United States heavy bombers were believed to have destroyed six enemy medium bombers in a raid on the Japanese-held airdrome at Denpasar on the Netherlands Indies Island of Bali.

Recapitulating operations of the army air forces in the Indies since January 1, a communique said that American planes had sunk at least nine enemy vessels, damaged 24 others, and destroyed 48 enemy planes in the air or on the ground.

(In an English language propaganda broadcast, the Tokyo radio also asserted that Japanese planes had broken up an attempted attack on Japanese-mandated islands in the South Seas last Friday, inflicting heavy damage on U. S. fleet units and forcing them to flee.)



WAY—As demands for action on
nd province, first batches of Oriental
uesday night for a work camp near
Most were not visibly unhappy, but
d in the picture of the solitary Nippon



whom three have no departments, one is Prime Minister, one is deputy Prime Minister with the Dominions office and one is foreign secretary.

In the seventh case the minister of labor and national service replaces the chancellor of the exchequer of the former model.

In the last 25 years labor has made immense advances in the state and it is desirable both from personal and on public grounds that this office in which all departments are interested should be included

There may prove to be other points of resemblance . . . No one was more surprised than its members when the end of the war came suddenly in 1918. . . . We can not be sure as in the last war that victory may not come unexpectedly upon us.

Members Can Sit With Dominions

The seven members of the war cabinet can sit together as a war cabinet of the United Kingdom of Great Britain and Northern Ireland, responsible to the crown and Parliament or they can sit in a larger gathering with representatives from the Dominions and India

Both series of meetings will continue regularly

The Pacific war council has also come into being in which representatives of the Dominions are especially concerned: namely Australia, New Zealand, with the Netherlands, who sit under by chairmanship or that of my deputy, the Dominions secretary.

I am glad to say that Chiang Kai-Shek has just accepted an invitation I tendered to him that a representative of China should join the council

I have recently explained to the House that the relations of this body to the chiefs of staffs committee in London and the relations of both these bodies to the combined chiefs of staffs committee in Washington I can only say that all this inevitably complicated machinery where many its authority and a leader capable of dealing with all the incidents, episodes and emergencies of the Commons and Parliamentary life

Explains Defense Ministry Office

As Prime Minister I remain at the service of the House should occasion require it, and will from time to time, though I trust not too often, give a general appreciation of the progress of the war.

Let me now speak of the office or title which I hold as minister of defense. About this there seems to be many misunderstandings. There is nothing I do, or have done, as minister of defense which I could not do as Prime Minister. As Prime Minister I am able to deal easily and smoothly with three service departments without prejudice to the constitutional responsibility of the secretary for war, the secretary for air, and the first lord of the admiralty.

I have not, therefore, found the need of defining formally or precisely the relationship between the office of minister of defense when held by the Prime Minister and the service departments. There is, of course, no ministry of defense, and the three service departments remain autonomous.

For the purpose of general supervision over the conduct of the war, which I do under authority of the war cabinet and the defense committees, I have a small staff headed by Maj.-Gen. (Sir Hastings) Ismay, which works on the long established procedure and machinery of the pre-war committee of Imperial defense and forms part of the war cabinet secretariat.

War Is Conducted By Staff Chiefs

While I take the constitutional responsibility for everything that is done or not done and am quite ready to take the blame when things go wrong, as they very often do and as they are likely to do in the future, I do not, of course, conduct this war from day to day myself.

The war is conducted from day to day, and in its future outlook, by the three chiefs of staff, namely, the first sea lord, the chief of the imperial general staff and the chief of the air staff.

I do not think that there has ever been a system in which the professional heads of the fighting services had a freer hand, had more complete control of the course of events, or received more constant and harmonious support from the Prime Minister and the cabinet under whom they serve.

It is my practice to leave the chiefs of staffs alone to do their own work, subject to my general supervision, suggestion and guidance.

In my absence from this country or should I be incapacitated my deputy has acted and will act for me. Such is the machinery which as minister of defense and Prime Minister I have partly elaborated, partly brought into existence.

I am satisfied it is the best

In addition to these actual battlefields there remains the front from the Levant to the Caspian covering the approaches to India from the west as well as the most important oil fields of Baku and Persia...

Upon this situation which I have so very briefly outlined to the House there suddenly came the impact of Japan....

This mighty impact fell upon our wide, prosperous, but lightly defended possessions and establishments throughout the Far East, all of which had rightly been kept at the lowest level on account of the imperative requirements of the European and African theatres.

Disagreeable Moments Must Be Faced

I see that some gentleman who escaped from Penang has announced to the world with much indignation that there was not a single anti-aircraft gun in that place. Where should we have been, I should like to know, if we had spread out our limited anti-aircraft guns throughout the immense, innumerable regions and vulnerable points of the Far East instead of using them to preserve the vital life of our ports and factories here, and of our fortresses which are under continuous attack and of our operations there which depend upon command of the sea which again depends upon command of the air. Its permanent fortifications and batteries were constructed from a naval point of view.

Won't aPss Judgment On Sea Base Defense

Various defense lines constructed in Johore were not successfully held, and the field works constructed on the island itself to defend the Gorge were not on a sufficiently large scale.

I shall certainly not attempt at this stage to pass any judgment on our troops or their commanders. Seventy-three thousand of them are stated by enemy to be prisoners of war. Certainly larger numbers than that were in the fortress at the time.

I shall not attempt to pass judgment....We have more urgent work to do.

We have to face the situation resulting from this great loss of base troops and equipment—a whole army. We have to face the situation resulting from that and from the great new Japanese war which has burst upon us. There is little more I think I can usefully say at this juncture upon the progress of the general war. Certainly it would be very

a long series of speeches in the House censuring or explaining in detail the many tragedies that are occurring, and I am not sure that we can afford to indulge ourselves too freely, having regard to the perils that beset us and the ears that listen.

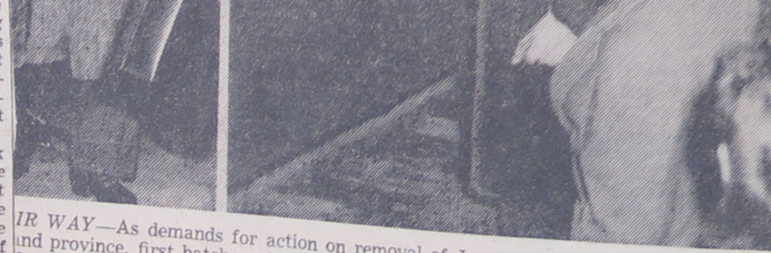
On the other hand, if we look forward across the considerable period of immediate punishment through which we must make our way in consequence of the sudden onslaught of Japan—if we look forward across that to the broad and major aspect of the war, we can see very clearly that our position has been enormously improved not only in the last two years, but in the last few months.

This improvement is due, of course, to the wonderful strength and power of Russia and the accession of the United States with its measureless resources to the common cause. . . .

Position Improved Since War Start

Our position has in fact been improved beyond any measure which the most sanguine would have dared to predict.

Beyond this phase of tribulation, which may be shorter or longer in accordance with our



IR WAY—As demands for action on removal of Japanese from coast areas gained s
nd province, first batches of Oriental emigres began to trickle out of Vancouver this
Tuesday night for a work camp near Jasper. Here some are pictured as the train pull
Most were not visibly unhappy, but there were some tears and a certain amount o
d in the picture of the solitary Nipponese on the left.

Buzzing in the Ears Indicates Catarrh

If troubled with roaring hissing noises in the ears, if your head buzzes and aches, you probably have Catarrh. Why not use CATARRH-O-ZONE? It has conquered hundreds of cases of Catarrhal Deafness, has completely cleared up head noises and troublesome ears. CATARRH-O-ZONE is not a stomach medicine; it is a healing INHALER-treatment that assists in quickly destroying Catarrh, Bronchitis, Coughs, Colds and Deafness caused by Catarrh. All dealers sell CATARRH-O-ZONE. Two months' treatment, $1.00; smaller size, 50c.

Fast Relief from
CATARRH-O-ZONE
It Heals — Soothes

Men of 30, 40, 50
PEP, VIM, VIGOR, Subnormal?
Want normal pep, vim, vigor, vitality? Try Ostrex Tonic Tablets. Contains tonics, stimulants, oyster elements—aids to normal pep after 30, 40 or 50. Get a special introductory size for only 35c. Try this aid to normal pep and vim today. For sale at Cunningham Stores Ltd.; Owl and all other good drug stores. (Advt).



Smiles gain charm with Ipana's special care



Dentists Personally use Ipana nearly 2 to 1 over any other dentifrice

A professional poll of Canadian dentists by a leading dental journal shows that nearly twice as many dentists personally use and recommend Ipana as any other dentifrice—paste, powder or liquid.

Don't risk "Pink Tooth Brush"—avoid dingy teeth, tender gums—switch today to

IPANA AND MASSAGE

FOR a brighter, more attractive smile, give your gums as well as your teeth the care they need — the exercise which they fail to get from today's soft, creamy foods. For unless gums get special care, they become weak, flabby, often flash the warning of "Pink Tooth Brush".

If you see "pink" on your tooth brush, see your dentist right away. It may not be serious trouble but let your dentist decide. He may say that your gums are just weak and sensitive from lack of work and may suggest the helpful stimulation of Ipana and massage.

For Ipana, with massage, is designed not only to clean teeth, but to tone and stimulate the gums as well. Whenever you brush your teeth, massage a little extra Ipana onto your gums. That unique "tang" means improved circulation is helping you to firmer gums, brighter teeth and a lovelier smile. *Get an economical tube of Ipana from your druggist today.*



Ipana
TOOTH PASTE
A Product of Bristol-Myers—Made in Canada.

City Housewives Reported Organizing to Boycott Japanese



ON THEIR WAY—As demands for action on removal of Japanese from coast areas gained strength throughout the city and province, first batches of Oriental emigres began to trickle out of Vancouver this week. A group of 106 left Tuesday night for a work camp near Jasper. Here some are pictured as the train pulled out of the C.N.R. station. Most were not visibly unhappy, but there were some tears and a certain amount of dejection, such as is depicted in the picture of the solitary Nipponese on the left.

NEW DEMANDS FOR REMOVAL

Vancouver housewives are organizing to boycott Japanese merchants, Ald. Jack Price told the City Council

He asserted that local women have been "using the telephone for days" in preparing their mass move against patronizing Nipponese because Ottawa has been so lax.

Aldermen endorsed a petition from the boatbuilders' section of Canadian Manufacturers' Association urging removal of all enemy aliens from B.C. defense areas.

Aldermen took no action regarding the proposal of Citizens' Civil Defense Committee of Victoria which proposes a total boycott of Japanese if they are not all removed from B.C.

Real Estate Exchange Urges Move at Once

Immediate removal of all Japanese and all enemy aliens, regardless of age or sex, from the Pacific Coast area is urged by Vancouver Real Estate Exchange in a resolution sent today to Prime Minister Mackenzie King and all B. C. members of Parliament.

"The presence of thousands of Japanese on the Pacific coast adds enormously to the dangers of hostile attacks which may be made very soon," the resolution states. "It is generally recognized that it is the intention of many of the Japanese to support their countrymen in the event of an invasion."

Ottawa's intention of removing 3500 Japanese from the coast within the next month was termed a "leisurely procedure, inadequate to cope with the speed of enemy activity, as demonstrated in other places."

Japanese, born or naturalized in this country, should be immediate evacuation of all Japanese aliens from the coast will be presented at a meeting of Vancouver East Liberal Association on Thursday at 8 p.m. in the Polish Hall, Victoria drive and Kingsway. Gerald V. Pelton will speak on the Old Age Pension Act.

Travellers Ask Action

Vancouver branch Associated Canadian Travellers Tuesday night adopted a resolution asking the Dominion Government to remove all male Japanese from B. C. defense areas. The resolution was directed to Howard Green, M.P., and asked him to press home on the government the need for immediate action.

Railmen Protest

Protest of the government's failure to remove enemy aliens from the Pacific coast has been made to the Prime Minister by the Canadian Brotherhood of Railway Employees in Vancouver.

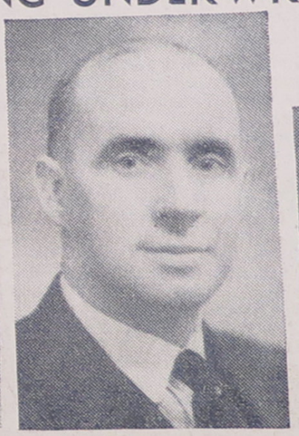
Copies of a statement by the union, sent to Angus MacInnis, M.P., and Howard Green, M.P., read, in part:

"There is no doubt that if we were attacked . . . an immediate scramble would take place to evacuate women and children regardless of whether they wanted to go or where they could be accommodated. Yet thousands of enemy aliens here, potential fifth columnists, are allowed to express their desire as to whether and when they will leave prior to the deadline."

LEADING UNDERWRITERS



MACK A. STARK



JAMES SHERRATT
Branch Manager



HARRY JAMES



JACK M. GRAY



GEO. C. YOUNG, C.L.U.



R. L. HUNT

WAR-TIME SACRIFICE

JAP EMIGRE GLAD TO CO-OPERATE

• • • • • • • • •

Second Contingent Of Workers For Jasper Leaves City

Some of the Japanese drafted for roadwork in the interior accept the evacuation from the Coast as a sacrifice they must make willingly in this war.

Mitsuo Amemori, 37-year-old millworker, one of 106 Japanese nationals who entrained last night by C.N.R. for Geikie, Alta., said he was "glad to co-operate in anything the Canadian Government wants me to do."

Mitsuo has a Canadian-born wife, four children—the youngest two years of age—and his parents in Mission to support out of the 25 cents an hour he will earn at roadwork. He has worked steadily for 10 years in a sawmill in New Westminster. He was earning 46 cents an hour when he joined the draft of workers bound for the Rocky Mountains.

"I owe a great deal to Canada and I am glad to do what the government wants me to do in repayment. That is the real Japanese spirit—to remember the country where I was able to make a living," Mitsuo said, through an interpreter.

Masaharu Omae, 33, a laborer who has worked for a year on Vancouver Island at 40 cents an hour, said he did not believe there was a fifth column among the Japanese in British Columbia.

He said he has a wife in Japan and has not heard from her for a year. He came to B.C. in 1927.

Although officials declined to predict further movements of Japanese this week, it is believed among the Japanese that other contingents will leave Thursday and Friday.

Officials said the only obstacle to rapid movement of approximately 2000 nationals of Japan to areas where they will build important roads, was the lack of shelter at those points.

The 206 Japanese who left Vancouver Monday and Tuesday for three points near the Alberta border—Rainbow, Lucerne and Geike—were selected for their skill as laborers, carpenters and cooks. They will construct buildings to house their compatriots, whom the government has undertaken to move from the coast. All the areas where men have already been sent are under snow and still experiencing winter temperatures.

IN GOOD SPIRIT.

There were evidences that many of the Japanese were taking the evacuation orders in good spirit. An official reported a Japanese gardener who had lived in B. C. 30 years as saying the government was "very kind to take the Japanese out of the coast area," because of the possibilities of enemy action.

Reporters trying to give newspaper readers a true picture of the scenes at the C.N.R. station where families were broken up by the evacuation, were handicapped by conflicting censorship orders.

On Monday night R. C. M. P. officials banned photographs and interviews with departing Japanese and their friends. The order superseded the press censor's edict that photographs and interviews were permissible.

Tuesday night, although the R. C. M. P. headquarters had relaxed their censorship on the movement, constables assigned to the station had not been informed of the change. Ten minutes before the train left a constable told reporters that a telephone call to his superiors confirmed that pictures and interviews were permitted.

Reporters climbed aboard the two special cars and interviewed a few Japanese in the minutes remaining before the train steamed out of the depot.

Friends of the outward-bound Japanese—men, women and children—were barred from the station platform until the men were aboard the cars. C. N. R. police then allowed them to stream through the gates to the platform to bid farewell to those in the cars. Coach windows opened and the smiling Nipponese waved and shouted to their friends, and received parcels of food, cigarettes and Japanese delicacies to brighten the 17-hour journey to Alberta.

ALL VOLUNTEERS.

All the Japanese who left Monday and Tuesday are volunteers brought from Fraser Valley farms and sawmills, from mills and camps on Vancouver Island and a few other settlements on the lower coast. They were organized by R.C.M.P., who hold the only complete records of Japanese age groups and centres of population, and by representatives of the federal department of labor.

They will receive a little more than army pay, but must buy their food. The pay is 25 cents an hour, of which $20 monthly must be assigned to wives. No other special allowances have been announced for dependents, but Ottawa despatches said today that in cases of large families the allowances will be supplemented at the rate of civic relief in Vancouver.

In the contingent of 106 there were 67 married men of whom 42 have one or more children. The average size of the families is between two and three children. One Japanese evacuee has six children, another five.

Among the group are farmers, millhands, truck drivers, a salesman, a miner, foundryman, shoemaker, teacher, janitor, grocery clerk, logger, typesetter, cook, gardener, bakery hand, and one Diesel engineer.

Source of Danger

Would Tie Up All Japanese Autos, Trucks

NEW WESTMINSTER, Feb. 25.—Impounding of all Japanese owned automobiles, including trucks, immediately was asked in a resolution passed at the annual meeting of the New Westminster Conservative Association Tuesday.

The same resolution also asked that all radios be taken from the Japanese.

Members of the association pointed out that while Japanese fishing boats had been immobilized, Japanese residents had been left with their automobiles, which were a greater potential source of war danger than the fishing fleet.

Dan K. McKenzie was elected president of the association, with the following other officers: First vice-president, E. E. McKay; second vice-president, Mrs. C. J. Worsfold; third vice-president, Mrs. Colin D. McQuarrie; secretary, E. E. McKay; executive, Miss Janet K. Gilley, Miss Dorothea N. McBride, J. Morgan, Mrs. J. P. Copp, D. Frank Marshall, G. L. Cassaday, T. R. Selkirk, G. R. McQuarrie and C. J. Graham.

Delegates to federal association, D. K. McKenzie, E. E. McKay, Mrs. J. Worsfold, Mrs. C. D. McQuarrie, G. L. Cassaday, U. H. Morgan, D. E. McKenzie, Miss Janet K. Gilley, D. F. Marshall, F. J. Green and G. R. McQuarrie.

Good Tea
MAYBLOOM
TEA
REGISTERED

cluded in the evacuation because many of them have been trained in Japan in preparation for hostile action here, the organization charges.

A resolution demanding im-

The Manufacturer's Life Insurance Company announces the qualification of the above representatives for membership in the Company's Production Clubs. These representatives made a splendid contribution to the large gain in Insurance in force during the past year. Congratulations are extended to Manager Sherratt and his energetic organization on such a splendid achievement. Mr. Stark is deserving of special mention as the leading producer in the British Columbia organization.

WINGS
OF VICTORY

THE Queen Charlotte Islands contain the Spruce reserves of the Empire's winged forces--timber indispensable to victory in the air.

In the attainment of air supremacy, Spruce will continue to be an all-important war material. The Spruce camps of the Queen Charlotte Islands will maintain their present high volume of pro-
Empire's flying forces

VANCOUVER DAILY PROVINCE
A SOUTHAM NEWSPAPER

Published every day except Sundays and holidays at the southeast corner of Hastings and Cambie Streets, Victory Square, in the City of Vancouver, Province of British Columbia, by the Southam Company Limited

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Circulation Yesterday, 101,278

WEDNESDAY, FEBRUARY 25, 1942

Vancouver Will Be Patient---If

PUBLIC temper is rising in Vancouver and it will continue to rise unless someone in Ottawa can and will speak definitely and authoritatively on two questions of grave concern to this coast.

One of these questions is coast defense. The other is the evacuation of resident Japanese.

Ottawa has been bombarded by most of the representative agencies of public influence in B. C., including our federal members in Parliament. Yet little or nothing is done. And, adding insult to injury, we get no explicit explanation of why something has not been done.

There has been a long drawn out period of "sitting tight" in Ottawa. Replies to urgent representations have been consistently evasive and none of the replies have been less satisfying or more irritating than those of Hon. Ian Mackenzie.

Mr. Mackenzie promptly concurs in B. C.'s demand for action. He says the things the government is urged to do should be done. But always there is the deadly qualification. He is speaking on his own individual authority.

This position is wholly incompatible with the responsibilities of a minister of the crown if, on the vital issues that have arisen in the province he represents, his position is not sustained by his ministerial colleagues. The only honorable action, if he means what he says, is for Mr. Mackenzie to resign. The government would then have to plainly understand that there is to be no more trifling with public opinion on the coast.

There is little probability that Mr. Mackenzie will resign. But since that is not to be expected and as tension on the coast is too intense to safely continue, is it too much to ask the Prime Minister to take into his own hands this question of coast defense, which in a measure involves the problem of resident Japanese.

All that is required from the Prime Minister is an explicit statement of government policy.

The people of this coast are living in the midst of alarms but they are not unreasonable in what they ask. They will be quite prepared to hear of obstacles that had to be surmounted; of delicate diplomatic considerations that could not be ignored, and perhaps, in the matter of defense, of the larger picture of the war which introduces the perplexing question of priorities.

What stands in Mr. King's way of taking the people of British Columbia into his confidence as President Roosevelt took the people of the United States into his confidence last Monday evening on questions much more delicate and far closer to the forbidden ground of information helpful to the enemy?

Vancouver will be patient if Mr. King will be frank. Vancouver will make allowance for unavoidable setbacks and disappointments if they are clearly disclosed. What is desperately needed is authoritative assurance that the government recognizes the dangerous situation on the coast and is proceeding with all possible haste to meet it.

Vancouver wants to be told. And such is the prevailing tension, created by Ottawa's continuing indifference to the compelling needs of the coast, only one man can relieve the tension. That man is Rt. Hon. W. L. Mackenzie King, Prime Minister of Canada.

The Vancouver Sun

SINCE 1886 VANCOUVER'S MOST USEFUL INSTITUTION

A newspaper devoted to progress and democracy, tolerance and freedom of human thought.

THURSDAY, FEBRUARY 26 1942

Saying Goodbye, Not Au Revoir

Pearl Harbor, Hong Kong, Singapore, all these combined to make inevitable the order issued by the government of Canada to remove all persons of Japanese racial origin from B.C. coastal areas. It took Ottawa some weeks to realize the danger, to accept the viewpoint of our people.

Now the exodus is to be complete. It may take several months for all to be removed, along with other aliens who are to leave this area, for you can not provide accommodation overnight for what amounts to a city of 24,000 people. They will be scattered on road construction jobs in British Columbia, into Alberta and Manitoba; and other parts of Canada will probably get their quota. In any event, the 100-mile coastal strip of this province is to be freed of any and all people who might be in traitorous touch with the trans-Pacific enemy.

In view of responsibilities by Canada in respect to internees and prisoners of war it can not be too often emphasized that the removal of these Japanese from our areas creates no hardship for them. They are going to be treated well and paid well, both during the process of movement and afterwards, and there will be good arrangements and accommodation for women and children.

From the beginning of the Oriental immigration more than half a century ago, British Columbia has registered its objections to the movement which compelled this province to absorb a considerable colony of Japanese. Now that these folk are for good reasons being withdrawn inland, we people of British Columbia should settle upon a clear and unanimous policy never to accept their return. Today, the war has forced the Japanese question of B. C. into the hands of all of Canada, whether Mr. Hepburn of Ontario likes it or not. Ottawa is taking them out of the Vancouver area, away from Vancouver Island, off the Queen Charlottes and out of scores of bays and inlets and canning villages and if our people will make up their minds to stand solid the Japs can never come back on the objectionable basis of an unassimilable colony. After the war, as this problem becomes the problem of all Canada, the Japanese should be sent home across the Pacific. At the very least, if they can not thus be disposed of, they should be required to live at suitable distances from coastlines, free from possible communication with enemies overseas.

For alleged "imperial" reasons, this province was saddled four decades ago with this type of immigration. Now it is the necessity for other parts of Canada to assume their responsibility. Turn about is fair play; we shall not be fair to ourselves or to the development of this Pacific territory if we agree to their return here on the old basis. Now is the time to make up our minds and consider a plan of action.

The Vancouver Sun is naturally gratified that the government, after many delays, has decided to act with firmness on this situation. We realized after Dec. 7 that as the Japanese had invaded Pearl Harbor they could attack this coast which is only a few hundred miles further from Tokyo. This is the reason why we have pressed steadily for action and today we commend Ottawa for waking up to the facts we presented.

And we shall continue to press also for installation of defenses on this coast. Australia is in fear today of an immediate assault. After Australia may come Vladivostok and Alaska and Canada; or they might place us at the top of that list. Our government should prepare. And we in British Columbia should press hard for adequate protection and for the security of our public services.

If we start soon enough, and work hard enough, we can repulse any attack Japan tries to make here. That is our job; nobody else is going to do it for us.



Without fus
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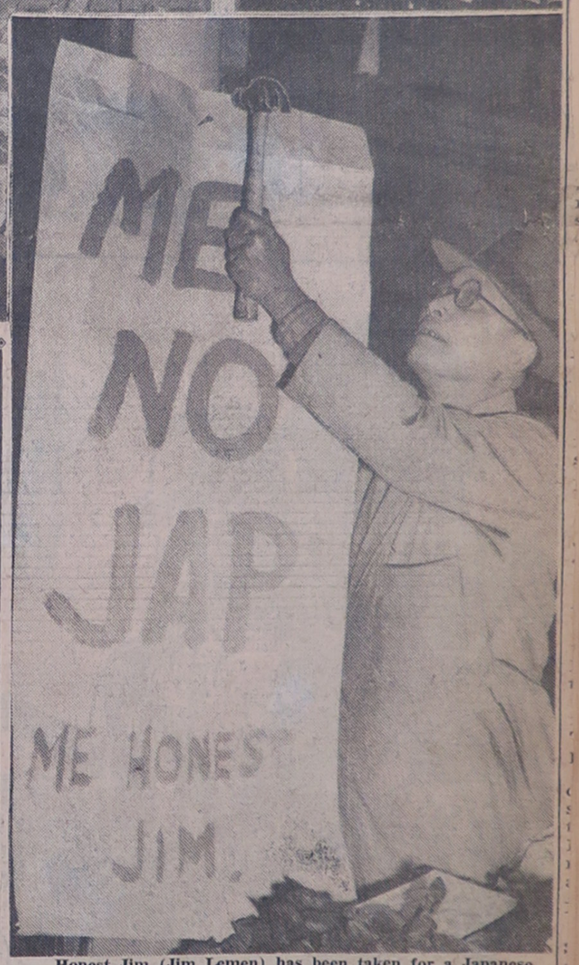
neighborhood sto
it was owned by
A. L. Colborne.
ready for custome

Trend of the Times



Without fuss or friction, a change that may have a significant bearing on British Columbia's future is taking place in Vancouver. The Japanese are moving out, and Canadians are moving in. There are new faces behind the counters in establishments formerly operated by Nipponese, and it is expected their number will increase as the exodus from the coast gathers momentum. One instanceis the Busy Bee, West End neighborhood store at Robson and Thurlow. A few days ago it was owned by Japanese, but it has been taken over by Mrs. A. L. Colborne. In the picture, Mrs. Mary Smith is getting ready for customers.



Honest Jim (Jim Lemen) has been taken for a Japanese so often he has now put up this sign at his stall in Blackburn's market.

Churchill Puts Bad Alongside Good In Radio Review of War

1942

LONDON, Feb. 16.—(AP)—Following is the text of Prime Minister Churchill's broadcast Sunday night:

Nearly six months have passed since at the end of August I made a broadcast directly to my fellow countrymen. It is therefore worthwhile looking back over this half-year of struggle for life—for that is what it has been and what it is—to see what has happened to our fortunes and to our prospects.

At that time, in August, I had the pleasure of meeting the President of the United States and drawing up with him a declaration of British and American policy which has become known to the world as the Atlantic Charter. We also said a number of other things about the war, some of which have had an important influence on its course.

In those days we met on the terms of a hard-pressed combatant, seeking assistance from a great friend who was, however, only a benevolent neutral. In those days the Germans seemed to be tearing the Russian armies to pieces and striding on with growing momentum to Leningrad, to Moscow, to Rostov and even farther into the heart of Russia.

It was thought a very daring assertion when the President declared that the Russian armies would hold out until winter. You may say that military men of all countries, friend, foe and neutral alike, were very doubtful whether this would come true.

Our British resources were stretched to the utmost. We had already been for more than a whole year absolutely alone in the struggle with Hitler and Mussolini.

We had to be ready to meet a German invasion of our own island.

No Means To Fight Japan

We had to defend Egypt, the Nile Valley and the Suez Canal.

Above all, we had to bring in food, raw materials and finished munitions across the Atlantic in the teeth of German and Italian U-boats and aircraft. We have to do all this still.

It seemed our duty in these August days to do everything in our power to help the Russian people to meet the prodigious onslaught which had been launched against them.

It is little enough we have done for Russia, considering all she has done to beat Hitler and for the common cause. In these circumstances, we British had no means whatever of providing effectively against the new war with Japan.

Such was the outlook when I talked with President Roosevelt in the middle of August on the good ship Prince of Wales, now, alas, sunk beneath the waves.

It is true that our position in August, 1941, seemed vastly better than it was a year earlier, in 1940, when France had just been beaten into the awful prostration in which she now lies, when we were almost entirely unarmed in our own island and when it looked as if Egypt and all the Middle East would be conquered by the Italians, who still held Abyssinia and had newly driven us out of British Somaliland.

Compared with these days of 1940, when all the world except ourselves thought we were down and out forever, the situation the President and I surveyed in August, 1941, was an enormous improvement.

Still, when you looked at it bluntly and squarely, with the United States a neutral and fiercely divided, with the Russian armies falling back, as it were, in disorder, with the German military power triumphant and unscathed, with the Japanese menace assuming an uglier shape each day, it certainly seemed a very bleak and anxious scene.

How do matters stand now? Taking it all in all, are our chances of survival better or are they worse than in August, 1941?

Are we up or down?

Let Us Put Good And Bad Together

What has happened to the principles of freedom and decent civilization fo: which we are fighting? Are they making headway, or are they in greater peril?

Let us take the rough with the smooth, let us put the good and the bad side by side, and let us try to see exactly where we are.

The first and the greatest of events is that the United States is now unitedly and wholeheartedly in the war with us.

The other day I crossed the Atlantic again to see President Roosevelt. This time we met not only as friends, but as comrades standing side by side and shoulder to shoulder in a battle for dear life and dearer honor in the common cause against the common foe.

When I survey and compute the power of the United States and its resources, and feel that now they are in it with us, in with the British Commonwealth of Nations all together, however long it lasts, till death or victory, I can not believe there is any other fact in the world which can compare with that.

That is what I have dreamed of, aimed at and worked for, and now it has come to pass.

But there is another fact in some ways more immediately effective.

The Russian armies have not been defeated. They have not been torn to pieces. The Russian peoples have not been conquered or destroyed. Leningrad and Moscow have not been taken. Russia's armies are in the field. They are not holding the line of the Urals, or the line of the Volga. They are advancing victoriously, driving the foul invader from that native soil they have guarded so bravely and loved so well.

More than that, for the first time they have broken the Hitler legend.

Instead of the easy victories and abundant booty which he and his hordes had gathered in the west, he has found in Russia so far only disaster, failure, the shame of unspeakable crimes, the slaughter or loss of millions of German soldiers, and the icy wind that blows across the Russian snows.

Here, then, are two tremendous fundamental facts which will in the end dominate the world situation and make victory possible in a form never possible before.

Could Not Have Protected Pacific

But there is another heavy and terrible side to the account which must be set in the balance against this inestimable gain. Japan has plunged into the war and is ravaging the beautiful, fertile, prosperous and densely-populated lands of the Far East.

It would never have been in the power of Great Britain, while fighting Germany and Italy—long hardened and prepared for war—while fighting in the North Sea, in the Mediterranean and the Atlantic, to defend the Pacific and the Far East single-handed against the assault of Japan.

We have only just been able to keep our heads above the water at home. Only by a narrow margin have we brought in the food which keeps us alive, and the supplies without which we can not wage war. Only by so little have we held our own in the Nile Valley and the Middle East.

The Mediterranean is closed and all our transports have to go 'round the Cape of Good Hope, each ship making only three voyages in a year.

Not a ship, not an airplane, not a tank, not an anti-tank gun or anti-aircraft gun has stood idle. Everything we have has been deployed either against the enemy or waiting for his attack. We are struggling hard in the Libyan desert, where perhaps another serious battle will soon be fought.

We have to provide for the safety and order of liberated Abyssinia, or conquered Eritrea, of Palestine, of liberated Syria and redeemed Iraq, and of our new ally, Persia.

Aided Russia In Darkest Hour

A ceaseless stream of ships, men and materials has flowed from this country for a year and a half to build up and sustain our armies in the Middle East which guard vast regions on either side of the Nile barrier. We had to do our best to give substantial aid to Russia. We gave it in her darkest hour, and we must not fail in our undertakings now.

How, then, is this posture, gripped and held and battered upon as we are, could we have provided for the safety of the Far East against such an avalanche of fire and steel as has been hurled upon us by Japan?

Always this thought overhung our minds.

There was, however, one hope and one hope only, namely that if Japan entered the war with her allies Germany and Italy, the United States would come in on our side, thus far more than repairing the balance.

For this reason I have been most careful all these many months not to give any provocation to Japan, and to put up with Japanese encroachments, dangerous though they were, so that, if possible, whatever happened we should not find ourselves forced to face this new enemy alone.

More Implacable Foe On Our Side

I could not be sure that we should succeed in this policy. But it has come to pass. Japan has struck her felon blow, and a new, far greater champion has drawn the sword of implacable vengeance against her on our side.

I shall frankly state to you that I did not believe it was in the interests of Japan to burst into war both upon the British Empire and the United States. I thought it would be a very irrational act.

Indeed, when you remember that they did not attack us after Dunkerque, when we were so much weaker and when our hopes of United States help were of a most slender character, and when we were all alone, I could hardly believe they would commit the mad act.

Tonight the Japanese are triumphant. They shout their exultation around the world. We suffer. We are taken aback. We are hard-pressed.

But I am sure, even in this dark hour, that criminal madness will be the verdict which history will pronounce upon the authors of the Japanese aggression after the events of 1942 and 1943 have been inscribed on its sombre pages.

The immediate deterrent which the United States exercised upon Japan, apart, of course, from the measureless resources of the American Union, was the dominant American battle fleet in the Pacific, which, with the naval forces we could spare, confronted Japanese aggression with a shield of superior sea power.

But, my friends, by an act of sudden and violent surprise, long calculated, balanced and prepared and delivered under the crafty cloak of negotiations, the shield of seapower which was protecting the fair lands and islands of the Pacific Ocean was for the time being —BUT ONLY FOR THE TIME BEING—dashed to the ground.

In the gap thus opened rushed the invading armies of Japan. We were exposed to the assault of a warrior race of nearly 80,000,000 with a large outfit of modern weapons, whose war lords have been planning and scheming for this day and dreaming of it perhaps for 20 years, while our good people on both sides of the Atlantic were prating about perpetual peace and cutting down each other's navies in order to set a good example.

The overthrow for a while of British and United States seapower was like the breaking of some mighty dam.

Long-gathered pent-up waters rushed down a peaceful valley, carrying ruin and devastation forward on their foam and spreading their inundations far and wide.

Can't Underrate Jap War Machine

No one must underrate any more the gravity and efficiency of the Japanese war machine.

Whether in the air, or upon the sea, or man-to-man on land, they have already proved themselves to be most formidable, deadly and, I am sorry to say, barbarous antagonists.

This proves a hundred times over that there never was the slightest chance, even though we had been much better prepared in many ways than we were, of our standing up to them alone while we had Nazi Germany at our throat and Fascist Italy at our belly.

It proves something else, which should be a comfort and a reassurance. We can now measure the wonderful strength of the Chinese people, who, under Generalissimo Chiang Kai-Shek, have single-handed fought this hideous Japanese aggressor for four and one-half years and left him baffled and dismayed.

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This they have done although they were a people whose whole philosophy for a thousand years has opposed war and the warlike arts, and who in their agony were caught ill-armed and ill-supplied with munitions and hopelessly out-matched in the air.

We must not underrate the power and malice of our latest foe. But neither must we undervalue the gigantic, overwhelming forces which now stand in line with us in this world struggle for freedom.

Once they have developed their full natural inherent power, whatever has happened in meanwhile, they will be found fully capable of squaring all accounts and setting all things to right for a long time to come.

You know I have never prophesied to you or promised smooth or easy things. And now all I have to offer is a hard adverse war for many months ahead. I must warn you, as I warned the House of Commons before they gave their generous vote of confidence a fortnight ago, that many misfortunes, severe and torturing losses, remorseless and gnawing anxieties lie before us.

To our British folk this may seem even harder to bear when they are at a great distance than when the savage Hun was shattering our cities and we all felt in the midst of the battle ourselves.

But the same qualities which brought us through the awful jeopardy of the summer of 1940 and those long autumn and winter bombardments from the air will bring us through this other new ordeal, though it may be more costly and will certainly be long.

One fault, one crime, and one crime only can rob the United Nations and the British people, upon whose constancy this great alliance came into being, of the victory upon which their lives and honor depend.

A weakening in our purpose and therefore in uity—that is the mortal crime. Whosoever is guilty of that crime or of bringing it about in others, of him let it be said that it were better that a millstone were hung about his neck and that he were cast into the sea.

Last autumn when Russia was in her most dire peril, when vast numbers of her soldiers had been killed or taken prisoner, when one-third of her whole munition-making capacity lay—as it still lies—in Nazi hands, when Kiev fell and foreign ambassadors were ordered out of Moscow, the Russian people did not fall to bickering among themselves.

They just stood together and worked and fought all the harder. They did not lose trust in their leaders. They did not try to break up the government.

Hitler had hoped to find Quislings and fifth columnists in the wide regions he overran, and among the unhappy masses who fell into his power. He looked for them, he searched for them, but he found none.

The system upon which the Soviet Government is founded is very different from ours and from that of the United States.

However that may be, the fact remains that Russia received blows which her friends feared and her foes believed were mortal, and through preserving national unity and persevering undaunted had the marvellous comeback for which we thank God now.

In the English-speaking world we rejoice in free institutions. We have free parliaments and a free press. This is the way of life we are fighting to defend.

But it is the duty of all who take part in those free institutions to make sure, as the House of Commons and the House of Lords have done and, I doubt not, will do, that the national executive government in time of war have a solid foundation on which to stand and on which to act; that misfortunes and mistakes of war are not exploited against them; that, while they are kept up to the mark by helpful and judicious criticism or advice, they are not deprived of the persisting power to run through a period of bad times and many cruel vexations and come out on the other side and get to the top of the hill.

Tonight I speak to you at home and throughout the British world, to our loyal friends in India and Burma, to our allies in Russia and to our kith and kin in the United States, I speak to you all under the shadow of a heavy and far-reaching military defeat. It is a British and imperial defeat.

Singapore has fallen. All the Malay Peninsula has been overrun.

Other dangers gather about us out there, and none of the dangers which we have hitherto faced successfully at home and in the east are in any way diminished.

This therefore is one of those moments when the British nation can show its quality and genius. This is one of those moments when I can draw from the heart of misfortune the vital impulse of victory.

Here is a moment to display that calm and poise, combined with grim determination, which not so very long ago brought us out of the very jaws of death. Here is another occasion to show, as so often in our long history, that we can meet reverses with dignity and with renewed accessions of strength.

We must remember that we are no longer alone. We are in the midst of great company. Three quarters of the human race are now moving with us. The whole future of mankind may depend upon our action and upon our conduct. So far we have not failed. Let us move forward steadfastly together into the storm and through the storm.

"One fault, one crime and one crime only can rob the United Nations and the British people, upon whose constancy this great alliance came into being, of the victory upon which their their lives and honor depend.

"A weakening in our purpose and therefore in unity—that is the mortal crime. Whosoever is guilty of that crime or of bringing it about in others, of him let it be said that it were better that a millstone were hung about his neck and that he were cast into the sea."

Ask Quiet New Year's; Greater War Effort

Provincial Leaders Issue New Year's Messages

Provincial government leaders called upon the people in New Year's messages to observe New Year's Eve quietly and redouble their energies during 1942 "to contribute all the power God has given us towards victory."

In Victoria, Premier John Hart said: "I cannot too strongly urge the need for keeping off the public streets and highways, thus preventing large gatherings which would add confusion to any emergency that might arise."

Owing to the necessity of being on the alert for air raid alarms, he suggested that New Year's be observed in "as quiet a manner as possible."

"Use of noisemakers will be very distracting on New Year's Eve as some of them have a sound similar to that of air raid sirens. Consequently everyone is asked to co-operate to the fullest extent in exercising caution in his and her mode of celebration."

The premier said that 1942 will be a challenge for even greater accomplishments in the fight of democracy for its very existence.

From Attorney-General R. L. Maitland, K.C., came expression of confidence that "a united British Columbia will stand against our enemies and contribute all the power God has given us toward victory."

Harold E. Winch, leader of the opposition, posed four resolutions which he felt should be adopted every year:

"To take stock of our resources and recognize the need to abandon prejudices, personalities and hatreds."

"To take stock of our country and determine that henceforth we shall utilize nature's elaborate gifts to fill the requirements and make happy nature's beings."

"That henceforth we will understand the real motivating and activating forces of life and society and recognize that success is not spelled $ucce$$."

"To govern our lives and our country in keeping with Kipling's familiar lines:

"Not as a witness to any creed
But simple service simply given
To their own kind and their common need'."

* * *

Mayor J. W. Cornett expressed hope that "all Vancouver citizens will do their part in contributing to a successful prosecution of the war."

"There is work for each of us: some can join the fighting forces, others contribute to war loans, others serve in munitions plants, find valuable work to do in the Red Cross or in working for the comfort of the armed forces."

"To everyone I wish the happiest New Year possible under present conditions and may we all have the courage to face the hard going of another year of war and the will for whatever sacrifices we may be called upon to make in the great struggle for the dearest possession of humanity—freedom."



RUSS TURN TABLES—Shaded area in the map above shows the gain the Russians have made so far in their powerful counter-offensive which is battering back the German army. Along the jagged line the Soviet fighters are still advancing with the intention of exterminating every Nazi on their soil. Black line shows the extent of the German push that was halted 17 days ago and then thrown back.

WIRE PRIME

Japanese

Takayuki Mitsui, be
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World War No. 1, today
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yesterday on behalf of
nese branch of the
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Mitsui is president
branch. There are
members—all veterans—
Japanese with the
franchise.

The telegram yesterd
Prime Minister read:

"Special general m
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WIRE PRIME MINISTER

Japanese Legion Still Loyal

Takayuki Mitsui, be-medalled Japanese veteran of the Canadian Expeditionary Force in World War No. 1, today received a telegram from the Prime Minister acknowledging his pledge of "unflinching loyalty" made yesterday on behalf of the Japanese branch of the Canadian Legion, B. E. S. L.

Mitsui is president of the branch. There are about 45 members—all veterans—the only Japanese with the provincial franchise.

The telegram yesterday to the Prime Minister read:

"Special general meeting of Japanese branch of Canadian Legion of British Empire Service League held yesterday instructed me to forward you, sir, following resolution:

"The members of the Japanese branch, Canadian Legion, are resolved to pledge our unflinching loyalty to Canada, as they did in the last Great War, and furthermore resolved to make supreme sacrifice in defense of Canada in this unprecedented crisis which faces her now.

"Although we are well on in years, we are fully prepared to serve in the defense of principle for which Canada stands whenever and wherever their services are required."

The following reply was sent on behalf of the Prime Minister over the signature of H. R. L. Henry, private secretary:

"The Prime Minister has directed me to acknowledge your telegram transmitting the resolution of loyalty to Canada adopted by the special general meeting of the Japanese branch of the Canadian Legion and to express the government's appreciation of the promptness of the action taken by its members in making immediately known their readiness to serve Canada wherever their services may be required."

Scales of a tarpon may measure more than four ienhes across.

North Shore Board of Trade Would Impound Jap Cars

(Special to The Daily Province.)

NORTH VANCOUVER, Dec. 19.—A resolution, passed unanimously by the Board of Trade Thursday night, will be forwarded to the minister of national defense, urging "that immediate steps be taken to impound, for the duration of the war, all cars, motorcycles and bicycles owned by Japanese nationals and other enemy alien nationals."

Roy A. Hunter, who moved the resolution, reported to the board that, supplemental to A. R. P. activities here, a complete check was recently made of all cars and trucks in the city and district. They are being completely organized so as to be immediately available in the event of emergency.

The organization will be such that all vehicular traffic will come under definite direction and congestion that might otherwise result, will be obviated. To facilitate this undertaking, the two municipalities have been divided into districts.

Quotations

Thomas A. Mitchell writes, in part:

The future is no mystery. The Prophet Amos 3:7 explains why.

The references here given support the inspired statement, viz., sa. 65:17—Create a new heaven and a new earth.

The context shows them to be spiritual, with concomitant material accretion. Micah, 4 ch. confirms this. One asks, when?

Let Isa. 66:15 tell us, also Isa. 2:10, Psalm 98:9, and Acts 1:11, in these words: "To men of Galilee why stand ye gazing up into heaven, this same Jesus shall so come as ye have seen Him go." Whilst meantime the faithful and enlightened are covered by the provisions of Psalm 91 and Isa. 41:10; the gateway of eternal life is given in Acts 4:12 . . .

The spiritual family of God's servant and friend vide James 3:23) will be rulers and subjects in the new world founded on the sable barren hill of Calvary, to be established visibly and eternally in our day.

Whites, Danger

"Begin At Home" writes:

I don't know, but it seems to me that the chief danger we have here as a result of the Japanese war is from the hot headed whites, rather than from the law abiding Japanese.

Your editorial of yesterday was to the point. If we need to take precautions then let these precautions be taken by the properly constituted authorities. The rabble rousing demagogues who denounce the Japanese cause the trouble here. If they really believe that the Japanese are enemies and that this country would have been better off without them, why didn't they get to the root of the matter long ago? Why didn't they attack wealthy Canadians who have been using and exploiting the Japanese as cheap labor?

In all those pre-war years, why didn't they do something about stopping the shipment (by Canadian concerns) of scrap metal and lead to Japan?

Some of that metal probably came in handy for the Japanese warlords to use on the boys at Hong Kong.

It's easy enough to look across the street and blame your troubles on the Japanese storekeeper. But we will have to look further if we want to get to the cause of our evils. The Japanese here are just one result, not the cause.

Remove Japanese

"Twice Bitten" writes, in part:

A great deal of well meant caution is given on the subject of the Japanese in our midst and urging public restraint, in dealing with these people. It is good advice, in theory. But we have gone a long way past the time when we can deal in pleasant sounding theories. We are now on a potential front line of the new fighting zone and we have to act accordingly.

This does not mean that there should be mob action or anything like that. On the contrary—the mob spirit of revenge is the worst thing that could get loose in this country. But the authorities, representative, we hope, of the public, have just got to forget their red tape and diplomatic delays, and get down to work.

The writer favors the removal from this potential war zone of all Japanese. God knows there is plenty of room for them in the prairies. They and we would be better off if war does come here.

Japanese, Coast

R. B. writes in part:

We are a pretty dumb lot of people to let the Japanese, 23,000 of them, remain on this coast when Japan is presumably getting ready to attack us. Can you imagine the Japanese leaving 23,000 of us along the Nipponese coast under these circumstances? Hardly.

ECONOMICS IS AN INFLUENCE

SEATTLE TOLERANT WITH JAPS

The Daily Province Surveys Situation In Washington City

By TORCHY ANDERSON.
Daily Province Staff Correspondent.

SEATTLE, Jan. 9.—In Seattle's humming civic market centre—the tourists go there because it is one of the biggest marts of its kind in America—Japanese farmers are selling their produce to American housewives just as they did during many years that preceded the fatal December 7, 1941.

If you forget the F.B.I. has rounded up about 200 of the 18,000 persons of Japanese blood who live in the State of Washington and forget the few individual bursts of violence against Japanese during the first couple of days of war, relations between the two races in this state are little different to what they have been for decades.

After 24 hours probing and questioning on the subject your correspondent has come to this conclusion:

Generally speaking there is nothing like the fear and distrust of Japanese that one hears in Vancouver and other British Columbia centres. In Seattle the public demonstrates no active resentment against the Japanese within its confines. The average citizen takes the view that the F.B.I.— an organization that calls forth a faith so sublime that it must make some of its officers nervous—has picked up the dangerous Japanese. He feels that the American-born Japanese, the "Nisei," are citizens of the republic and should be given a fair chance to prove their loyalty.

One man remarked to me: "What can we do about them unless we change the constitution."

There are several reasons for the difference in feeling that is so sharply distinguishable between Vancouver and Seattle—some of them positive, some of them negative.

In the first place Seattle does not have a vast fleet of Japanese-manned and owned fishing boats. The great majority of the Japanese, both nationals and U. S. born, are farmers within a small area south of Seattle, in domestic service or trade. They have never ousted the Scandinavians from the fishing industry.

Seattle people are tolerant of their Japanese, but they would not like to see British Columbia turn loose Japanese fishing boats on the neighboring coast. As a purely unofficial guess, I would say that the U. S. navy might have a word to say about that, through the Joint Defense Board.

One very positive reason for the present attitude is economic. The City of Seattle is fed about 95 per cent. of its fresh vegetables from the Japanese-farmed sections south of the city. Throwing these people out of their regular employment would for some months—maybe years.

In the first flush of war, the Japanese wholesale houses handling produce along the waterfront were "frozen."

A serious situation arose at once and regulations have been eased up, in order to continue the flow of prodoucts to city consumers. In Vancouver those who advocate severe measures against the Japanese are fond of quoting the reminder "remember Pearl Harbor." I quoted that reminder yesterday to a man who is in a position to know the feeling of the state.

"Yes, yes," he agreed, "we remember Pearl Harbor, but when the average American remembers Pearl Harbor he gets as mad as hell about his army and navy being—as he thinks at least—caught asleep at the switch.

"He does not get mad about fifth columnists; he is just plain sore about United States forces being caught off guard."

"Do you think," I asked, "that people here are complacent about Japanese in this city and country—complacent to the point of danger?"

"No," he said, "I don't think so. We know that some of these people would be loyal to their own race if a real test came, but we believe that many of them born in this country are good citizens.

"I think the attitude of my son—he is in college now and is itching to join the fighting forces—is typical. He wrote to me the other day saying that he guessed it was about time he got busy and killed a few Japs, but his letter ended with the hope that whatever happened, United States would not be unfair to loyal Japanese in this country.

"He has friends among the American-born Japanese. He went to school with them; he trusts them."

After the first few days of the war there was little visible agitation against the Japanese. Some consumers boycott their shops but many did that long before Pearl Harbor.

It is hard to find any responsible persons who will consider seriously the suggestion that all Japanese should be moved away from their present settlements en masse. In the State of Washington people seem to think that the Japanese can do about as little harm where they are as anywhere else.

NO SLACKNESS.

Authorities here are alert. There is no reason to believe that they are not taking all precautions. One act of sabotage would change the attitude toward the local Japanese in an hour. Action would probably be violent.

Those who have worked to guard against fifth column activities believe that among the American-born Japanese those most likely to undertake work against this country are young men who had most of their education here, and then returned to Japan for several years.

They find reason to believe that some of the Japanese in this class—not a large one—have been converted to the fanatical mentality of their military leaders at home. The "Nisei," or American-born Japanese, are good propagandists. For years they have done their best to convince Americans of their loyalty. They have never missed an opportunity to demonstrate their vocal devotion to the Stars and Stripes.

On Thursday the Seattle Times, discussing editorially the arrest of four American-born Japanese for subversive activities, concluded: "If the four men held to account are proved guilty, there will be nothing that can be said on their behalf. Meanwhile, consideration must be given other resident Japanese, especially the large number of native-born, whose manifestations of American loyalty leave no room for the question of sincerity.

"There must be no incitement or groundless suspicion, no interruption of friendliness for any cause short of positive proof."

That pretty well expresses the attitude of Seattle people at the moment. They are trying awfully hard to be fair, and hoping they don't fall over backward in the process.

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OTTAWA CON

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From Daily Province Ottawa Bu

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HOW U.S. DEALS WITH JAP PROBL

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On the same page an analysis is made of the stupendous operation entailed in moving thousands of Japanese away from the coast. Such a move is being considered by the standing committee on Japanese problems, whose members have been called to meet in Ottawa this week.

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"When Hon. R. L. Maitland, K.C., attorney-general, and myself were in Ottawa before Christmas, the seriousness of the Japanese problem was discussed with the federal authorities, and the officials were urged to take action to remove the menace of fifth column activity," said the Premier.

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Japanese Move East Of Rockies Is Held Unlikely

Anti - Oriental Campaign in Vancouver And Ald. H. D. Wilson Are Scored

OTTAWA CONS COAST PROBLEM

By CHARLES BISHOP
From Daily Province Ottawa Bureau. (Copyright, 1942, by Southam Co.)

OTTAWA, Jan. 5.—The Japanese problem in British Columbia will have a thorough airing at a special conference here Thursday, when members of the B. C. standing committee, representatives of the Provincial Government and of the army, navy and R. C. M. P. will meet Prime Minister Mackenzie King and officials of the external affairs department.

It is believed that the B. C. situation was one of the matters now under review at a conference Sunday of officers of the external affairs department here. No statement has been issued, however.

"BAD INFLUENCE."

The Japanese situation is receiving constant attention here and though there is no suggestion of alarm in official circles one aspect of the situation is regarded with disapproval.

It is described as a "continuing anti-Japanese campaign" by a group in which a member of the Vancouver City Council is most prominent.

This council member (Ald. H. D. Wilson) is described, in the mildest of several designations, as a "thoroughly bad influence."

If he and others incite anti Japanese riots in British Columbia, it is said here "we might have a hell of a mess on our hands."

The Japanese situation has been dealt with throughout by the army, navy, Royal Canadian Mounted Police, local police and a standing committee, all of them working together and with the British Columbia Government fully informed.

The view here is that this situation, in all its aspects present and possible is "well in hand."

"NOTHING SO SILLY."

Every precaution has been taken against subversive activities, sabotage or other eventualities. All Japanese have been registered and finger-printed and any individual who might be suspected has been "picked up."

The standing committee has made recommendations for various measures including the keeping in port of the British Columbia Japanese fishing fleet.

To a report, however, that the suggestions urge removal of the Japanese to locations "east of the Rockies," the comment is that "nothing so silly as that" is included. The idea of segregating them in camps seems to be viewed in much the same deprecatory light.

MANY APPREHENSIVE.

The conference Thursday has been called to get first-hand reports on conditions from those who are dealing with them.

The authorities, nevertheless, are not unmindful of the fact that while agitation has its undoubted influence, many people are apprehensive.

No doubt their suspicions of

(Continued on Page 2.)

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Oriental Committee Against Use By Present Owners

LABOR CORPS

If any Japanese fishermen carry on their occupation on the Pacific Coast before the end of the war it will be in direct opposition to the majority of the members of the standing committee on Orientals in British Columbia.

The standing committee was set up by the Federal Government before the Japanese entry into the war to study the position of Japanese in British Columbia and to advise Ottawa on how to deal with them. Its chairman is Mayor Hume of New Westminster.

Here are some of the things which are predicted as a result of government decisions now pending:

1. Complete ban of fishing operations by Japanese—Canadian citizens or otherwise.

2. Setting up of an agency through which Japanese fishboat owners may sell their craft. This sale would not be compulsory, and the agency would be merely an assisting and enabling body to facilitate transfer if the owners so wish. But the alternative might be that the boats would stand idle—of no use to their owners or anyone else.

FORM LABOR GROUPS.

3. Formation of labor groups —not under the department of national defense and not in any sense part of the Canadian army —in which Japanese may volunteer their service. These groups will be employed for labor purposes, paid wages. They might be used to construct air raid shelters in B. C. coast cities and afterwards put on road work in the interior. The Hope-Princeton road is considered as a possible project. Other suggestions include emergency landing fields.

3. Aside from the actual fishing vessels in Japanese ownership the government must devise means of dealing with a vast accumulation of gear and the shore plants such as salteries, which are Japanese owned and controlled.

READY TO RESIGN.

Those in close touch with the situation predict that if any Japanese vessels are allowed to operate on the coast several members of the committee are ready to tender their resignations.

Torn between the desire to be fair and the grave responsibility of taking any chances on fifth column activities in British Columbia, the committee has faced many hard decisions.

For Military to Decide

MOST of the Vancouver aldermen appear to be opposed to Alderman Halford Wilson's drastic proposals for dealing with the Japanese situation in British Columbia. They think, and think rightly, that the matter is one not for civic but for federal decision and action.

The Japanese situation in this province is serious enough, in all conscience, but not so serious as certain individuals and newspapers are endeavoring to make out. These, for quite extraneous purposes and for private and political gain are trying to blow the coals into a flame; and they may succeed unless the federal authorities decide upon a policy without delay and make their decision public.

It is being urged, now, that all Japanese, whoever they are, wherever born and educated and whether naturalized or not are a menace to the country and should be interned forthwith or at least removed beyond the mountains. The magnitude of such drastic action and the question of its real necessity do not appear to enter into the calculations of those who are blowing on the coals. They see an opportunity and are seizing it.

Obviously, the problem of dealing with the Japanese population is a problem of defense and so belongs to the military and federal authorities. If the Japanese residents are dangerous, they are dangerous because they are enemy aliens and so come under the federal authorities, who are responsible for the protection of the lives and property of citizens. It should not be forgotten that there are thousands of people of German and Italian blood at large in Canada, who are, potentially at least, quite as dangerous as our Japanese citizens and there is no suggestion of interning them.

The man in the street has his opinion on the Japanese situation and has a right to express it. But the opinion of the man in the street is not based on authoritative information. The federal authorities have information which has been gathered for them by the military, the mounted police and the standing committee which has been looking into the problem. They are in a position to make intelligent decisions on what measures are necessary for the safety of life and property in B.C. and for security against possible aid to the enemy.

It is therefore in a major sense the responsibility of the military authorities to determine what protective measures are called for. It is a heavy responsibility and should be discharged with no reservations on the point of public safety. It is not a question for self seeking agencies to exploit for their own selfish advantage.

Let Ottawa deal with these inflammable materials and let them deal with them promptly. Delay is dangerous in more ways than one.

The Vancouver Sun

SINCE 1886 VANCOUVER'S MOST USEFUL INSTITUTION

A newspaper devoted to progress and democracy, tolerance and freedom of human thought.

MONDAY, JANUARY 5, 1942

B.C.'s Voice on the Japanese

A strong official delegation is en route to Ottawa to explain the Japanese question to the Federal Government. Mayor Hume of New Westminster is chairman, and it is significant that Hon. George Pearson and a high official of the Provincial Government joined the party to present the case at the federal capital. British Columbia Legislature will meet on Thursday of this week, and we may assume that the subject of the proper disposal of our Japanese residents may be discussed at Victoria as well as at Ottawa.

The treatment of the Japanese here is a national question, but there are important reasons why Dominion authorities should listen to the representations from this province. Practically all of the Japanese resident in Canada live in British Columbia. In this province we have dealt very patiently with them over a period of more than forty years. Most of the immigrants arrived from Japan during a time when Britain and the Government of Nippon were friends. Upon grounds of high imperial policy, Ottawa asked British Columbia to receive them. We may at times have been none too gracious, but we have tolerated them; indeed, we have done by them as well as we possibly could. In British Columbia we have carried the Japanese burden for Canada, and today we have a right to be heard.

Now our cities and our coastline are threatened. Our Japanese population do not fit into plans for defense, and these are important plans. In a tight corner, some, even of those born in Canada of Japanese parents, might not be fighting with us.

It is essential, therefore, that all the male portion of the Japanese population be removed at least 100 miles inland from Vancouver. No distinction between Japanese born in this country or in Japan.

There will be no hardships for those Japanese who wish to co-operate. There is plenty of remunerative work. Away from our cities and coastline, they will be free from any suspicion of involvement with the enemy, if he attempts an assault against us.

For their own protection and for the future goodwill of the Japanese colony here, the Japanese themselves ought to welcome a reasonable solution such as these proposals afford them.

Those who are friends of Canada and not of Japan will make no objection to proving their loyalty by cheerfully moving away from this threatened seafront.

Jap "Bible" Justifies Murder

By THOMAS R. HENRY.
Science Editor, North American Newspaper Alliance.

WASHINGTON.—The Japanese soldier has a "military bible." Its essential teaching is that whatever one desires to do is right—dying for one's country or cutting a neighbor's throat while he sleeps.

The book, which used to form part of the equipment of every Japanese officer, is the philosophy of a Chinese worthy named Wang Yang-Ming who lived between 1472 and 1529.

His native China long since has discarded Wang. His ideas didn't fit into the temper of the people, but they were eagerly adopted by the ruling classes of Nippon.

The evolution is described by Dr. Arthur W. Hummel, in charge of the Oriental division of the Library of Congress, one of the largest collections of Japanese and Chinese books in the world.

About the third century A.D., says Dr. Hummel, the religion of Buddhism swept over China out of India. It was superimposed on the two conflicting philosophies of China — the practical Confucianism and the mystical Taoism which gave rise centuries later to the philosophy of Thoreau of New England.

Both the old creeds had fitted the Chinese mind. Neither said anything of survival after death or any reward, beyond one's own peace of mind, for good behaviour. Buddhism seemed to hold forth such a promise.

The Buddhism influence lasted for seven centuries and may have had much to do with the decline of Chinese civilization. It promised a state of blissful nothingness, Nirvana, for all eternity to be achieved by contemplation according to certain formulas.

The Chinese, says Dr. Hummel, never understood the Hindoo techniques. These were largely metaphysical, built up by juggling sanscript words. The German philosopher Hegel, often blamed for putting some of the ideas of world conquest into the German mind, built up his philosophy by much the same technique of juggling German words.

When Chinese Buddhism was falling into eclipse because of the bewilderment over the formulas of contemplation along came the philosopher Wang, perhaps one of the great thinkers of history.

One need not try to distinguish right and wrong, Wang said. There was no need of studying the ways of nature. All that was necessary was to sit under a tree—or go to bed, for that matter—free one's mind of everything, and a sudden inspiration would reveal the right course to take. Thinking or experimentation was superfluous.

Wang wanted to find out how a bamboo tree grew. The old Chinese way would be common sense observation. The modern scientific way would be exact measurement and experimentation. Wang and a friend sat under a tree for three hours. They got no revelation of the secret of growth. The next day they sat under the same tree for seven hours. Still no sudden revelation.

The meaning was clear, said Wang. He and his friend were not delicately enough attuned to nature to receive such an intimate revelation.

Wang knew nothing of modern psychology which would have told him that the revelation, in any case, would be exactly what he subconsciously wanted it to be—especially if it concerned a matter of right and wrong.

Wang's ideas soon fell into disrepute in China, as did the whole concept of Buddhism.

The religion passed over to Japan where, in a variant form, it still is the dominant creed.

Wang's book went with it. The philosophy apparently was ideally suited to the Japanese military temperament.

It gave the soldier an excuse for acting on his prejudices without any qualms of conscience, any enquiry into facts, any debate over right and wrong.

One's world, Wang taught, is inside the self. If the self says "stick a dagger in your neighbor's back," that is the right thing to do.

Japanese cadets learn Wang by heart.

Japanese and Sabbath

Sir: May I without prejudice give my experience of the Japanese invasion during the past 30 years?

The Japanese settled in some districts in great numbers and have shown no respect for our ways of life, especially our "Sabbath Day." They seem to make a special effort on the Sabbath Day to get ahead of the Christian folks.

I have seen land-clearing, blowing stumps, house-building, truck-hauling and all kinds of work on the "Sabbath Day," and during these 30 years I have not known the church take any action in this matter.

They have succeeded on the land by their greed to get ahead of us, by their wife-slavery and their Sunday labor.

In conclusion allow me to acknowledge the good service to this province of Alderman Wilson, who in his endeavor to keep the Japanese in his right place has earned the thanks of all Christian people.

Port Hammond. OBSERVER.

The Vancouver Sun

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FRIDAY, JANUARY 2, 1942

Put Japanese at Work Building Roads

At Honolulu, says Secretary Knox, the fifth column work of the Japanese was the most successful since the Quislings of Norway betrayed their country to the Germans. In the Philippines the Japanese have powerfully aided their invading countrymen. Wherever the Japanese soldiers attack there we may expect Japanese civilians to do all in their power to assist the attackers.

The coast of British Columbia may be attacked before the war is over. If this is not a possibility, why do our military authorities increase our defenses? Why do they arrange for blackouts and air-raid precautions?

On the coast of British Columbia are 24,000 Japanese. Of these perhaps 6000 are males over 16. It is not possible to say that Canada has taken all defensive steps within its power while these able-bodied Japanese men are free to assist their countrymen if an attack is launched against us.

Many of the British Columbia Japanese are loyal to us, without doubt. But how to separate the loyal from the disloyal? How to be sure, by interning a few known agitators, that we are not overlooking the much more dangerous men who are too wise to reveal their true sentiments?

We believe the government should remove all able-bodied Japanese men to some other part of the province or of Canada. It may not be necessary to intern them all, provided they are placed far enough removed from the coast so they can do no harm. Certainly we can not afford to lose the labor of thousands of our most active workers at a time when the country is short of labor. The Japanese should be given work at reasonable wages. Some could be used in the construction of roads needed in the defense and development of the country. Many who are skilled farmers could be used on farms in Ontario, in the prairies, in our own Interior, where the farmers are desperate for farm hands. It should not be an impossible task to distribute these men where they could be useful, where they could be harmless and where they could be comfortable.

Under no circumstances should they be treated harshly or unkindly. They must be paid enough to support their families. In many places, perhaps where they are placed on farms, they could take their families with them. In other places, where they are used in road construction, they would have to remain, like many of our own citizens in wartime, away from their families.

But wherever they are, they must be assured of the best possible conditions. This country will never treat any of its population as the dictators treat the people of occupied countries. And we must remember that many Canadians are now in the hands of the Japanese and any injustice visited upon Japanese here will be repaid tenfold, we may be sure, in the treatment of Canadian prisoners in Japan. At present the Japanese appear to be treating interned Britishers with consideration and courtesy. We must treat the Japanese here as well or better.

In no sense should we attempt to punish the Japanese in this country. They have committed no offense. We must simply protect ourselves. We must use merely the obvious measures of prevention. As for the Japanese, they must see the rising public sentiment in this province with every Japanese victory in the Orient. For their own protection the Japanese should realize that they would be safer and more comfortable away from the coast, where the public is alarmed at their presence and where they may be unable to secure employment.

It is true, of course, that the Japanese came here with our permission; many of them were born here. They have the right, as part of the Canadian population, to claim its protection, but if any violation of an unwritten agreement is involved in the removal of Japanese men from the coast, that violation is not ours. Our present danger on this coast is due to Japan's violation of every international treaty over a period of ten years, culminating in the raid on Pearl Harbor.

We can not have thousands of Japanese, naturally sympathetic to their own homeland, working in our coast industries, roaming our coast woods, moving about our coastal waters, concentrated in our coastal cities which may be the targets of Japanese attack.

And if these measures are necessary at all, they are necessary now, not next spring, not next month, but today. The Japanese Navy, Air Force and Army will not consult our timetables.

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City Shopping Areas

OPEN LETTER

Japanese Students at U.B.C. Reaffirm Loyalty to Canada

Young Japanese students at the University of British Columbia, complying with the order issued yesterday by University authorities to hand in their C.O.T.C. uniforms, reaffirmed their loyalty to Canada in an open letter to the Ubyssey, undergraduate newspaper on the campus.

Under University regulations, all male students, irrespective of nationality, were required to take military training. Thus, until issuance of the new order, all Japanese students were members of the C.O.T.C. Corps.

Signed by Hajime Kagetsu, president of the Japanese Students' Club, the letter reads as follows:

TRAGIC REALITY.

"We the young Canadians of Japanese descent, more than any other group, had hoped and prayed that a war between Great Britain and Japan would never be fought. Yet, last month our fears suddenly became grim and tragic reality. Some find it difficult even yet to fully realize that a major war on the Pacific is now a fact.

"The loyalty of Canadian-born Japanese is constantly being questioned. Some suspect us of absurd fifth-column activities, making reference to the treachery reported in Hawaii. It is indeed unfortunate that newspapers emphasized only the hideous aspect. Too many have not been informed that the defenders of Hawaii, gallant as they were, consisted not only of Americans, but native-born Japanese as well.

LACK OF LOGIC.

"To some things we raise little objection because we realize that although unfavorable to us, certain precautions must be taken. However, upon hearing unjust and uncalled-for views we naturally feel quite indignant. The lack of logic in branding individuals as disloyal merely because of racial stock is surely obvious, only to a certain European is it not incomprehensible.

"We have avowed unflinching allegiance to Canada, and have continued to respond most enthusiastically to every mentionable patriotic campaign. Had it not been for restrictions, scores would now be in our armed forces to join the few who have already been admitted.

"Our endeavor is to fulfil our obligation and gratitude to Canada. To be honest, however, there is something further, namely, our realization that a decent livelihood is possible only in a democracy. Where else would one find, especially during critical moments, so much thoughtfulness, tolerance, and friendliness as we enjoy in America? Certainly not under totalitarianism."

"HAJIME KAGETSU."

A Plea for Calmness

HIS WORSHIP, Mayor Cornett, is to be commended highly upon the tone of his inaugural address. As His Worship pointed out, Vancouver faces a grave problem, this year—the Japanese problem—and has had a serious responsibility thrown upon it by the war in the Pacific.

We have among us, in the city and district, something over 20,000 people of Japanese blood, and natural uneasiness is being exploited by some agencies for purposes which are far from helpful.

The mayor very properly reminds us that the Japanese have in their hands at Hongkong, in Japan, in the Philippines and in occupied areas of China a good many thousands of Canadians, Britons and Americans. If we desire these white hostages held by the Japanese to receive just and decent treatment, we must not fail, even by implication, to extend the same sort of treatment to Japanese nationals and Canadians of Japanese blood here.

In the name of decency and in the name of the cause for which we have taken up arms, we should within the limitations of military necessity accord these Japanese fair and proper treatment without considering consequences. But the fact that reprisals against people of our own blood are possible throws an additional responsibility upon us.

The mayor urged a truce to rabble-rousing and begged the people of Vancouver to face the situation calmly and judiciously. That, of course, is the way it should be faced. If we follow any other course, we shall only be creating trouble for ourselves and hardship for our friends and compatriots.

Not a Question of Cost

SOME of the scant information that leaks out of the Ottawa Conference dealing with the Japanese problem in B. C. is, to say the least, disquieting.

It is reported for instance that the question of removing Coast Japanese to points east of the Rockies is complicated by considerations of the cost of doing it. This is to trifle with a question of grave importance.

The cost of any action that will afford protection to the coast or prevent aid to the enemy has no place whatever in the picture. Money has ceased to be a factor in ways and means of winning the war. It should not be a factor in the defense of Canada or any part of Canada.

There are a number of powerful reasons why Japanese on the coast should not be evacuated. In Mr. Elson's despatch from Washington, printed in The Province yesterday, some of these reasons were set forth. Of special significance was the statement of Attorney-General Biddle on the question of dealing with Japanese in the Pacific Coast states.

And there are other reasons well understood in diplomatic quarters which forbid harsher treatment of Japanese on the Pacific Coast than stern military necessity demands.

To talk of the cost of doing this or that is a fantastic misunderstanding of what the situation calls for. The situation calls for every measure necessary for the defense of the coast and its people regardless of cost.

The Vancouver Daily Province repeats the opinion that this matter of dealing with the local Japanese should be left to the judgment of the military and naval authorities unclouded by the performance of agencies who are riding the storm of public restlessness for their own selfish advantage.

City Shopping Areas

OPEN LETTER

Japanese Students at U.B.C.

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MONDAY, DECEMBER 30, 1940

The Roosevelt Doctrine

President Roosevelt's speech last night must be placed beside the great utterances of American statesmanship, with the Monroe Doctrine, with the Gettysburg speech, with Washington's farewell address. In its ultimate consequences it should prove far more important than any of them.

The President of the United States has laid down in this speech a new principle of American policy. It is an extension of the Munroe Doctrine across the Atlantic. It is the doctrine that America can not be safe until the great aggressors of the world have been destroyed. It is the final admission by the United States that it can not withdraw itself from the world, can not permit the other democracies to go under. It is a direct reversal of a policy which has prevailed since 1920. It will go down in history as the Roosevelt Doctrine.

Secondly, the President has declared his belief—declared it with a deep ring of sincerity which no one can doubt—that Britain will win this war. No more encouraging utterance has been made by a responsible statesman since the war began. His words will send a tingle of new confidence and faith through the whole British Commonwealth, and beyond it into the enslaved and conquered countries. His belief can not be kept for long either from the Germans and Italians.

Thirdly, the President has rejected, with all the force of his position, with all the power of his own nature, any thought of appeasement or compromise with the dictators. No British statesman could have been more emphatic in this declaration. Not only does the United States, in the words of its leader, renounce for itself any deal with the aggressors, but it refuses to "encourage talk of peace until the day shall come when there is a clear intention on the part of the aggressor nations to abandon all thought of dominating or conquering the world." And men like Joseph Kennedy—the friend who betrayed him—all men who want a deal with Hitler, the President indicts as the aiders and abettors of Germany's designs against this hemisphere.

That is the President's report to his people on the state of the nation in this world crisis. Never since Jamestown or Plymouth Rock, he says, has American civilization been in such danger as it is in today. To face that danger, the President proposes the greatest effort in the nation's history, and it is to the results of that effort that we must look now, very largely, for final victory in the war.

* * *

Mr. Roosevelt's speech tacitly admits that the armament program so far has not been as successful as he had hoped. He calls the present situation a grave "emergency," but whether he intends to invoke his final powers and declare the existence of an emergency officially, is not certain. It is clear, however, that he is determined that the armament effort shall be a success, shall be vastly increased, at any cost whatever, in money, in sacrifice, in interruption of ordinary business.

That is the most hopeful and most practical feature of the speech. He tells business bluntly that it must stop thinking about armament production as it thinks about any any other production. He admits—as all students have realized for some weeks now—that the great obstacle to armament production is the unwillingness of business to build new factories lest they be profitless after the war. That fear, says Mr. Roosevelt, must be dismissed. The factories, he believes, will be needed for peacetime purposes, but even if they are not useful in the future, they must be built anyway.

The President insists also that labor and capital must work together. Strikes and lockouts can not be tolerated. If necessary, production of luxury goods must give way to production of war materials.

These are requests now, from the President. If they are not obeyed, there can be no doubt, from Mr. Roosevelt's tone, that they will become orders.

* * *

Finally, Mr. Roosevelt pledges his nation to give far more aid to Britain. He reserves to his government the full right to decide what amount of American war production shall go overseas, for those who are fighting America's battle. There is no talk of money of financial difficulties, of payment. There is no haggling. In the name of its President, the United States has promised to send "every ounce" of material to the beleaguered people of Britain, who are now America's allies against a common enemy. On this pledge there is no reservation whatever.

Such a policy, the President admits frankly, means risk. But no such risk as there would be in the possibility of British defeat. And in a powerful passage, spoken as if he were talking across the table to Hitler himself, Mr. Roosevelt says that the United States will not be intimidated, will not be influenced by Germany's recent threats to construe its actions as acts of war. Hitler's threat is hurled back into Hitler's teeth, and Hitler's promises, his "New Order," his whole record of pious pretense are rejected with contempt.

* * *

Altogether, the democratic world has been vastly strengthened in spirit by Mr. Roosevelt's fireside chat, heard by free men beside all the free firesides in the world. If Mr. Roosevelt makes good his promise, if he can lead the American nation in the emergency of wartime in 1941 as he led it in the economic emergency of 1933, the democratic world will be made irresistible. No President in the United States ever undertook a greater task, a task so decisive for democracy and freedom everywhere. The world will watch—and never forget so long as history is written and read—how Franklin Roosevelt fulfils that task.

Fisherman's Luck Is Business Asset Off the Atlantic Coast

Skippers of Boats Fishing the Grand Banks Develop That Legendary Sixth Sense In Their Search for Haddock and Halibut

By D. B. KERR.

FISHERMAN'S luck, that much used and abused phrase carelessly bandied about by devotees of Isaak Walton, bears a significance among the commercial fishermen of the East Coast of Canada which practically confers upon it the dignity of a sixth sense. Maritime companies there often take into material consideration the applicant's reputed "luck" in appointing their skippers.

To a layman unversed in down east methods of fishing it is astounding that a ship's captain, after sailing in seemingly haphazard direction for some 48 hours from his home port, would suddenly heave his craft to, despatch his dorymen to set their lines and at the end of a day garner a catch of approximately 45,000 pounds of haddock and halibut.

A trip of a Lunenburg type schooner is
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Once the lines are set the men are picked up by the mother ship as she returns down the line, and the fish given three hours in which to get themselves hooked. Then follows the hardest part of an arduous life as, the dories being again lowered outboard, the men reel in the laden line hand over hand. They hurl the desirable fish into the well of the boat with a dexterous twist of the wrist, and return to the sea in the same manner those which are unsaleable.

The latter include dogfish, skate (skate were formerly saved to be cut into small circles and sold as scallops until this practice was prohibited by federal law) and various other unpalatable species. Cod, halibut and haddock are saved.

Acumen Is Another Name For Such Luck

If the captain's luck or acumen (whichever is preferred) holds, each dory returns with close to a ton of marketable fish to be heaved onto the deck of the mother ship. There the catch is sorted, cleaned







Tall spars weave a magic pattern against the sky (above), when Nova Scotia fishing schooners lie at anchor. Left, the last dory returns to the mother ship, perhaps a schooner of the famed Lunenburg type, while inset shows fishermen busy preparing bait for the work to come. They are en route to the Newfoundland and St. Pierre de Miquelon Banks.

a compass and is provisioned with ship's biscuits and a gallon of fresh water it is only rarely that landfall of some sort is not reached or that the sea claims its toll.

The food, cooked in a galley adjoining the fo'c'stle, is good, plain and plentiful, a fish chowder concocted from fresh halibut is an epicurean's dream of perfection. Officers and crew eat together. Indeed, few orders are given during the trips, each man knowing his job and performing it without the need of instructions.

An average of $30 each may be earned by the men per trip of eight days, with a commensurately greater amount being paid to officers and the captain. Three trips each month are made with the extra days being used in cleaning ship, loading ice and unloading catches, and in visiting ashore.

Rivalry between ships is keen, and often when men are dubious of their own skipper's "luck" they will seek other berths. Ashore there is much talk as to the merits and demerits of the various captains and companies, but once under weigh dissension vanishes, leadswinging is unknown and the loyalty unquestioned of each individual in that particular venture.

The rigging of these vessels is peculiar, and adapted to meet requirements. There is a forward (or "jumbo") sail which acts as a jib and is set only in favorable wind. A foresail and a riding sail are amidship, the latter almost always set and whose chief use is to steady the vessel.

Deep-sea Style Log Is Kept

Dories are set forward on port and starboard tiers of six each, and can be swung overboard in a matter of seconds. Most of the crew live in the fo'c'stle but the captain, mates, engineer and a few of the senior men are quartered in a large cabin with partitioned berths located aft under the wheelhouse. Astronomical bearings are never taken but each day's run is carefully logged, as is each relative incident, after deep-sea style.

These "men of the Banks" are, in virtue of both their speech and the life they lead, in a category by themselves. To a stranger their conversation, although based on the English language with occasional interpolation of a French word, is often unintelligible. A short acquaintance however is usually sufficient to overcome this. They are courteous, generous, God-fearing and clean in habit and speech—and of all ages not excluding boyhood or approaching senility.

Many are descendants of United Empire Loyalists, and that they are true sons of their forebears is [illegible] demonstrated by

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WATCH SCHOOLS FOR JAPANESE

Minister of Education Is Aroused by Teachers' Arrival—Can Not Interfere.

IS UP TO OTTAWA

(Special to The Province.)

VICTORIA, Feb. 10.—Arrival of four Japanese school teachers in British Columbia to teach Japanese children at Ocean Falls and Mission has created a somewhat complex problem for the provincial authorities. The government can not prevent the Japanese establishing private schools, Hon. J. D. MacLean, minister of education, explained, but it will insist that any such schools live up to Canadian standards.

"The department has received absolutely no information on the matter, and the first I heard of the teachers from Japan was what I saw in the newspapers," Dr. MacLean said.

CAN NOT PREVENT THEM.

"Under our laws all private schools must adopt standards and curricula which are deemed necessary to produce good Canadian citizens. While we can not prevent the Japanese establishing private schools, we can enforce proper standards of Canadian education in those schools.

"Of course the Japanese can not teach in public schools without teachers' certificates, and we would not grant certificates to these Japanese women. The department has no power over the use of public school buildings by the Japanese. That is a matter for school boards in charge."

WATCH WORK CLOSELY.

The minister intimated that officials of his department would keep close watch on the work of the Japanese teachers.

The government is frankly puzzled that the immigration authorities admitted the teachers. It is taken for granted here that the matter will be the subject of immediate questions in the Canadian House of Commons by British Columbia members.

OPPOSITION TO NIPPON TUTORS TO BE VOICED

Arrival of Four Japanese Women Teachers Brings Quick Protest

"THIN EDGE OF WEDGE"

Oriental Bilingualism Cannot Be Tolerated, Says Mrs. A. T. Essery

Engagement of four Japanese women teachers who are to instruct classes in the public schools at Ocean Falls and Mission, in the Japanese language, for an hour after the regular school hours are over, is to be strenuously opposed.

So Says Mrs. A. T. Essery, secretary of the Women's Liberal Association, grand secretary of the Canadian Daughters' League and prominent in the Parent-Teacher movement in British Columbia.

Thin Edge of Wedge

"This would mean the thin edge of the wedge of bi-lingualism in this province, and Oriental bi-lingualism at that. It would never do. We will have to organize and protest to both the Dominion and the provincial governments," said Mrs. Essery Tuesday.

While the Japanese teachers will have no regular hour in the school work but will merely instruct Japanese pupils in their own language after the regular school hours, Mrs. Essery states that any instruction in Japanese is not favored by the people of this province. If any such is given it must be elsewhere than in B. C. school houses.

Information Wanted

Further information on the employment of the four Japanese teachers is to be asked for, in order that a definite stand may be taken on the subject and the matter brought officially to the attention of the Parent-Teacher Associations, and to other bodies interested in the schools of the province.

JAPANESE TEACHERS ARRIVE TO TAKE CHARGE ORIENTAL CLASSES



STILL robed in the picturesque attire of their native land, four Japanese school teachers arrived here on SS. Empress of Canada on Monday from the Far East to take posts in British Columbia Japanese private schools. The girl graduates of the Normal College at Tokyo and have come to give instruction to Japanese public school students after their regular daily classwork is done. Three are going to Mission City and Ocean Falls where there are large colonies of Nipponese, and one to Blue River to make arrangements for these pretty little instructresses to come to British Columbia.



マキニスは主張する（十五）

大戰參加の日本人に參政の權利附與

その子孫には與へない忘恩行爲

ウツヅウオスが嘆息

△ウッヅウォース代議士――私のところの人々をカナダに入國を許す事をカナダの國内に於ては才首相が、カナダの政策として吾々吾々の氣の向く事であれば何のも採用するや否やの點である。そのうな事でも成し得る權利を持つてゐるとすることを喜ぶ。然のである。私の同僚マキニス代議士吾々が聞きたい點は「一體吾々士も、同決議文の趣旨が、政策上として　何うする事が　正當なるやの一般的問題として論ずるにあるか？」である。首相が言はれた通り一人種を排斥することにより、世界の難問題が增すのであるから、私はその世界の難問題を增加するやうな事でないと思ふ。決議文の提出者が目指すところは、私は

△ウッヅウォース代議士――或ところの日本人第二世について、東洋人は選擧權を得る考へてゐる。彼等の半數は日本語を小耳に挿んだ程度の英語しか解しないと言ふ。

「ミスター・ウッヅウォース、あなた方オタワ議會の代議士は何時になつたら之れらの裁判人々に選擧權と與へるのですか？」

私は幾度も多數の東洋人兒童が在學する晩香坡市内の學校を訪問した。私は昨年のクリスマスに訪問した。そして彼等の學校を訪問した。私は彼等にクリスマスの歌や愛國的唱歌のプログラムを拜聽した。私が或る時その學校を訪問して多數の生徒のクリスマスの歌や愛國的唱歌のプログラムを拜聽した。私は昨年のクリスマスに訪問した。そして彼等の學校を訪問した。私は彼等にクリスマスの歌や愛國的唱歌のプログラムを拜聽した。私が或る時その學校を訪問して多數の

日本人の第二世

職業を制限されて居る不公正

ウツヅウオスが痛撃

私は晩香坡に行く度毎にスタンレー・パークに遊ぶ。そのパークには歐洲大戰で戰死した日本人に對する美事な記念碑が建つてゐる。其の事は私の了解に苦しむところである。兎に角吾々は、何時に彼等が完全なる資格を有し適任者であつても、或る種の高等なる職業を開業する事を拒否して居る。私は、なす此の法規の影響は單に之れら之れは公正でないと思ふ。東洋系英國臣民の市・州・國の選擧に於ける投票權を拒否すると此まらず、市又は州の選擧人名簿を登録標準として採用する事により

△ウッヅウォース代議士――或る人種は、東洋人は選擧權を得る考へてゐる。彼等の半數は日本語を小耳に挿んだ程度の英語しか解しないと言ふ。

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從屬人種を

カナダ國内に

ウツヅウオスが痛撃

私は再び自由主義の傳統に訴へたい。吾々同等に或は彼等の一部は吾々以上に教育があるところの從屬人種が吾々の間に居る事は決して喜ばしい事ではない。日本人は劣等な人間でない。その樣な人々が數多の職業から排斥せられ不安定な生活を營み、戰國臣民としての完全なる權利を與へられない不公平な行爲に對し、心く食ひ込むほどの不滿を感じて居る事は決してよい事ではないや私は叫びたいのである。

私は次の提言を致します。吾々議員全部の者が今晩の討議で當多かれ少かれ政略的考慮と度外視する事が出來なかつた。私はその事に對し何人をも批難しようとは思はけれが、私の提議したい事は他でない。此の問題は、もう少し自由の雰圍氣（寛派的な掛け引きなき自由な氣持で問題を論ずる意）内で討議する事です。

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△議長――最早十一時です。

（二）機關に關する職業
（三）ハンド・ロッギングのライセンスの下附
（四）公共土木工事の請負業者になること
（五）官林の木材を購入又はその木材を使本すること
（一）官省の專門家として雇傭せらるゝこと
（二）市の公職につくこと

憚ムに他の國人をカナダに入國許しながら　彼等が一、二特殊の職業に習まるべく強ふる事は容易ならぬ大問題である。而して醫引用したい。教授ロビンソン州修護士や藥劑師たる事を許されぬ彼正の現行法令全書第七十六章第五等が、之れら一、二の他の職業に項の（A）には、歸化人であるな號へ事は一向に差支がないといよに掲らず、日本人丈に屬する何事は私の了解に苦しむところである。兎に角吾々は、何時に彼等が完全なる資格を有し適任者であつても、或る種の高等なる職業を開業する事を拒否して居る。私は、なす此の法規の影響は單に之れら之れは公正でないと思ふ。東洋系英國臣民の市・州・國の選擧に於ける投票權を拒否すると此まらず、市又は州の選擧人名簿を登録標準として採用する事により

◇

安部さんの家は自動車が入らないやうな坂の上で自動車を降りた藤沼さんは傘もさゝず約半丁ばかりを雨にぬれて駈げちよろけた灰色の玄關にたつた、午後三時一ベルに應じて安部「ほゝい、廿年になります」

藤沼「もうこゝには永くお住まひで……」

主客

景氣直し寅藝會

机の上には鄭船社長大谷登氏あての謝罪文と同社浦田格介氏および乘組員一同にあて、半紙に毛筆で認めた遺書があり社長あてのもの

（ビットメドー）山田信雄（ハモンド）高橋ローズ（ヘネー）大

（特別禮種）午後八時、設敬者有賀千代吉氏

の議君で、中にも「五郎癡」になつた小島壽君が舌躍したが、此のでの二回に亘つて兒童作品を公開

時から五時まで、七時から九時まで

強い廣瀨君としては長い航海の疲勞もありそんなことで氣に病んでは恩へますそれ以外會社に對し失禮なき決して何もありませぬ」

329 Gore Ave., Vancouver, B.C.
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△ウッヅロー・ウィルソン氏 米國第二十八代の大統領。一九一三年三月四日就職。一九一七年四月六日獨逸に對し宣戰を布告。一九一八年十一月十一日休戰條約成立。一九一九年一月十八日巴里に講和會議開かる。

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ある。それは歸化の問題である。例へば歸化法律の問題である。歸化の問題から他の問題が生じてくる。人種問題も歸化の問題である。歸化は單に歸化だけの問題ではない。それから他の問題が生じてくる。人種問題も歸化の問題である。歸化は單に歸化だけの問題ではない。それから他の問題が生じてくる。

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私は今日の講演に於て、歸化の問題を論じようと思ふ。歸化の問題を論じようと思ふ。歸化の問題を論じようと思ふ。

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東洋人參政權

『オタワ議會』で討議內容

（十六）市民權研究會發表

△ニール代議士——マキニス代議士は東洋人移民排斥を鼓吹しなかつた。

△ウツヅウォース代議士——首相は本議會としては、一般的に言へば州參政權に從つて進んで來たと言はれた、私は私の同僚が言つた通り、此の慣例はクエベック州の婦人參政權の場合實行されなかつたといふ事を玆に指摘しておき度い。クエベック州の人民が同州內の婦人が參政權を持つ事を欲しないことは再三再四明確に表示されてゐる。

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△ラポイント法相——そんなことはない。

△ウツヅウォース代議士——そんな事はないですて？　さうですね、少くとも現州政府は婦人が參政權を持つことを欲して居りませぬ。

△ラポイント法相——私は本議會に於けるクエベック州選出代議士の全部がそれに贊成してゐると思ふ。

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△ウツヅウォース代議士——再三、再四代表者がクエベック市に行き、婦人に參政權付與を請願したが、彼等の願ひは每度州を代表してゐると思はれる（實は然うでないやうにはのめかしてゐる）人々によつて拒絕されてゐる。此の事實がある。

△ベネット代議士——それは問題である。

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△リード代議士——ビーシー州に於てはヅカボー人は殆んど一區域に集團してゐるではないか？

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△ウツヅウォース代議士——殆んど然うです。彼等はアルバータ州及びサスカチワン州にも居ます。私は今晚此の問題の全般にわたつて論じやうとは思はないが、只申し上げておきたいことは、ヅカボー人は一人種を代表するものではない、ヅカボー人は一宗派を構成してゐるものであり、此の法律は彼等及び彼等の子孫に參政權を拒否するために制定されたものである。

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私は首相が、カナダの國內に於ける一法律だと思考する。

◇

私はヅカボー人の子孫で、サスカチワン州の著名なる辯護士である一友人を持つて居る。彼の妻は元クヰーンス大學講師であつた人の娘である。彼は成長しつゝある二人の息に利潑なる子供を持つてゐる。若し之れらの子供がビーシー州に移住するやうなことがあつた場合、單に彼等の兩親の一方がヅカボー人であると言ふ理由に基き彼等が自動的に參政權を拒否されるのである。私は此の法律は非道極まる立法の一つであると明言する。そして私は自由主義に忠實なる自由黨政府であるならば、此の法律が現行法令の中から取り除かれる樣に取計らふにちがひないと思ふ。

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△ジャコブ代議士——ウツヅウォース代議士に申し上げたい。相當に多數の自由黨所屬の代議士がウツヅウォース代議士提出の決議文（ヅカボース人參政權剝奪法案に反對の決議文）に贊成投票をしたのです。私自身も其の決議文を贊成支持したものである。

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△ラポイント法相——私も同じく其の決議文を支持した。

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△ウツヅウォース代議士——法相もまた私の決議文を支持したとは言はれたが、私は法相の此の言葉を有難く受けいれると共に同氏の一形相にすぎない。ヅカボー人の場合に於て、吾々は宗教的信條の理由で之れ等の人々に對し不當なる法律を制定したのである。

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△ベネット代議士——それは問題違つた申し分である。

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△ウツヅウォース代議士——失禮ですが、何も間違つた申し分ではありませぬ。ヅカボー人の中に或集團がある——ヅカボー人の全團體の一割にも達せぬと私は思ふが——此の集團の人々が當つて無法な振舞をした。彼等は彼等自身を「自由の子」と呼んでゐる。彼等は誰もが容赦出來かねるやうな種々なことをして非常な迷惑と面倒を政府にかけたのである。私は、之れは亂暴極まる一法律だと思考する。

◇

私はヅカボー人の子孫で、サスカチワン州の著名なる辯護士である一友人を持つて居る。彼の妻は元クヰーンス大學講師であつた人の娘である。彼は成長しつゝある二人の息に利潑なる子供を持つてゐる。若し之れらの子供がビーシー州に移住するやうなことがあつた場合、單に彼等の兩親の一方がヅカボー人であると言ふ理由に基き彼等が自動的に參政權を拒否されるのである。私は此の法律は非道極まる立法の一つであると明言する。そして私は自由主義に忠實なる自由黨政府であるならば、此の法律が現行法令の中から取り除かれる樣に取計らふにちがひないと思ふ。

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△ラポイント法相——私も同じく其の決議文を支持した。

◇

△ウツヅウォース代議士——法相もまた私の決議文を支持したとは言はれたが、私は法相の此の言葉を有難く受けいれると共に同氏の一形相にすぎない。ヅカボー人の場合に於て、吾々は宗教的信條の理由で之れ等の人々に對し不當なる法律を制定したのである。

◇

△ベネット代議士——それは問題違つた申し分である。

◇

△ウツヅウォース代議士——失禮ですが、何も間違つた申し分ではありませぬ。ヅカボー人の中に或集團がある——ヅカボー人の全團體の一割にも達せぬと私は思ふが——此の集團の人々が當つて無法な振舞をした。彼等は彼等自身を「自由の子」と呼んでゐる。彼等は誰もが容赦出來かねるやうな種々なことをして非常な迷惑と面倒を政府にかけたのである。

◇

△リード代議士——ビーシー州に於てはヅカボー人は殆んど一區域に集團してゐるではないか？

◇

△ウツヅウォース代議士——殆んど然うです。彼等はアルバータ州及びサスカチワン州にも居ます。私は今晚此の問題の全般にわたつて論じやうとは思はないが、只申し上げておきたいことは、ヅカボー人は一人種を代表するものではない、ヅカボー人は一宗派を構成してゐるものであり、此の法律は彼等及び彼等の子孫に參政權を拒否するために制定されたものである。

◇

私は首相が、カナダの國內に於ては吾々の氣の向く事であれば何のやうな事でも成し得る權利を持つてゐると主張されたことを喜ぶ。然し吾々が聞きたい點は「一體吾々などして何うする事が正當なるや？」である。首相が言はれた通り一人種を排斥することにより、世界の難問題が增すのであるから、私はその世界の難問題を增加することを欲しない一人である。然し私は決議文の裏に潛む眞の目的はその樣な事ではないと思ふ。決議文の提出者の目指すところは、私は彼がその事を明確に言つたと思ふが、これであつた。卽ち「カナダの政策として將來も吾々が市民としての全權利を與へやうと思つてゐないところの人々をカナダに入國を許すのであるか」

◇

マケンジー・キング首相——「然し決議文の趣旨は、彼等を排斥するのではないか？」

◇

△ウツヅウォース代議士——外見上では或ひは彼等を排斥するやうに受取られるかも知れぬが、吾々が此所で熟慮すべきことは、吾々が選擧權を與へやうとしてゐないところの人々をカナダに入國を許す事をカナダの政策として吾々が採用するや否やの點である。それは政策上の一般的問題で論ずるのである。私の同僚マキニス代議士も、同決議文の趣旨が、政策上の一般的問題として論ずるにあることを明かにしようと努めたのであつた。若し吾々がカナダに於て東洋人一對一參政權を拒否するの政策を持つとすれば、一歩進んで吾々が彼等を此の國から全然排斥すべきや否やにつき考慮す

（十七）市民權研究會發表

△ウツヅウォース代議士——三、四の異つた事柄が此の問題の內に、一人種中で軍隊に行かなかつた者の提同されてゐる。第一に移民問題總てに對し吾々は參政權を拒否し

東洋人參政權

『オタワ』議會で討議內容

市民權研究會發表

（十五）

此の問題については、最近日本國内に於ても、相當に論議されてゐるが、私は此の問題を、單に、日本人の利害の點からのみ觀察することは、此の問題の眞の解決を與へるものではないと思ふ。

此の問題は、日本人が、カナダに於ける、日本人の權利を、どの程度まで、擴張するかといふ問題ではなくして、カナダ國民が、日本國民に對して、どの程度まで、權利を與へるかといふ問題である。

私は、日本人が、カナダに於ける、日本人の權利を、どの程度まで、擴張するかといふ問題に對しては、此の問題が、カナダ國民が、日本國民に對して、どの程度まで、權利を與へるかといふ問題に、附隨的に、關聯してゐるに過ぎないと思ふ。

私は、此の問題を、カナダ國民が、日本國民に對して、どの程度まで、權利を與へるかといふ問題として、考へたいと思ふ。

◇

カナダ國民が、日本國民に對して、どの程度まで、權利を與へるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、信用するかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、信用するかといふ問題は、カナダ國民が、日本國民を、どの程度まで、理解するかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、理解するかといふ問題は、カナダ國民が、日本國民を、どの程度まで、知つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、知つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、研究してゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、研究してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、關心を持つてゐるかといふ問題である。

カナダ國民が、日本國民に、どの程度まで、關心を持つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、必要としてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、必要としてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、尊敬してゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、尊敬してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、愛してゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、愛してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、信頼してゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、信頼してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、平等に取扱つてゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、平等に取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、公平に取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、公平に取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、正義に基いて取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、正義に基いて取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、人道に基いて取扱つてゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、人道に基いて取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、文明國民として取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、文明國民として取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、國際法に從つて取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、國際法に從つて取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、條約を尊重して取扱つてゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、條約を尊重して取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、名譽を重んじて取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、名譽を重んじて取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、國家として尊敬してゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、國家として尊敬してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、對等の國家として取扱つてゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、對等の國家として取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、獨立國家として認めてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、獨立國家として認めてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、主權國家として認めてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、主權國家として認めてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、獨立國家として尊敬してゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、獨立國家として尊敬してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、主權國家として尊敬してゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、主權國家として尊敬してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、獨立國家として取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、獨立國家として取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、主權國家として取扱つてゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、主權國家として取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、獨立國家として尊敬してゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、獨立國家として尊敬してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、主權國家として尊敬してゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、主權國家として尊敬してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、獨立國家として取扱つてゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、獨立國家として取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、主權國家として取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、主權國家として取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、獨立國家として尊敬してゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、獨立國家として尊敬してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、主權國家として尊敬してゐるかといふ問題である。

◇

カナダ國民が、日本國民を、どの程度まで、主權國家として尊敬してゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、獨立國家として取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、獨立國家として取扱つてゐるかといふ問題は、カナダ國民が、日本國民を、どの程度まで、主權國家として取扱つてゐるかといふ問題である。

カナダ國民が、日本國民を、どの程度まで、主權國家として取扱つ

東洋人參政權附與案

『オタワ議會』で討議された内容

（十二）

市民權問題研究會の發表

ニール代議士（コモックス・アルバーニ區選出）登壇――私としては本問題につき、ばんの二、三氣付いた點を申し述べるに留めたい此の問題に關しては既にキング首相が巧みに要點をつまんで論じたことであれば、私としては唯一つの卑見を付け加へたいと思ふ。若し本決議文の提出者マキニス代議士が其の決議文を正直に作成（決議文の眞意が自から明確に解釋出來るやうに）したならば、私は一層の尊敬をマキニス代議士に拂ふことを惜しまなかつたであらう特に……

◇

△マキニス代議士――議長、ニール代議士は、私が此の決議文を正直に作成しなかつたと言はれたが、斯くの如き言明は、私の意見としては議事法にもとるものと思ふ。私はニール代議士が其の說を取り消すべきだと思ふ。

◇

△議長――ニール代議士は、決議文から離れた問題に觸れてはならない。

◇

△ニール代議士――私はそんなことは言はなかつた。

◇

△マキニス代議士――私はニール代議士が然う言つたのを聞いたのである。

◇

△ニール代議士――ノー、そんな事はない。

◇

△マキニス代議士――それではその樣な事は言つた覺えがないといふのですね？

◇

△ニール代議士――マキニス代議士が私の言葉を中途でさへぎらす、私の言はんとした處を全部言ひ終るまで待つたならば、同氏は斯樣に氣を惡くする必要はなかつたであらう。

◇

△マキニス代議士――ニール代議士は右の言明を取り消しますかそして提出者マキニス代議士は、決議文中に使用してある彼獨特の變手古無類な語法を最善に利用して東洋人に參政權を與へる贊成論をねばり强く固守して放さうとしない。本議會に於て東洋人參政權問題の討議を禁止する法律はない又代議士諸君が此の問題を討議したいのであれば、本議會に於て東洋人參政權を討議していけないと言ふ理由もない。然しながら若し私が此の決議文を提出するのであつたら、私は初めから正直に東洋人に參政權を與へよと切り出してそこまでも其の主張を固守し、東洋人排斥などの提言をごたまぜにしなかつたのである。私はマキニス代議士の演說時間を計つたが、同氏の演說は東洋人に參政權附與贊成に三十五分間を費やし、僅最後の五分間に東洋人を排斥する事につき好い加減に說いたのである

◇

私が前に言つた如く、キング首相が既に此の問題の最も巧妙に約言したのであるから、私は首相の言を裏書きする事が出來得るのみだ。若し吾々がビーシー州の東洋人に選擧權を與へたいのであれば、吾々はビーシー州に行つて要求すべきだと首相は言はれたが、眞に的確な言である。然うすることが最も合理的のやうだ。諸君は然う思ひませんか？マキニス代議士の所屬する政黨はビーシー州の政府反對黨として既に二議會に出席しながら、彼等自身此の問題に關し、州議會に於て未だ一度も口を開かないことは、明白に記錄として殘つてゐる。例へ本問題に對する匡正ができない此處でブツ〳〵と不平を並べるよりも、何故にマキニス代議士は問題の本源地に行つて其の匡正を計らないのか

◇

マキニス代議士は、自由黨が卑しい人種的偏見を煽動して居ると言つたのぢやない。然し、あそこに立つ、否、只今壇をかけてゐるマキニス代議士自身こそ、其の卑しい人種的偏見を持ち出した本人である。此の問題は死んでゐたのである。マキニス代議士は日本人は此の人種的差別待遇を默視せないであらうと言はれるが、彼等は既に過去三十三ヶ年の間默許して來たではないか？　それだのに何故今日此の死んで居る問題を掘り出すのであるか？　そも〳〵誰が此の問題を掘り出して居るのか？　そして誰が其の卑しい人種的偏見を煽り立てゝ居るのか？　それはかしに過去三十三ヶ年間持續してきた現狀維持を主張しつゞけてゐる人々ではないと云ふ事を私は今證明するつもりである。私は玆に一九〇三年度の上告判決例を記載せる法律報告書を持つてゐる。其の一五〇頁には本問題と呼ぶ一紳士が英帝國最上の法廷である英國樞密院に上告した事件に關し次の如き報告がある。彼は彼の名を選擧人名簿に記載することのために選擧登錄官に對する法廷よりの命令狀を地方裁判所へ申請したのである。しかして彼は其の命令狀を得る事に成功したと私は信じてゐる。此の事件は更に上級裁判所に控訴せられ、其の結果本問氏の勝訴に歸した。

◇

そこで檢事總長は此の事件を樞密院に上告した。ハルスベリー卿（だつたと記憶する）から交附された樞密院の判決文は此の報告書中に記錄されてある。私は其の記錄の全部を引證致しますまい。が卿の言はれた中に次の如き事が書いてある。

「歸化により附與せらるゝ特權の範圍は吾が國に於ても又は他の國に於てもそれ〴〵異なつてゐる」

その後に次の如く述べてある。

「ウイリアム第三世の御代からヴィクトリア女皇の御代までに下附せられたところの歸化證は悉く歸化外國人は國會議員又は樞密院議員たるを得ずとの條件のもとに下附せられたのである」

一體、マキニス代議士は、吾々はそこまで極端なる差別をして無いと云ふ事を御存知であるのか？吾々は日本人が代議士となることを許してゐる、と云ふのは、日本人は選擧權を有し無いが彼等が代議士候補者となることを禁止する法律はない。そこでシー・シー・エフ黨は次の選擧に於て日本人代議士候補者を立てることが出來るわけだ。それだけの成功をもたらすか一つ實驗して頂きたい。

◇

右判決文は次に政治的權利論及してゐる。自由黨の宣傳文書にはシー・シー・エフは何物かに對する代償的條件として東洋人參政權附與を約束したか？と質問してあつた旨をマキニス代議士は今夕の演說中に發表した。そして彼は參政權が一つの贈り物であることを知らなかつたと言つた。ところが私は參政權は贈り物だと心得てゐる。

「カナダ歸化法に使用されてある「政治的權利」なる用語はウルケム判事が正確に言はれた如く漠然たる熟語である。同判事は又此の熟語の的確な解釋は別問題として少くとも其の熟語がカナダ內の全州又は或る一州に於ける選擧權を必然的に附與する事を意味するとは信じられぬとの意見を述べられた。居並ぶ他の判事たちも此のウォルケム判事の意見に同意せり。」

（つゞく）

東洋人參政權

『オタワ議會』で討議內容

（十三）

市民權研究會發表

此の問題についてはその後日加兩國政府の間に外交的折衝が行はれ、つまり彼等日本人は問題の事態を仕方がないものとして受容れてゐるのである。然るに此の問題が今回討ちも齊空から掘り出

いと提言したわけだ。諸君、彼の主張と此の提言が如何に喜ばしい調和であるかを見よ！　去る二月

（交際を欲しない、且つ又彼等は

東洋人參政權附與案

『オタワ議會』で討議された内容

（十一）市民權問題研究會の發表

△リード代議士――勿論私は、彼の決議文の内容に對してよりも寧ろ彼の演說中の言明に對して意見を發表したのである。何故かなれば、彼が言つたことそれは、本當に彼が決議文を提出した眞の意味を現はしてゐたからだ。決議文の第一項は、此の東洋人に參政權を拒否することは有害だと述べてある。その意見には私は同意することは出來ない。私は此の種の人々に選擧權を拒否する事が有害だとは信じない。一つの國家が其の國内に居住する何れの階級に對し選擧權を拒否する（然うする事が國家のため適當と認める場合）ことは、國家本來の權利である。或る國々がカナダの市民に對して選擧權を拒絶することを私が見出したときに私は尋ねたい、彼等自身がカナダ市民に選擧權を拒否して置きながら、如何なる苦情を申し出で得るか、と。勿論つけ加へてお きたいことは、これらの東洋人が此の國に於て參政權を持たないとかカナダ市民の區別を明かにして頂きたい。英國所屬船内で生れたものは英國市民であるが、必ずしもカナダ市民たるの要はない。

◇

△リード代議士――カナダでは英法に從つてゐると私は諒解してゐる。その英法によれば、英國船内で生れた者は英國臣民であると規定されてある。

◇

△ランフレー國務大臣――英帝國市民といふことは全英帝國に適用せられる總ての市民權の總括的名稱であるとの意味）それ故に必ずしも一英帝國市民なるが故に必ずしもカナダ市民たるの權利はない。

◇

△リード代議士――その問題に對しては國務大臣ランフレー氏の言葉通りに解釋するよりほかに私として途はない。ところで議長、彼等東洋人に對して、吾々が參政權を附與しないといふ唯一の理由に基いて、彼等の入國を拒否するといふことは、吾々として餘りに極端に行きすぎるのではないかと私は思ふ。決議文の提出者は彼の演說中に於て日本人の大學生から數々の數字を示した。ピーシー州内に居住する東洋人の數は常に爭論の種になりがちであり、正確とは申されないが二ケ年以前に、ピー・シー州に於て出生したかのやうに證明した出生證明書をもつた多くの日本人が實際は日本に於て生れたものであつたといふ事實がピー・シー州内に於て發覺された。とにかく全體の問題が非常に重大である。私が序に指摘しておきたいことはピーシー州内には全部日本人の數ケ處の地域が存在するといふことである。私自身の選擧區内の一學校は、十四室を持つてゐるが、其のうち十一室の生徒全部が日本人であり、二室は日白人兒童が混同で、僅一室に日人兒童のみがゐる。私は一ケ年前に引例したことをも一度引例した い。それは少し前に私は、私の鄉里の近邊の或學校を通過した時、其の學校で遊んでゐた九人の學童のうち七人は日本人であり、二人は白人であつたのを見たといふことである。

◇

ピーシー州内に居住する此の東洋人の出生率が非常に高く、眞に重大なる問題になつてきたといふ事を何人と雖も否認せずには居られない。これで私は、彼等の數を新しい移民の入國により增加してはならないと信ずるものである。とは言へ、此のやうな言明が、誤つて解釋され易いことを私は實感するので、問題のこの方面に對しては、之れ以上述べないことにする。

◇

私は決議文の初めの部分に對して同意出來ないといふ事を再び繰返して申し上げたい。私個人としては、國民の或集團に對して選擧權を與へられないといふことが、決して カナダの最善の利益に反するものとは信じない。次に又私は吾々が彼等に選擧權を與へないといふ單なる理由に基いて、此の國からそれらの人々を排斥する事に反對を唱へるものである（續く）

をもつてビーシー州内の各地に於て大なる面積にわたる山林の所有權獲得に着手し始めたと新聞紙は報道してゐる。私は敢て申し上げたい。もし之れが實現した場合、そこに一人のカナダ人も雇傭されず、全部の就働員は日本生れか又はカナダ生れの日本人のみとなるであらう。

◇

るかの如く見做さねばならないのか。吾々は、彼等が日本に屬してゐるのか或ひは實際のカナダ市民であるかといふ事を適確に示す論據は持たない。

◇

ゾカボースに關する問題は全然別問題である。本問題が議案として先年議會に提出された時に私としてはゾカボーの參政權享有に對し、私は今なほ悔いてゐないのである。

◇

議長！　此の參政權に關して私が特に關心を持つ問題は、寧ろ此の問題が吾々カナダ人に及ぼす點である。即ち、私は此の參政權に關する敎育の普及の必要を感じ、一般有權者が投票の重要性に目覺めるやう努力する必要があると思し得ないであらう。

◇

△マキニス代議士――議長、若しリード代議士が私の演說中の言明を、若し其のまゝに受けとられ（ここに一字不明）ことは決議文そのものから少しかけ離れてゐたといふ事を申し上げたい。（つゞく）

東洋人參政權附與案

『オタワ議會』で討議された内容

（十）

市民權問題研究會の發表

△リード代議士――カナダの産業が殖々の仕事に於て東洋人に對し白人同樣の賃銀を支拂ひ且つ又白人に先んじて彼等に仕事口を與へつゝあるに拘らず、東洋人が事業を經營する場合、出來得るかぎりカナダ人雇傭を厭ふことを私は見てゐる。ビーシー州内における日本人經營の事業――伐木又は漁業、何れにしても一人のカナダ人も使用してゐない。此の事實は吾々にとり甚だ重大なる問題であつて、吾々は警戒の眼をもつて事態の成り行きを監視してゐるのである。吾々は又彼等東洋人が日を追ふて漁業、農園及び山林等の吾々の産業方面へ侵入しつゝあるのを見る。しかも日本は從來の如くカナダの伐木業者から伐木を購入することを喜ばず、自給自足の目的をもつてビーシー州内の各地に於て大なる面積にわたる山林の所有權獲得に着手し始めたと新聞紙は報道してゐる。私は敢て申し上げたい。もしこれが實現した場合、そこに一人のカナダ人も雇傭されず、全部の就働員は日本生れか又はカナダ生れの日本人のみとなるであらう。

◇

△リード代議士――勿論私は、彼の決議文の内容に對してよりも、きかいことは、これらの東洋人が此の國に於て參政權を持たないと言葉通りに解釋するよりはかに私として途はない。ところで議長、彼等東洋人に對して、吾々が參政權を附與しないといふ唯一の理由に基いて、彼等の入國を拒否するといふことは、吾々として餘りに極端に行きすぎるのではないかと私は思ふ。決議文の提出者は彼の演説中に於て日本人の大學生から重大なる問題になつてきたといふ事を何人と雖も首尾よく否定し得ないであらう。

△ランフレー國務大臣――リード代議士に御伺ひするが英國市民

日本の舊い國籍法に從へば、カナダ出生の日本人は、日本政府の許可を得た場合にのみ日本の國籍を喪失することが出來た。果してそれだけの日本人が此の規定に基いて日本から國籍を放棄したか知る由もない。しかし新國籍法によれば、カナダ出生の日本人は單に重國籍を保持する事が出來る。私は彼等が日本の國籍を放棄しないことに對して彼等と爭論しようとは思はない。二重國籍を保持するや否やは彼等が生れながらにして持つ權利だからであるのだ。しかしながら吾々は、何が故にカナダに在住する總ての日本人は、此の國に生れたもの又は日本から渡來したものゝ別なく、彼等が全然英國臣民であり又はカナダ市民であるかの如く見做さねばならないのか。吾々は、彼等が日本に屬してゐるのか或ひは實際のカナダ市民であるかといふ事を適確に示す論據は持たない。

◇

ヅカボースに關する問題は全然別問題である。本問題が議案として先年議會に提出された時に私としてはヅカボーの參政權享有に對し反對の投票をした。私は今でも當時私のとつた態度や行動に對して誰れにも陳謝せねばならぬ必要を感じない。周知の如く、ヅカボー一人は實際に於ていろ〳〵な惡事を働いてつゐてカナダに渡來し、彼等の望む通り氣儘な生活を營むことを許されて來たのである。然しながら、彼等が州法に規定する各種の登錄を拒否し、吾々の學校を燒き拂ひ、法規執行のために出張せる警官の衣服を剝いだ後彼等を追ひ立てる等の暴擧を敢行したのであるから、首相が言はれた通り、彼等は正に吾々の國法に公然と反抗することに成功した最初の人種である。此の理由に基き私は彼等が吾々の法規を遵守するやうになるまでは、彼等に參政權を與へてはならないと私が投票したことに對し、私は今なほ悔いてゐないのである。

◇

議長！　此の參政權に關して私が特に關心を持つ問題は、寧ろ此の問題が吾々カナダ人に及ぼす點である。即ち、私は此の參政權に關する教育の普及の必要を感じ、一般有權者が投票の重要性に目覺めるやう努力する必要があると思ふ。然うする事により總選擧に際し從來の如く僅か七十パーセントの有權者が投票權を行使するといふのでなく、殆んど百パーセントの有權者が投票に參加するの時が到來するであらう。

◇

總選擧に際して吾々は常に殆んどの總ての有權者を投票場に狩り出してゐる。若し吾々が然うしなかつたならば大部分又は殆んど全部の有權者は自分から投票場に出て來ないであらう。此の事實を吾々が記憶する時に、吾々は參政權に關心をもつてゐない所の東洋人が參政權を享有しない事に對し、夜の目も眠らぬはど心配するよりも、むしろカナダ人自身に參政權の價値を知らしむべき教育運動にこそ全力を注ぐべきである。彼等東洋人は參政權なくとも既に有餘るはどの實力をもつてゐる。彼等がやがては彼等自身の間から議員候補者を押立てやうといふ目的があればいざ知らず、彼等が參的が政權を得る事により、他に之れ以上何を獲得せんとしてゐるのか私は知らぬ。そんな事になれば、吾々は東洋人の議員をヴィクトリア或ひはオタワに於て見かけるであらう。彼等は表面上總ての有權者を代表してゐる事になつてゐても、事實に於ては彼の同國人の集團（多分外國からの指圖に從つて）を代表することになる。この事に對しては何人と雖も首尾よく否定し得ないであらう。

◇

それは兎に角として私は決議文の討議を續けたい。若し此の決議文が單に東洋人の入國を拒むといふ問題であつたとするならば、私はそれに贊成することが出來ると思ふ。だが（私は親切な心持をもつて申し上げるのだが）私は決議文提案者の主なる希望は東洋人の入國を阻止するといふ事よりも寧ろ既にカナダに居住し、參政權を拒まれてゐる者に對し一選擧權を附與しようといふ目的であると思ふ。

◇

△マキニス代議士――議長、若しリード代議士が私の演説中の言

◇

ないとするならば、同氏は決議文の字句通り其のまゝに解釋するより他あるまい。今晩、既に討議の結果、重要な點は決議文の裏に潛在する趣意ではなくして、決議文そのものにあるといふ事が既に決定されてゐる。其の決議文の中にどんな字句があるかは言ふまでもなく明かである。

◇

リード代議士――議長、私は少し頭が鈍いかも知れない。しかし私はマキニス代議士の述べられたことは決議文そのものから少しかけ離れてゐたといふ事を申し上げたい。（つゞく）

東洋人參政權附與案

『オタワ議會』で討議された内容

（十一）

市民權問題研究會の發表

△リード代議士――勿論私は、彼の決議文の内容に對してよりも、きかいことは、これらの東洋人が此の國に於て參政權を持たないと言葉通りに解釋するよりはかに私として途はない。ところで議長、彼等東洋人に對して、吾々が參政權を附與しないといふ唯一の理由に基いて、彼等の入國を拒否するといふことは、吾々として餘りに極端に行きすぎるのではないかと私は思ふ。決議文の提出者は彼の演説中に於て日本人の大學生から重大なる問題になつてきたといふ事を何人と雖も首尾よく否定し得ないであらう。

△ランフレー國務大臣――リード代議士に御伺ひするが英國市民

東洋人參政權附與案

『オタワ議會』で討議された内容

（九）市民權問題研究會の發表

一般的に言つて總ての支那人は支那人移民法とよぶ移民法規のもと以外には入國は許されない。東洋、特に支那大國との關係が密接になりつゝあるに鑑み此の問題は吾々の愼重なる注意に値するものであると私は思ふ。私は之れらの東洋人に對する障壁を撤廢することを主張するのではない。何故なれば、私は今既にゐる東洋人だけでも多すぎると思つてゐる。既に前に指摘されたやうに、過去數ケ年間にわたり多くの支那人が彼等の故國に歸つて行つたが、私はなほ更に多數の支那人が將來にも支那へ歸國することを望む。支那政府との或る諒解に基いて昨年中に少くとも數百名或ひは一、二千名に達する支那人がカナダから彼等の故國へ送還されたと自分は記憶してゐる。曾てナポレオンは廣大な國支那について「支那は眠つてゐる、眠つてゐる間は安全だ」と言つた。しかしながら支那數億の人民が目覺めつゝある時に當り、吾々としては彼等に對する現在の差別的取扱ひにつき愼重なる注意を拂ふべき時だと私は思ふ。若し吾々が支那人の入國を絶對に禁ずるとすれば、吾々は全部の東洋人に對しても同じく入國を禁止すべきである。勿論又は此の場に於てでも其の入國禁止問題について詳しく論じやうと思つてゐないし、又私は東洋人入國禁止策の實行を望むものであるに拘はらず、今斯樣なざる人々が住んでゐるといふ事實に對して細心の注意といふよりも寧ろ警戒をもつて問題の成り行きを注視すべきだと思ふ。少くとも吾々が彼等と結婚し又彼等が吾々の間に雜婚することにより同化の緒につくの時が到來するまでは、彼等に餘り多くの權利と特權を與へる事は遠慮すべきである。勿論今私が言ふところの事は私自身としての個人的意見であるといふことを承知していただきたい。

◇

此の決議文の提案者は、彼の演說中に於て、不同化人種に關して何等ふれなかつたが、觸れて貰ひたかつたと望むのは初めから無理な相談である。私として議員諸君の注意を喚起したい點は、此の問題は東洋及びインドから此の國に入國してゐる人々に對する單なる選擧權や或ひは經濟生活に關する事ではなく、これ以外にもう少し込み入つた事情が裏面に潛在してゐるといふことである。私個人の意見を申し上げたい。吾々としては、吾々の間に數千人の同化し得ざる人々が住んでゐるといふ事實に對して細心の注意といふよりも寧ろ警戒をもつて問題の成り行きを注視すべきだと思ふ。少くとも吾々が彼等と結婚し又彼等が吾々の間に雜婚することにより同化の緒につくの時が到來するまでは、彼等に餘り多くの權利と特權を與へる事は遠慮すべきである。勿論今私が言ふところの事は私自身としての個人的意見であるといふことを承知していただきたい。

◇

此の決議文提出者が、決議文に對する討議を正々堂々、公平な立場からしたいと言明したに拘はらず、日加間の紳士協約が餘りに偏頗である點を彼が指摘しなかつたといふことは、私の腑に落ちないところである。少くとも其の紳士協約が不公平であるといふことは日本人種に對する侮辱であると主張して方々を歩き廻つてゐるといふことは事實である。だが、大體として、彼等は此の國における生活問題に對するはさておき、此の選擧權問題に對しては重大なる關心を持つてゐないといふことを述べることも、決して誤りでないと私は思ふ。そして又、彼等の生活標準に關しては、少くともビー・シー州内においては、彼等は實に驚くべき良き生活を營んでゐるといふことを述べることも不當でないと考へる。（つゞく）

◇

しかしながら私は、カナダにゐる日本人多數が此の選擧權を要求してゐるか否かに非常な疑問をもつてゐる。一、二の學生が彼等日本人に選擧權がないといふことは日本人種に對する侮辱であると主張したいことは、將來新なる協定締結について交涉の際は、此の點を日本政府に指摘し、日本の臣民が吾々から多くの權利を要求する前に、もう少し公正無私な態度をもつて日本政府が吾々外國人を取扱つて貰ひ度いことを要求すべきである。

東洋人參政權附與案

『オタワ議會』で討議された内容

(八)

市民權問題研究會の發表

リード代議士（新西院選出自由黨）登壇――議會に上提されてゐる本決議案は、提案者マキニス代議士が述べてゐるやうにビー・シー州特有の問題を取り扱つたものである。然るに提案者が正々堂々の見地から本問題に關する論を始め、問題は選擧場裡に於けるよりも議會に於て沈靜に討論さるべき性質のものであると述べたるに拘はらず、やがて自ら少なからず昂奮して、途に總選擧に於て起つた事柄をまで本議會に於て論じ出したことに對して、私は甚だ失望を感じた。

私は先づ最初に申し上げたい。何れの自由黨候補者と雖も、自由黨のために總選擧中新聞紙上に掲載されたどころの宣傳又は廣告に對し、彼の責任を全然免れることは出來得ない。私は「我れ汝よりも清し」的態度をとるのではない。しかしながら、私は選擧戰の最初より終りに至るまで、一度として直接にも間接にも東洋人問題にふれなかつたといふことを、此の決議文提出者に保證したい。マキニス代議士が本議會に於て提示したところの新聞紙上に、私の寫眞と名前が現れてゐることは事實である。だが、私が個人的には其の廣告に直接關係はないとは言ひながら、私がそれに對する責任をもたねばならぬとマキニス代議士は主張すると思ふ。然う主張することは無理もない事である。とは云へ選擧を通してシー・シー・エフ各候補者がなしか演說に對してマキニス代議士が黨員としての責任を分擔する程度以上には、私としても右の自由黨の新聞廣告に對して責任を負ひ得ないと思ふ。カナダオーエフの最善の利益にかゝはる此の問題を論ずるに當つてマキニス代議士は、此の問題が特にビー・シー州民に對して重大なる利害關係を持つものであることを本議會に示したが、確に然うである。

キング首相は、領政府としては單にビー・シー州の希望意向に副ふて本問題を取扱つてゐるに止まると言明して、本問題に對する領政府の立場を極めて明確にされたと思ふ。ビー・シー州に於ける此の前の州議會選擧中シー・シー・エフの候補者たちは、此の問題が甚だ緊急にして且つ取り扱ひにくい問題といふことを知つてゐるが故に此の問題に對して聽衆より質問される度毎に身をそらした。此の事は多くのビー・シー州民ばかりでなく、本議會に於けるビー・シー州選出議員を少からず困惑させたのである。ヅカボースの問題が本議會に提出された時、ウイニペッグ選出のウッヅウオース代議士は、若しシー・シーエフが政權を握つた場合には、直に言はしむれば、彼等は自身の生計を營むことに一生懸命であつて、ビー・シー州に於て多少の金儲けが出來さへすれば、投票權の有無などは餘り問題としてゐない。

然るにシー・シー・エフの代議士諸君は、選擧權を得てゐないところのビー・シー州内の東洋人集團の事に關して心配のあまり、夜の目も眠られぬ有樣である。

◇

私は此の討議を出來るだけ高尚な態度をもつて進めたいと望む。どころで、先づ私は、此國に入國する移民及び前に述べられたところの人種に關して自分の思ふところを述べて見たい。決議文の提出者は日本人、支那人、ヒンヅー等について述べた。若しカナダに對して本當に根據ある苦情を持つ人種があるとすれば、それは正しく支那から此國に入國した人々であると言つても決して不當な言ではないと思ふ。記錄を調べて見るに支那人は此の國に於いて生活を營む目的をもつて入國に際し合計千三百萬弗の入國稅をカナダの國庫に納めてゐるのである。私はまたもう一つ本議會の注意を喚起したい事がある。それは制限を目的とする特別なる法律を適用されてゐる人種は支那人のみであるといふことだ。（つづく）

東洋人參政權附與案

『オタワ議會』で討議された内容

今私が言ふところの事は私自身としての個人的意見であるといふことを承知していたゞきたい。

◇

此の決議文提出者が、決議文に

Old Magazine

△キング首相 私が此の案を携へて渡英した時、ボールドウィン首相は私に向つて、「此の案は英國の輿論が許さない」と言つて、頭から受け付けなかつた。

△マクドナルド氏 私が此の案を携へて渡英した時、マクドナルド氏は「此の案は英國の輿論が許さない」と言つて、頭から受け付けなかつた。

△ヘンダーソン氏 私が此の案を携へて渡英した時、ヘンダーソン氏は「此の案は英國の輿論が許さない」と言つて、頭から受け付けなかつた。

△ロイド・ジョージ氏 私が此の案を携へて渡英した時、ロイド・ジョージ氏は「此の案は英國の輿論が許さない」と言つて、頭から受け付けなかつた。

△ベーカー氏 私が此の案を携へて渡英した時、ベーカー

東洋人參政權附與案

『オタワ議會』で討議された内容

（六）

市民權問題研究會の發表

△議長――そこへもつてきて、東洋の外國人及び印度からきた英國臣民排斥するといふ問題を起す事によつて、今日世界の持つてゐる惱みを更に增す事を代議士諸君が希望してゐるとは決して思へない。私は此の排斥案は政府を困難に導き而して憎惡と鬪爭を挑發することを目的とした危險なる問題を他に見出し得るとは想像出來ぬ。

△マキニス代議士――キング首相は、ビー・シー州に於ける自由黨の選擧運動宣傳は、排斥案以上に惡い影響をもたらしたとは思ひませんか？

◇

△キング首相――マキニス代議士同樣、人種的感情をそゝり立てるために爲される總ての事に對して非常に不愉快を感ずる。がしかし、幸ひにも選擧運動の宣傳は其の影響が局限されてゐた。吾々の選擧運動における色々な論戰を聞かなかつた東洋の人々が議會で今れてはゐない。マキニス代議士は其の點で誤解してゐる。

◇

△ラポイント法相――若し彼等が既に排斥されてゐるものゞとするならば、何の理由があつて新たに排斥案を議會に提出したのか？

△マキニス代議士――そこには排斥されてゐない他の部類……即ち入國出來るところの者がある、決議案を出したのは其のためである。

△キング首相――私はマキニス代議士に對して、これは過去多年にわたつてカナダの各政府に對して大きな心配をかけた問題であるといふことを申したい。此の問題に對しては私個人としても相當注意し調査したものである。私は、東洋からカナダへの移民、特にインドからの移民の問題について、すつと昔一九〇八年、時のローリエー政府から派遣されて英國に赴き、英政府と協議した結果の報告書を今手許に持つてゐる。私はカナダの關する限りに於て此の問題につき英國政府と重要協議を遂げた後、ついでインドに赴き、インド政府とも協議した。續いて私は同じ問題について支那及び日本の政府とも協議した。私は其の後の交涉にも少からず關係してきたものである。だからして私は此の大問題の重大性については相當權威をもつて語る事が出來ると思ふ。私が英國に赴き、ついでインドに行く事を命じられた時の閣令の、ほんの一節を引例したい。それは次の如くである。

「それのみならず、東洋人移民の全部はカナダにとつてのみならず、英帝國全體の立場からも最重要の問題として考慮さるべきものである」

之れは一九〇八年に於ては實際然うだつたのである。それから既に二十八ケ年は過ぎた。此の問題は其の後の世界的立場からみて、尙ほ一層意義ふかき性質をおびて來たといふことを私は敢て申し上げたい。東洋の國民や又はインドの人々の感情を害し或ひは彼等の國を國家的にはづかしめるものと解釋され易いやうなことをなすに當つては、此の議會としては念に念を入れて愼重に考慮すべきが當然である。

◇

マキニス代議士は今晩の演說中で、東洋人は誇りをもつ人たちだと言つてゐる。そして彼等は選擧權が與へられないといふことによつて、彼等の人種と彼等の國が劣等視されたといふことを非常に不快に思つてゐると言つた。私は、マキニス代議士が、東洋人は非常に敏感であり誇りをもつ者であると主張したことは正當であると思ふ。それ故に私は、カナダに居住してゐる少數の東洋人に對してばかりでなく、日本、支那、印度又はその他のどこに居やうと、東洋の諸國民に對して侮辱や無禮と思はれるやうな問題を此の議會に於て言ひ又は爲すことは、充分に注意を要すると思ふのである。（續く）

△キング首相――私が此の案に對する討議が進むのを待たずして最初に立ち入つたがよいと思つたのは此のためである。先日、私がこゝに於て演說中申したやうに、現今の如く世界各國間に非常に不安な氣持がみなぎつてゐるときに當つて、本議會に摘することにより、外交的方法によつて有効なる制限をするに必要なる取り極めを見出すと共に、排斥により不愉快なる事態をかもす事をさけることである。

◇

過去三十年間に於てカナダ政府當局は、自由黨にせよ保守黨にせ來た。現在吾々が日本と取り交はしてゐる規定は日本によつて實行されてゐる。日本は過去數ケ年間にわたつて、吾々が同國と結んでゐる取りきめから起る有ゆる義務を誠實に履行してゐるので、吾々は日本に對し少しの苦情を言ふべき理由を見出さない。

東洋人參政權附與案

『オタワ議會』で討議された内容

市民權問題研究會の發表

（五）

◇キング首相の演説◇

キング首相登壇――議長、私は非常な注意をもつてマキニス代議士の一言一句を謹聽した。私は先づ第一に、マキニス代議士が私の誠意に對して拂はれた親切なる挨拶を彼に對してもおくりたい。と云ふのは、私は、彼の演説に含まれてゐるところの彼の誠意に對して大なる尊敬を拂ふことを惜しまないからである。しかし同氏の演説をきいてゐて、私は彼の本當の目的がどこにあるかを理解するに苦しんだ。彼の意見をきいたところによれば、それはビーシー州内の或る東洋人に對する選擧權附與を目的としてゐるものゝ如くである。しかしながら、決議案の主要部分はそれとは全然異つたものであり、議員諸君は此の差異に直に注意する必要があると私は思ふが然うしておくと、本案に對する討議進行に際して決議案の眞の論點を混雜させないでよいと思ふ。

決議案は二つの部分に分けられる。前の方は前提であり、後の部分は決議の本文である。前提には斯う書いてある。

「人種や宗教的信條のために吾々が市民權を拒絶する集團が國内に存在するといふことは、カナダの最善の利益を害するものである。」

議員諸君が見られるやうに、此の前提は全然市民權に關してであつて、問題は主に國内的なものである。それはマキニス代議士が云つたやうに市民權の或る一面の問題即ち參政權の行使の權利に關する問題を取扱ふのが目的である。

△マキニス代議士――首相の演説する所に於て論議した方がよいと言つた、マキニス代議士の意見は中途でさへぎつて申しわけないが、私は、前にも明かに指摘したやうに、吾々が市民權を與へられない集團に屬するものを排斥するために必要なる方法を採用すべきであると認める。」決議案の此の部分は東洋人排斥を目的として居り、其の點マキニス代議士も同樣に解釋してゐる。此の點に關しては全院一同諒解はないやうだ。此の點をハッキリさせておけば、此の案に對して本議會としてとるべき適當なる方法を決定する事は困難でないと信ずる。

◇

△キング首相――次はマキニス代議士の案の本文である。

「故に本議會の意見としては、政府は市民としての全的特權を與へられない集團に屬するものを排斥するために必要なる方法を採用すべきであると認める。」決議案の此の部分は東洋人排斥を目的として居り、其の點マキニス代議士も同樣に解釋してゐる。此の點に關しては全院一同諒解はないやうだ。此の點をハッキリさせておけば、此の案に對して本議會としてとるべき適當なる方法を決定する事は困難でないと信ずる。

◇

之れらの問題は選擧戰場裡に於てよりも、本議會の如き問題を熟慮する所に於て論議した方がよいが、私は、前にも明かに指摘したやうに、吾々が市民權を與へられない集團に屬するものを排斥するために必要なる方法を採用すべきであると認める。」決議案の此の部分は東洋人排斥を目的として居り、其の點マキニス代議士も同樣に解釋してゐる。此の點に關しては全院一同諒解はないやうだ。此の點をハッキリさせておけば、此の案に對して本議會としてとるべき適當なる方法を決定する事は困難でないと信ずる。

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市民權なき人々を排斥するは不可

マキニス氏の言ひ分

△マキニス代議士――首相の演説する所に於て論議した方がよいと言つた、マキニス代議士の意見は中途でさへぎつて申しわけないが、私は、前にも明かに指摘したやうに、吾々が市民權を與へられない集團に屬するものを排斥するために必要なる方法を採用すべきであると認める。」決議案の此の部分は東洋人排斥を目的として居り、其の點マキニス代議士も同樣に解釋してゐる。此の點に關しては全院一同諒解はないやうだ。此の點をハッキリさせておけば、此の案に對して本議會としてとるべき適當なる方法を決定する事は困難でないと信ずる。

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東洋人自身が……

參政權を要求してゐるか

キング首相の言ひ分

△マキニス代議士――首相の演説する所に於て論議した方がよいと言つた、マキニス代議士の意見は中途でさへぎつて申しわけないが、私は、前にも明かに指摘したやうに、吾々が市民權を與へられない集團に屬するものを排斥するために必要なる方法を採用すべきであると認める。」決議案の此の部分は東洋人排斥を目的として居り、其の點マキニス代議士も同樣に解釋してゐる。此の點に關しては全院一同諒解はないやうだ。此の點をハッキリさせておけば、此の案に對して本議會としてとるべき適當なる方法を決定する事は困難でないと信ずる。

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之れらの問題は選擧戰場裡に於てよりも、本議會の如き問題を熟慮する所に於て論議した方がよいが、私は、前にも明かに指摘したやうに、吾々が市民

東洋人參政權附與案

『オタワ議會』で討議された内容

（四）市民權問題研究會の發表

私は、曉香坂イースト區の自由黨候補者運動委員會から發表された文書の中にエドワード・シーアスと云ふ辯護士が十月四日にしたレヂオ放送がのつてゐるのをもつてゐるが、今その中から二三を拾ひ上げて見よう。

◇

東部カナダでフランス人、英國人其他異つた人種が隣合つて住んでゐるところから選ばれてゐる代議士諸君はよく知つてゐる筈だが斯う云ふやり方がビー・シー州における人種的調和を增進するものとは思へないだらう。

「多分諸君は、自問したであらう、何故シー・エフは東洋人に選擧權を與へることを約束するのか？と。實際それは州内の普通の白人市民からはそはしり出たことではないのだ。此の言明によれば、シー・シー・エフのメンバーは普通の白人市民ではないと見える。

「一体、愛國心によつて斯くの如き約束をせねばならぬやうになつたのか？　東洋人に對する個人的愛が、此の選擧權と云ふ贈り物を與へる約束をさせたのか？　若しくは又東洋人がシー・シー・エフの斯樣な贈り物を與へると云ふ約束に對し何か金錢的報酬を與へた結果なのだらうか？　此の質問に對してシー・シー・エフのリーダーたちが返答することを私は敢て要求する」

◇

私は選擧權を贈り物だなどと思つたことがない。英國臣民とカナダ市民にとつて、それは當然の權利であるが故に、それを得るためには、はやすでに手段をつらばず墮落する事が出來ると想像できますか？　裁判があつて或る人々が有罪ときまり刑務所に送られたのは事實である。しかし、それは東洋人ではなかつた。彼等は選擧權をもつてゐる外國系のカナダ市民だつたのだ。一体、吾々は此の國に於て何う云ふことをしてきたか？　吾々は數千人の支那人をこゝにつれて來た、そして吾々は彼等をこゝへ留まらせ、しかも吾々は彼等の後を見よ、其所には運動員の肩越しに、あなたやあなたの娘さんに色目を使つてゐる東洋人を見出すであらう。數ケ月前外人系の男たちが、無辜な若い娘たちに賣淫させたり禁劑をのませたりして彼女等を强制的に恥づべき生活に陷れたと云ふ裁判に於て、恐るべき證據があげられたのを記憶せよ」

◇

代議士諸君は、大政黨が、これ

東洋人參政權附與
合同教會も贊成
C・C・Fばかりでない

私は又ビー・シー州に於て東洋人に選擧權を與へることに贊成を表明してゐるのは、シー・シー・エフだけではないといふ事をも指摘しておきたい。ビー・シー州の合同教會も同じやうな主張を決議しそれを記錄にとゞめてゐる。自由黨の代議士諸君が日曜日に教會に行つた際牧師が說教するとき、其の肩越しから東洋人が片目をつむつて彼等の細君や娘たちに色目をつかつてゐるのを見るか何うかしてゐると發表した」

ところで、彼は少くとも異教徒であると云はれる事に關しては、然う呼ばれて喜ぶであらう。といふのはカナダの合同教會も基督教婦人禁酒同盟も彼と同じく東洋人參政權付與に贊成を表明してゐるからだ。多分、之れらも彼等に言はすれば異教徒なんだらう！

まだある、これは非常に典型的な自由黨らしい言辭だと私は信ずる。

「シーシーエフは東洋人が彼等自身の東洋人代議士候補者を選擧するやうにさせるであらう。若し東洋人に選擧權が與へられたら數ケ年にして何う云ふことが起るであらうかを、よく考へて見よ。多分諸君は政府から少しばかりの特許か、仕事か、又は何かの小さい請負事業若しくは一と切れの土地――」

何んと典型的なる自由黨らしい文句ではないか！

「――或は學校に行つてゐる諸君の子供等に對して何か特別な留意がして貰ひたいといふ事があるであらう。そんな場合には最近ヴィクトリアに行つて其の衝に當つてゐる大臣に直接會はねばならなくなる。そこで諸君が州廳に入つて行くと其所の控室には既に三、四人の東洋人が待つてゐる。最後に諸君が案内されて大臣室に入つて行くや黃色人（大臣は東洋人といふ意味）の目と諸君の目はバッチリ會ふ。諸君は諸君の用務を述べる、といふと他の者も外聞のオフイスに來てゐて同じやうな特許を願ひ出してゐると云ふやうな、いとも愚劣なる挨拶をされるであらう。然う云ふ立場にあつて諸君の願ひがぐれくらゐ聞いて貰へるかは殆んど想像のほかではないか。」

偏見に因る
將來の結果
是を考究せよ

私は、これ以上此の種の卑劣極まる事柄を引證するのを止めにしよう。しかし、之れが吾々のビー・シー州に於て直面してゐる問題である。若し此の人種的偏見の叫びが續けられる場合、その落ち行く先きが何う云ふことになるであらうかについて、私は十二分にそれを示したと思ふ。吾々は斯うした叫びによつて如何に容易く衝突が起り得るかを知つてゐる。私が既に指摘した通り、ビー

シー州に於ける東洋人の人口は今後數年間は相當に增加し續けるであらう。そして又私が指摘したやうに、東洋人は智的で誇りを持つた人々であり、彼等は私が今讀んだやうな惡口や侮辱を、いつまでも忍ばないであらう。

私がキング首相に對して要求するところのものは之れである。第一には一日も早く現任の日加協定――同規定のもとに現今一定數の日本人がカナダに入國しつゝある――を廢案の手續きをとることである。若しも此國に於て日本人に完全なる市民權を與へられないならば、吾々は之れ以上彼等が此の國に入るのを許すべきではない。そして又吾々は現在こゝにゐる者も出來ろだけ多く彼等の出て來た國に歸すべきである。しかしそれだけでは問題の解決は得られない。東洋人は既にカナダに入國し吾々の間に居住してゐるからだ。何うして彼等はこゝに來たのか、一体誰が彼等をこゝへ連れて來たのか、と云ふ問題は、私は今暫く論議しない。しかしながら、重要にして見逃すべからざる點は、彼等が既に吾々の國に居住して居り見るところ、彼等はこゝに留まるといふ事實である。こゝに彼等が居る以上、彼等の皮膚の色の異る事を理由として、無知な人々の中に、彼等に對する人種的偏見を煽るよりも、寧ろ、彼等をして善良なる人民であり且つ吾々の制度に對するカナダ人としての誇りを持たせるべく、最善の努力をすることこそ、最も當を得たことだと私は信ずる。（つゞく）

共に遊び共に學ぶ
子供を見よ！
『人種的差別』はない

ピーシー大學のアンガス敎授は最近晩香坂の商業會議取引部の集會でつぎの演說した時矢張り私同樣の意見を發表した。

彼は東洋人に關するかぎりでは、彼等に選擧權を與へるほかに、それに代るべき實際的に問題解決の名案はないと指摘して次の如く言つてゐる。

「それは東洋人でない吾々の利己的立場から言つても、然うすることが最善のことである。吾々は彼等といつしよに住まはなければならぬが、同じ住むなら惡い市民と住むよりも良い市民と住む方が遙にいゝ事である」

私はまた最近晩香坂の或學校の校長と話したが、其の學校には彼の言ふ所によれば二十八の異つた人種の子供が通學してゐる。しかし其のために人種的理由による何等の困難な問題が起つてゐないといふことである。子供等は共に遊び共に學んでゐるが、彼等學童の間には何等の人種的差別が存在することは認められない。私の晩香坂のホームは、晩香坂のハイ・スクールの一つの近くにあるが、人々は毎日のやうに日本人の娘が白人の娘と或ひは支那人の娘と白人の娘などが腕を組んでサイドオークを步いてゐるのを見かける。大學に於ても同じ事である。

丈く最近のこと、フレザー・ヴアレーから一農者が私のホームを訪ねてきて東洋人排斥の必要につい私と話し合つた。此の會見中



東洋人參政權附與案

『オタワ議會』で討議された内容

(三)

市民權問題研究會の發表

又此の調査によれば、二千六百八十五人の日本人は學校に行つて居り、其のうち大部分はビーシー州の小學校に通つてゐる。そして又カナダ生れの日本人中十歳以上のもの即ち四一・五パーセントは英語だけしか讀まぬと云ふ點も注意されなければならぬ。之れらの人々を彼等の親たちの生れた國に送還することが出來たとしても——私の意見では不可能なことだと思ふが——彼等は其所では、恰もカナダ生れの白人の子供が日本に送られた時に感ずると同じやうに其所に落ちつくことは出來まいと思ふ。彼等のうち四四・〇パーセントは英語と日本語を讀み得るし一四・三パーセントは日本語だけしか讀めぬ。同じ調査書に現はれてゐるところでは、カナダ生れの日本人中十歳以上の者で文字の讀めないものは千人中二人しかない之らの數字からして、ビーシー州にゐる日本人の讀み書きする能力は、實際非常に高いと云ふことが分る。私が之れらの統計を本議會に示したのは、人口に現はれた限りでの、私の州に於ける狀態を知るためである。（ウード代議士とマキニス代議士とのインデアンに對する討論四十五行は略す）

◇

此の比較的小さな人種的集團が何うして此の議會に於て討議されねばならぬと云ふはどの問題を起してゐるかについては、當然本議會に於て質問があるべきだと思ふ。其の質問に對しては決定的に明確に返答が出來る、と言ふのはカナダの市民である之れ等の人々は、選擧權を奪はれてゐることによつて、ビーシー州の他の人々と隔離されてゐる。彼等は智的或は其の他の方面に於て他の人種や國民の集團に比較して同等であるが故に、此の差別的地位におかれる事を不當であると信じてゐる。最近の歴史は、人種的少數者に對して差別的取扱ひを與へる事が如何に危險であるかの證據を充分に提供してゐる。

◇

「ビー・シー州には五萬人の東洋人がゐる。シー・シー・エフは彼等に選擧權を與へると約束してゐる。自由黨はこれらの東洋人に選擧權を與へることに反對してゐる。諸君は選擧當日何れを選ぶか？」

◇

ビー・シー州に於ける決定的選擧題目は東洋人に對する態度であつた。即ち彼等に選擧權を與へるか否かと云ふことだつたのだ。私はキング首相に對して、東洋人にこれ等の英國臣民やカナダ市民やの皮膚の色が違ふ理由をもつて彼等に選擧權を與へることに反對することが自由黨の主義政綱であつたと云ふ事實を記憶して頂きたいと思ふ。それから右の廣告には次のやうにも書いてある。

「シー・シー・エフのその候補者にでも投票するといふことは支那人や日本人諸君が持つてゐると同じ選擧權を與へることである。自由黨候補者に投票することは、東洋人參政權附與反對に投票することである」

◇

ビー・シー州の自由黨候補のものもあれば、新西院選出のリード代議士のもある。もう一つの廣告には國防相と彼の應援辯士だつた著名な著述家ミセス・ネリー・マクラングとの寫眞が並んで出てゐる。しかしながらミセス・マクラングは、少くとも此のスローガンに關する限りでは彼等の選擧運動のためにはならなかつたやうだ。何故と云ふに、彼女は東洋人に選擧權を與へることに贊成だと言明したからである。彼女の此の言明は彼女の眞價を發揮したものである。

◇

同じやうな種類の廣告を、私はまだ一幾つでも諸君にお目にかけることが出來る。だがつまるところ、それらの廣告は選擧で決定すべき事は東洋人問題に對する態度であると云ふことを示したまでのものである。東洋人問題だけに止まつてゐたら、それ自体は別に悪いことではない。がしかし、問題はそれだけでは濟まなかつたのである。（つゞく）

◇

人種平等

加奈陀の誇り

カナダは其の國内に人種的差別待遇がないといふ事を誇りとしてゐるのである。私は斯う云ふことを聞かされたし、又新聞のでこかで見たやうに思ふが、ゼネヴアにゐる吾々代表——そして私の記憶に誤りがなければ、それは上院における政府のリーダーである——は、最近、カナダには人種的問題は存在してゐないと言つてゐる。

◇

此の人は斯かる言明をするに先きだち、昨年の總選擧運動の際ビーシー州の自由黨が出した廣告を見なかつたのだと思ふ。そして又同州に於ける人種的問題についてレヂオ放送が行はれたのを彼は聞かなかつたのであらう。若も彼がそれらの廣告を見、レヂオ放送を聞いたのであつたら、あゝ云ふ言明はしなかつたらうと私は信ずる。私はキング首相が此の國と世界の他の國家との友交關係を增進しようとして居り、そして又吾々には此の國の中で人種的偏見を持つたり人種的敵對を起させたりしてはならぬと彼が心配してゐることを私は認める。

◇

そこで私は彼に對して今私が引證しようとしてゐる此の前の領議會總選擧運動の時晩香坡の新聞に出た廣告を注意されたいと希望するのである。此の廣告は十月七日の「ヴァンクーヴアー・プロヴインス」紙に現はれたのであるが、其の廣告の下の方には、それは晩香坡の自由黨協會執行委員會が出したものであると明記してある。廣告の上部には一吋以上もある大活字で次のやうに書いてある。

◇

それだのに、ビー・シー州の自由黨は其の候補者に投票して貰ふために、今私が指摘したはどにまで下等な人種的偏見に訴へなければならぬほど墮落したのである。私は、之れは最も劣等な動機だと思ふ。自由黨の政綱は——私は贊成できなかつたが——斯うした下等な選擧に勝つに香坡の自由黨協會執行委員會が出は充分だつた筈である。此の種のやり方は將來カナダにとつて非常な重大事態をかもし出すであらう

◇

此の廣告の兩側には大晩香坡の自由黨候補者六名の寫眞が出てゐた。眞ン中にはマケンジー國防相の寫眞も入つてゐる。各の寫眞の下にはそれ〳〵短い履歴が書いてある。私は其の一つ〳〵を讀み上げて本議會のタイムをとるつもりはないが、たゞ國防相の分だけ見よう。それには「マケンジー氏は國家的な人物で首相の片腕になるべき人であると書いてある。首相の片腕ともあらう者が、當選したいためには之れはどまでに身を下げねばならぬと云ふことは寧ろ氣の毒である。それから晩香坡バラード區選出のマギーア代議士のもあれば、晩香坡イースト區の自由黨候補、晩香坡サウス區の自由黨候補で最近判事になつた人（マンソン氏のこと）のもある。私は、此の判事が白人と東洋人の關係しか事件をさばく場合、どんなさばきをするだらうかと思つてゐる。

◇

その外晩香坡ノース區の自由黨

東洋人參政權附與案

『オタワ議會』で討議された内容

(二)

市民權問題研究會の發表

そこで出生數から死亡者數を引いて、それに移民として入つて來たもの丶數を加へると、ビーシー州における日本人の現在の人口は一九三一年の國勢調査の時よりも二千四百五十六人だけ殖えてゐることになる。しかしながら人口の自然增加の率は低下しつゝある。一九二九年以降一九三四年に至る間における出生數は年々減少してゐる。卽ち一九二九年の出生數が八百四十二人だつたのに對して、一九三四年は六百十四人になつてゐるのである。けれども、私が指摘した數字の如く三ケ年半の間に人口は、著しく增加してゐる。

此の前の總選擧の時自由黨の一候補者は、ビーシー州民をオドかすために、向ふ二十八ケ年間には東洋人の數は白人の數よりも多くなるであらうと云つたが、若しもそれが眞實だとすれば、私の言つてゐる事態は私が考へてゐるよりも遙かに重大な物である。吾々は年々現在下の狀態ではカナダ市民となる事の出來ないカナダ生れの子供六百五十名ばかりづゝの自然增加を來たしてゐる。それは現在生れつゝあるものについてのみならず、私達がもつとよい方法——私は云ふが、これまでに比してもつと英國人氣質らしい公正なやり方をもつて取扱はない限り、それらの子供等の双子供等も同じ狀態下におかれるのである。私は一九三四年六月三十日の下院に於て現國防相であるマケンジー氏がなした演說を引用したい。彼は選擧法を改正してヅカボースから選擧權を剝奪することに反對して演說したのである。私が現國防相の演說を引用するのは、その當時彼の言つたことに私の意見が一致するからである。彼があの時取つた立場は正しいものであると私は信じてゐる。同年の議會の速記錄第四五三〇頁に揭載されてゐる彼の言は次の如くである。

「ビーシー州は之れらの人々が法律を守らなかつたことのために彼等を適當に處罰したが、しかし此國の如何なる立法の名によつても、特に人種を指摘して彼等から選擧權を剝奪するがごときことは不正義も甚だしいやり方であり害毒を殘すことである。何故といふに、之れは現在の人々のみならず彼等の子孫たる第三世、第四世にまでも及ぶものだからである……しかも吾は今日この國の凡ゆる自由民を代表してゐる議會に於て、彼がヅカボースであると云ふことのために選擧權を全的に剝奪することを論議してゐるのである。そしてこれは彼の息子や娘やその子孫からまで選擧權を奪はうとするものである。之れこそは最も保守的な法案であつて、この議會に於ても、之んな無茶なことを私は曾てきいたことがない」

之れらのヅカボースが選擧權を剝奪されるのは、彼等が此の國の法律を守らないからだと指摘されてゐる。若し法律に反抗するヅカボースの選擧權を剝奪することが有害にして不正義も甚だしきものであるとするならば、法律をよく守る東洋人に選擧權を與へないといふことは、どのくらゐ有害且つ不正義であるか知れないではないか？

私は日本人の人口について、まだ多くの統計を持つてゐる。しかし之れらの統計は公のものではないことを私はつきり申し上げておく。それはビーシー大學の日系學生等によつて作られたものである。現在ビーシー州には約二萬四千人の日本人が住んでゐる。彼等のうち一萬一千人以上はカナダ生れであつて、私の意見に從へばカナダの市民であり、そして其のうち百三十五人はカナダ生れの父母の子供である。（つゞく）

東洋人參政權附與案

『オタワ議會』で討議された内容

(三)

市民權問題研究會の發表

双此の調査によれば、三千六百八十五人の日本人は擧家に行つて

此の比較的小さな人種的集團が

何うして此の議會に於て討議され

は存在してゐないと言つてゐる。

◇

「ビー・シー州には五萬人の東洋人がゐる。シー・シー・エフは彼等に選擧權を與へると約束してゐる。自由黨はこれらの東洋人に選擧權を與へることに反對してゐる。諸君は選擧權を與へることに反對するといふ事實を記憶して頂きたいと思ふ。それから右の廣告には次のやうにも書いてある。

「シー・シー・エフの其の候補者にでも投票するといふことは支那人や日本人諸君が持つてゐる制に對する態度であ

れ等の英國臣民やカナダ市民やの皮膚の色が違ふ理由をもつて彼等に選擧權を與へることに反對することが自由黨の主義政綱であつたと云ふ事實を記憶して頂きたいと思ふ。それから右の廣告には次のやうにも書いてある。

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之れらのヅカボースが選擧權を剝奪されるのは、彼等が此の國の法律を守らないからだと指摘されてゐる。若し法律に反抗するヅカボースの選擧權を剝奪することが有害にして不正義も甚だしきものであるとするならば、法律をよく守る東洋人に選擧權を與へないといふことは、どのくらゐ有害且つ不正義であるか知れないではないか？

私は日本人の人口について、まだ多くの統計を持つてゐる。しかし之れらの統計は公のものではないことを私はつきり申し上げておく。それはビーシー大學の日系學生等によつて作られたものである。現在ビーシー州には約二萬四千人の日本人が住んでゐる。彼等のうち一萬一千人以上はカナダ生れであつて、私の意見に從へばカナダの市民であり、そして其のうち百三十五人はカナダ生れの父母の子供である。（つゞく）

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ビー・シー州に於ける決定的選擧問題は東洋人に對する態度であるとするものである。之れこそは最も保守的な法案であつて、この議會に於ても、之んな無茶なことを私は曾てきいたことがない」

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昭和十年三月十九日

東洋人參政權附與案

『オタワ議會』で討議された内容

(一)

市民權問題研究會の發表

左に揭げるのは、目下開會中のオタワ議會にシー・シー・エフのマキニス代議士より提出した「東洋人參政權附與案」に對する討議內容である。

二月二十日のオタワ議會に提出されたマキニス代議士の決議案。

「人種や宗教的信條のために吾々が市民權を拒絶する集團が國內に存在するといふことは、カナダの最善の利益を害するものである。故に本議會の意見としては、政府は市民としての全的特權を與へられない集團に屬するものを驅逐するために必要なる方法を採用すべきであると認めます」

マキニス代議士登壇——議會內に於ける情勢が不安定であり且つ又私の決議案が議事法にかなつてゐないといふやうな理由から受理されるや否やといふやうな事を恐れるために、私は寧ろ此の案をひつさげて起つことを躊躇するものである、がしかし此の問題は議會で再三論議されたことである。にも拘はらず問題は依然として同じところに停滯してゐて、何等解決の緒についてゐない。私は此の問題に關しては私が提案の通告を爲す前に全的に充分熟慮したものであるといふ事を確言することが出來る。私は斯うした問題は感情と偏見が煽られ易い選擧戰場裡に於て論議されるよりも、此の議會內に於て討議される方が遙に好いことだと思ふ。私は此の問題に對しては、公平無私なる立場から愼重なる考慮が拂はれるやう希望して止まないものである。

此の決議案は議會に對して、人種や宗教のために市民としての特權を與へられないものを國外に驅逐するために、直に方法を講ずることを要求せるものである。若し假に之れが實行されたとしても、ビーシー州に現存する狀態はなほ且つ片付かないといふことを私は知つてゐるのであるが、今晚私はその事にふれたいと思ふ。勿論、市民としての特權を與へられないものは國外に驅逐さるべきだと私が云つたのは、此の國に永住する目的をもつて入つて來たものゝことであつて、決議案は、一時的に入國する者に對してふれてゐるのではない。

ビーシー州には、不幸にして、人種や宗教的信條のために、市民權を奪はれてゐる者がある。一九三四年の選擧法によりビーシー州のヅカボースは市民として通例の權利たる選擧權を奪はれた。彼等は他の州では此の權利を享有してゐるに拘はらず、ビーシー州に於てのみそれを拒絶された。私は今晚ヅカボースの問題にふれやうとは思はない、がしかし、現政府はビーシー州には市民權に關してヅカボースと同じ立場におかれてゐる人種的集團がある。私はそれらの人々に對する政府の態度は知らないが、其の議員中の或者の態度は知つてゐる。私の云ふのは東洋人である日本人、支那人及びインドから來た英國臣民についてである。これ等の人々はビーシー州では投票することを許されてゐないし、彼等は選擧權を拒否されてゐることのために他の特權をも認められてゐない。私は之れらの他の權利剝奪に關しては後はでもつと明白に說明するつもりである。

たとへ此の差別的待遇を受けてゐる者が數の上に於て重大性がないとは云へ、又それが些ゞ少數であつたとは云へ、其の道德的立場から見るときは數の多寡は問題ではないことを私は認める。しかしながら實際上の結果は、道德的立場から見るはでの重要性はおびてゐない。不幸にして此の東洋人問題は、ビーシー州にとつては他の州におけるよりも甚だしき影響を與へるものである。寧ろ他の州は、此の期間中に多數の支那人大人が本國へ歸つて行つたときいてもよいくらゐであらう、がしかし、議會に於ける他の州の代表者諸君と雖も、現在ビーシー州に存在する事態の責任から免れることは出來ない。

私の議論をすゝめる前に、先づビーシー州に於ける東洋人の人口狀態について述べたが、よいと思ふ。最初に支那人のことにふれよう。去る一九三一年の國勢調査の折、州內の支那人の人口は二萬七千百三十九人であつた。それはカナダ全體に於てではなくビーシー州だけである。ところで、此の支那人が急速に殖ゑてゐるといふ說がしきりに行はれてゐるが、支那人に關する限りではそれは眞實でない。私が統計局から得た統計に從へば、一九三一年から一九三四年までの支那人の出生數は四百八十八人である。然して同期間中の死亡者數は六百九十三人であり、過去數ヶ年にわたつて支那人の新移民はなかつた。少くとも正式の入國者は無かつたのである。そこで支那人の人口は增加してゐるといふよりも寧ろ減少しつゝあることを吾々は知ることが出來るのである。前に言つた期間中の人口の自然減少は約二百人であり、又私は、此の期間中に多數の支那人大人が本國へ歸つて行つたときいてゐる。しかし此の部類に屬する歸國者に關しては正確なる統計があるわけではない。

だが、日本人の場合は狀態が違ふ、人口は增加してゐるのである私の決議案が要求してゐることが實行されて、現在移民として入りつゝある者が驅逐されたにしても日本人の人口は增加し續けるであらう。私の決議案が實行されてもなほ且つ問題が殘ると私が言つたのは此の事である。以下に私は、現在同州內に於て增加しつゝある日本人の人口を數字をもつて示さう。去る一九三一年の國勢調査によれば、ビー・シー州に於ける日本人の人口は二萬二千二百五人である。國勢調査の行はれた一九三一年から一九三四年までの間に生れた數は二千三百四十一人であり此の期間中に移民として入つてきたものが六百十八人、同期間中に死亡したものが五百三人である。

（つゞく）

WORRIED BUT

CITY JAPA

About 165 Natio

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TAKE ONLY $10.

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Dec 31. 1941

WORRIED BUT NOT ALARMED

CITY JAPANESE SAIL ON SATURDAY

About 165 Nationals Due to Return Home on Hikawa Maru

"Powell Street Tokio," the largest Japanese colony in Canada, is worried but not alarmed about the chances of war in the Pacific.

Leaders in the Japanese community say there have been so many political crises in British and American relations with Japan that Canadian Japanese have ceased to be stampeded by each succeeding crisis.

But they are watching every diplomatic move in the Orient with mingled emotions—fear, hope and loyalty to two countries.

Tomorrow, at 3 p.m., when the Japanese Mail Line Hikawa Maru sails from Vancouver—perhaps the last boat to Japan—its passengers will not be Japanese fleeing Canada in fear of war.

There will be about 165 passengers of Nipponese birth, leaving because the credit freezing order of last August has cut them off from families they supported in Japan with wages earned in Canada.

TAKE ONLY $10.

They will take with them their household effects and $10 in pocket money. Any savings they have in local banks, held in Canada by exchange control regulations, will be kept in trust.

Most of these men are unskilled laborers who, before the credit freezing order were allowed to send 100 yen ($25) monthly to support wives and children in Nippon. This is no longer possible, and tomorrow's boat is the first to Japan since July.

In Vancouver there are 4933 boys and girls born here of Japanese parents. They have had all the schooling that Canadian boys and girls of their age get—literature, history and the arts as interpreted by the Western mind.

They read Western books, enjoy and understand Hollywood's movie imagery. Among them are many devotees of American swing music, many collectors of popular music records. They are the second generation, the "Nisei," pronounced "niss-ay."

KEEN TO ENLIST.

"Nisei" have complained bitterly that they are barred from Canada's army, navy and air force. Actually two Japanese have been enlisted in British Columbia: Fujio Aida of Smithers, who signed up in Prince Rupert and is now in a searchlight brigade, and Shigeo Kato, a Vancouver Island Japanese now in a forestry corps.

Then there are 707 Nipponese born in Japan but now British subjects by naturalization or marriage.

A larger group who owe allegiance to the Japanese Emperor are the 2793 Japanese nationals in Greater Vancouver. Many of them would have become British subjects but for the fact that since 1920 it has been almost impossible for a Japanese national to acquire Canadian citizenship through the courts. In event of war they might be classed as enemy aliens.

They are mostly the fathers and mothers of the "Nisei," second generation. They have watched their sons and daughters mould their thoughts and manners in the occidental pattern.

The "Nisei" dread the thought of war between the Allies and Japan, for the parents would be torn between love for their children and love for the homeland.

In all Canada there are about 13,000 Japanese born in the Dominion, and about 2100 who were born in Japan but have become Canadian citizens.

In the Dominion there are approximately 7200 Japanese nationals who owe allegiance to the Emperor.

In California, in Los Angeles alone, are 40,000 Japanese, the largest Japanese colony in the United States.

As war tension mounts, 250 of them left for San Francisco today, hopeful of returning to the homeland aboard the Japanese Mail Line Tatuta Maru on Sunday. Among them are bankers, students, importers and exporters, in the U.S. under government sanctions.

東洋人參政權附與案

『オタワ議會』で討議された内容

昭和十年十二月十九日

権剝奪に對して決定的に反對の態度をとつた。私も亦それを正しいと信ずる。そして私の像想する如く、次の總選擧が行はれる前に選擧法改正案が上程される際、此の

ない。不幸にして此の東洋人問題は、ビーシー州にとつては他の州におけるよりも甚だしき影響を與へるものである。寧ろ他の州は、東洋人問題を持つてゐないと云つ

いふよりも寧ろ減少しつゝあることを吾々は知ることが出來るのである。前に言つた期間中の人口の自然減少は約二百人であり、又私は、此の期間中に多數の支那人大

RECONSECRATION PLEDGE

Sept. 10th 1941

"I solemnly pledge before Almighty God that I shall do all that lies within my power, and deem no sacrifice too great to bring about the victory of our arms, that right may triumph, that justice may prevail and that a righteous peace may reign throughout the world."

"To this end, I reconsecrate myself, with faith, with courage and with the knowledge that, though the path be hard and the day be dark, our efforts can not fail."



Today throughout the Dominion, Canadians renewed their pledge to fight for victory so right and justice could prevail and peace again come to the world. With the formal rededication of their whole-hearted support, they began a week of reconsecration of all resources and manpower to the task of ridding mankind of the threat of Naziism.

It was two years ago today—September 10, 1939—that Canada plunged into the war against Hitler, Germany and the Axis forces that were seeking to dominate the world.

It was a Sunday when she officially marched proudly into the war arena. The late Lord Tweedsmuir, then Governor-General, issued a royal proclamation on the authority of King George VI. announcing a state of war with Germany.

Only 13 hours before the House of Commons, by almost unanimous adoption of the address in reply to the speech from the throne, signified its approval of the government's proposal to throw Canadian men and resources into war.

On the anniversary of that date the government has called on all

日米關係惡化に拘らず
米人は日本人に好感
第二世の態度よろしきため

シアトル二世發行のコーリアー紙が最近その社說で日米問題に言及し「一九二〇年頃日米關係が極めて友好狀態にあつた當時太平洋沿岸における米人の日本人に對する態度は惡く一般に排日氣分が横溢してゐた、ところが現在日米關係が切迫してゐるにも拘らず日米兩國人の個人關係は概して親密である、之は何故であらうか？二世の努力にも負ふ所大であるが吾々は之は米國新聞が日本人を理解した賜物であると思ふ」との意味を論じたに對しけふ廿三日のシアトルポスト・インテリゼンス紙は右コーリアー紙社說の一部を轉載して次の如き論評を加へてゐる

日本人第二世發行のジャパニーズ・アメリカン・コーリアー紙はその社說で目下太平洋沿岸で日本人種と白人種との關係が親密であるが之は太平洋沿岸における米國新聞に負ふ所が多いと述べてゐる、コーリアー紙が指摘してゐるが如く日米關係が極めて友好狀態にあつた當時、米國人が日本人に對し偏見を抱いてゐたといふ事實にかんがみるなら現在の情勢は特に注目さるべきものがある、現在は少くとも日米關係は切迫してゐるのである、にも拘らず第一世、第二世を問はず日本人が米國人の對日本人友好感を認めてゐるといふことはよろこばしいことである、この理由としてはコーリアー紙指摘の如く日本人第二世が「彼らが何れの國に屬するか」を明白にしたことによるものと思はれるのである、米國内に生れた日本人の少年少女はその家庭内で父母が續けて行こうとする日本の習慣と、第二世自身が家庭外で經驗する米國流儀との間に釀されるギャップを埋める橋かけとなつて立派な仕事をなしとげてきたのである

◇

もし米國にして移民を無制限に許可してゐたなら、第二世の勢力はおそらく今日はゐ有力なものとはならなかつたであらう、二十年前米國は餘りにも移民の流入が多く之を消化し切れなかつたのは事實である、この移民制限の中に日本も加へられたことは日本人の誇りを傷けたのであるが、日本人第二世は若し米國が無制限に日本人の移民を許してゐたなら米國民の日本人に對する偏見は少くなるどころか却つて益〻強くなつてゐたであらうことを知ることを思ふ米國人の日本人に對する偏見が一夜にしてガラリと姿を消すことを望むのは餘りに多きに過ぎる、特に日米兩國が戰端を開くような場合においてをやである、しかしながら吾吾はコーリアー紙の論ずる如く米國内に居住する日本人の多くは米國に忠誠をつくすことと疑ひなしと見るものであり且つ白人種が多くがこの事實を認め、お互に人種的感情のもつれを解くことに吝でないことを信じて疑はぬものである

保險會社が
日本人加入排斥
その他不正入國者狩りなど
桑港英字紙のデマ

（桑港通信）八月廿日付の英字紙は（一）フレスノを中心とする大量不正入國者調べ（二）日本人乘の問題も特にこの期を選んだ排日的措置ではない、たゞ從來自動車事故に當り言語の不自由その他の事情から敗訴になるケースも時々あり、それが保險會社に不利になるので日本人の加入を拒否した會社の例もないでは（一）日本人に對する自動車保險契約破棄の二件を現下の日米關係にむすびつけてセンセーショナルに報道してゐるが、右は所謂牽强附會の說に過ぎないやうである、方面の調査が大量なのは季節的に農繁忙に伴ひ日本人多數が集結するに原因するものである當局も故に「これは恒例的調査で事新しいことではない」と言ひ突然大規模な調査をするやうなことはない、しかしこれは單に日本人に對してのみならず支那人、朝鮮人やシリア人などにも同樣の例があるのである、斯樣なわけで是れを日米關係の險惡傾向に結びつけてゐるのは、單に

總領事館で
眞相を確む
殆んどデマ

加州の保險會社が對日本人との契約を破棄し、また再契約せんとは新契約などゝも一切受付けぬとの情報があり、總領事館では直にフレスノ日本人會を長距離電話で呼び出し其の眞相を質したところ次の如くであつた

桑港の英字紙が傳へてゐることは殆んどデマである、しかし一部の保險會社では時局が緊迫して對日感情がわるい際自動車事故でもあつて日本人であるがため訴訟、敗れたりした英語が不充分のため勝ち得るケースでも負けるといふので利益にならぬといふ商業上からの見地から日本人との契約を歡迎せぬ一部の會社もあるが大部分は喜んで受け付ける

ビーチで
日本人お斷り

（ロサンゼルス通信）日本軍の佛印南部進駐この方凍結令、石油輸出制限强化、英米共同宣言とこの國の對日政策が硬化するにつれ一部少數米人の在留同胞に對する惡感情が露骨となり方方で不愉快な排日問題が起つてゐるが十七日日曜はパサデナ日本人會幹事で文化放送主事杉町入重充氏が家族同伴ハンチントン・ビーチのキャンピング・グラウンドに行つた所、番人が「いくら十五日の市會で日本人は入れないと決議されたから……」と理由も言はず入場を許されず、杉町氏がその理由を詰つた所「でも市會の決議だから仕方がない」と言つてゐた由でブライトン・ビーチが軍用のため泳げる所が狹くなつてから方々のビーチで日本人を斷つた面白くない感じを與へたりする實例は枚擧に遑ない位で時局對策委員會の考慮が要望されてゐる

長谷川
時雨女史逝ク

東京一女流文壇の大御所時雨女史三上於菟吉

HOME CHAT

Hello, Children!

Although it is October, the weather is so lovely that I am writing this on the front porch. But then, October is usually a nice month.

With the leaves going "Swish, swish, swish," on the ground,
And the fruit hanging ripe on the trees all around;
With a holiday coming on Thanksgiving Day,
And then Hallowe'en, with its frolics so gay.

Did you know that Thanksgiving Day is kept as a holiday only in North America? You've heard of the pilgrim fathers, that little band of fearless men who, with their womenfolk, came to America on their tiny vessel, the Mayflower, hoping in the new land to be able to build up a settlement where they could have their own religion and customs. They had been in Plymouth, near Boston, just a year, when, in 1621, they held a thanksgiving festival because they were so thankful to have escaped the dangers, and overcome the hardships which they had to face in this strange country—the savage Indians, and wild animals; the hunger and cold. Many years later President Abraham Lincoln named the last Thursday in November as the day of thanks to be kept each year. Canadians kept that day, too, for quite a while, but lately have changed the day to the second Monday in October.

The custom of keeping the last night of October as a time of gaiety and feasting began so long ago that you would hardly believe me if I told you the number of years. In Great Britain, the ancient Druids had a festival beginning on that night and lasting two days, when they built bonfires to keep away the demons which were supposed to be around at that time. I expect that is where we got the idea for the witches flying around on broomsticks, which we have on our Hallowe'en decorations. I do love all those jolly little doodads in orange and black with which the stores are filled these days, don't you?

Then the Romans, in those long ago days, had a festival on the last day of October, when they ate lots of nuts and apples. So I suppose that's why we roast chestnuts and apples before our fires; and bob for apples in tubs of water trying to catch one in our teeth. I never could catch one myself. I hope you have better luck.

We have a barberry bush in our back garden which is now covered with pretty red berries; but the birds are eating them so fast that there will soon be none left. I walked around the corner of the house a while ago and saw a robin sitting on a bough eating for all he was worth. Then a flicker flew away with his queer cry, "Kiew," it sounds like—and the little juncos which come back to our garden every winter, were having their share, too. I think I'll plant some more berried bushes, just for the birds. A mountain ash tree is a good tree to have around, too. It is beautiful all the year round, but is nicest of all the trees in the fall, when it is covered with bright berries.

If you want to have a fine spring garden, you should plant some bulbs now. I'm sure your mothers will be glad to buy you some crocus bulbs. I think the yellow crocuses are the most attractive in the dull spring days—and some snowdrops, and tulips, and daffodils. If you plant a hyacinth bulb in a pot now, and water it regularly, and keep it in a bright window, you will have a wonderful flower right in the middle of the winter. A flowering hyacinth in a pot makes a nice Christmas present to give a friend.

And now goodbye, for one more time.
Don't let the witches on Hallowe'en
Fly off with you on their broomsticks, fleet.
And be sure and don't have too much to eat,
And dont' be scared of a pumpkin, yellow,
Though it has a face like a naughty fellow.
Just have a good time, and never be mean
Even in fun. There, I've made a rhyme.
Your friend,

EUGENIE PERRY.

A Pretty Summer Cottage

Last Monday was such a beautiful day that I gladly accepted the invitation of a friend to spend it at her summer cottage at Cadboro Bay.

My friend's husband has built the cottage himself, in his spare time, and it is certainly very cosy and attractive. Against one wall of the large living room is a high cupboard, painted black, and filled with bright colored dishes of an inexpensive pottery, and the effect is so decorative that one's eyes return to it again and again. The wide couch in a corner is covered with a throw stenciled in vivid tones, and on the walls are numerous colored prints, many of them illustrating stories from Dickens' works. A simple wall shelf displays an interesting collection of books. Through the wide windows which occupy the east wall, is to be seen a splendid view of Mt. Baker rising in its rose-hued beauty far across the water; and just below the windows is my friend's pride, a flower garden planted in the earth pockets between the native rocks.

There was nothing elaborate here, either inside or outside the cottage, but the hands of real home lovers had been at work, and the effect was charming in the extreme.

Of course, the careful selection of the site had much to do with the success of the little place.



McCALL BROTHEI
(LATE OF CALGAR
COR. VANCOUVER AND JOHNSON, VICTORIA,

（東京特電）阿部内閣の總辭職により組閣の大命を拜した米内大將の内閣組織工作は着々進捗を見せ、十五日夜十時四十分に至つて全大臣を決定して組閣を完了したが、よつて米内大將は十六日午前九時宮中に參内、天皇陛下に拜謁仰せ付けられ謹んで大命を拜受する旨を奉答し、閣員名簿を捧呈して一旦退下、斯くて新内閣の親任式は十六日に行はせられる事となつた、決定せる閣僚と内閣書記官長、法制局長官など左の通り。

大臣	姓名	年齢	出身
總理	（海軍大將、元海相）米内	六一	岩手
外務	（貴族院議員、元外相）有田	五七	新潟
内務	（貴族院議員、元拓相、元遞相、伯爵）兒玉	六五	山口
大藏	（民政黨代議士、元商相）櫻内	六一	島根
陸軍	（留任）（大將）畑	六二	東京
海軍	（留任）（中將）吉田	五六	佐賀
司法	（檢事總長）木村	六一	東京
文部	（樞密顧問官）松浦鎭次郎	六九	愛媛
農林	（政友會代議士、元農相）島田	六四	島根
商工	（貴族院議員）藤原銀次郎	七二	東京
遞信	（民政黨代議士）勝 正憲	六二	福岡
鐵道	（豫備陸軍大將、元拓相）小磯 國昭	六一	山形
拓務	（政友會代議士）松野 鶴平	五八	熊本
厚生	（貴族院議員、軍事保護院參與）吉田 茂	五六	東京
内閣書記官長	（元藏相）石渡莊太郎	五〇	東京
法制局長官	（元厚生相）廣瀨 久忠	五二	山梨
企劃院總裁（有力候補）（滿洲國總務長官）星野 直樹		四九	東京

Children of 31 Nations Mix Happily in Strathcona School

H. E. Patterson, principal of Strathcona School at Pender and Jackson in the East End, thinks at times it's a pretty crazy world.

Over in Europe, it seems, people just can't get along. In the Far East, the Japanese and Chinese are at each other's throats.

Yet here, in Vancouver—at Mr. Patterson's particular place of business, to be exact—people of thirty-one nations live under one roof and they do get along.

Every hour of the day at the big red brick school out on Pender and Jackson streets there's a living practical example of the law of the brotherhood of man, which many have begun to doubt.

Japanese and Chinese play together. Sturdy German boys sit side-by-side with Poles or Ukrainians. Russians and Finns work together on school councils.

NEVER TALK WAR.

They never talk war.

The reason is simple. "I think this school is non-national," smiles Principal Patterson, who has been on the job three years and seems to be flourishing.

"Out here, they're just boys and girls. Some of them are bright, some not so bright. Some are good, some get into trouble. And it's always been the same at any school I've taught."

Strathcona is really one of Canada's most unique schools. It is the largest elementary one employing the "platoon system," and it is by far the most cosmopolitan.

Of the 1400 pupils, 650 are Japanese, 300 Chinese and 150 Italian. Then there's a sharp drop to 40 English, 36 Canadian, 26 Yugo-Slavian and Ukrainian, 25 Polish and so on.

AT BOTTOM OF LIST.

When you get down near the bottom of the list of the nationalities, you find one Welshman, one Bohemian and two Hindus.

These students run the nationalistic alphabet from A to Z—from Yasuo Adachi, who is on the Student Council and comes from a fine Japanese family, to Romeo Zanatta, whose romantic name does not belie his Italian birth.

In the school choir of twenty-six voices, there are eighteen nationalities represented; in the fourteen piece orchestra, eleven different races.

The Student Council aptly displays the broad international outlook of the school. The president is Elizabeth Yamashita, Japanese; vice-president, Janet Saunders, a Negro girl; secretary, Melia Berardino, an Italian; and treasurer, George Ohori, a Japanese.

Tony Woyat, a Ukrainian youngster, holds down a prominent spot, as does Milburn Thomas, who is a Canadian. It's the same all down through the grade councillors and prefects.

"That's a good example of the way these youngsters get along," points out Mr. Patterson. "If there were any intense nationalistic feelings, the entire council would be Japanese, because they have a dominant majority in the school.

"But the students vote honestly, for the ones they think will do the job best. This is the first time we've had a Japanese president for years."

That, incidentally, constitutes one of the school's problems. Every student when registered becomes entitled to a vote. Many of them find that the province of their birth denies them that privilege when they grow up, and it's a situation that is hard to reconcile.

'No Peace Blackout in the United States'

President Roosevelt Addresses Americas

'This Nation Will Re[main] Neutral but Even a Neutral Cannot [be] Asked to Close Mind'

By Bri[tish] United Press

WASHINGTON, [Sept.] 4.—President Roosevelt assured the American [people] last night that there will be no "blackout o[f peace" in the United States] so long as it remains w[ithin] his power to prevent it.

The text of Presi[dent Roosevelt's message fol-] lows:

Tonight my single duty is [to] speak to the whole of Ameri[ca].

Until 4:30 this morning I h[ad] hoped against hope that so[me] miracle would prevent a dev[as]tating war in Europe and br[ing] to an end the invasion of Po[-] land by Germany.

For four long years a succ[es]sion of actual wars and [re]stant crises have shaken the en[-] tire world and have threa[tened] in each case to bring on the gigantic conflict which is to[-] day, unhappily, a fact.

POLICY OF PEACE

If is right that I should re[-] call to your minds the cons[is]tent and at times successful ef[-] forts of your government in these crises to throw the full weight of the United States into to the cause of peace.

In spite of spreading wars, I think that we have every right and every reason to maintain as a national policy the fundamental moralities, the teachings of religion and the continuation of efforts to restore peace —for some day, though the time may be distant, we can be of even greater help to a crippled humanity.

It is right, too, to point out that the unfortunate events of these recent years have been based on the use of force or the threat of force. And it seems to me clear, even at the outbreak of this great war, that the influence of America should be consistent in seeking for humanity a final peace which will eliminiate, as far as it is possible to do so, the continued use of force between nations.

PUBLIC WELL-INFORMED

It is, of course, impossible to predict the future. I have my constant stream of information from American representatives and other sources throughout the world. You, the people of this country, are receiving news through your radios and your newspapers at every hour of the day.

You are, I believe, the most enlightened and the best informed people in all the world at this moment. You are subjected to no censorship of news, and I want to add that your government has no information which it has any thought of withholding from you.

At the same time, as I told my press conference on Friday, it is of the highest importance that the press and the radio use the utmost caution to discriminate between actual verified fact on the one hand, and mere rumor on the other.

I can add to that by saying that I hope the people of this country will also discriminate most carefully between news and rumor. Do not believe, of necessity, everything you hear or read. Check up on it first.

FOREIGN RELATIONS

You must master at the outset a simple but unalterable fact in modern foreign relations. When peace has been broken anywhere, peace of all countries everywhere is in danger.

It is easy for you and me to shrug our shoulders and say that conflicts taking place thousands of miles from the continental United States, and, indeed, the whole American hemisphere, do not seriously affect the Americas—and that all the United States has to do is to ignore them and go about our own business. Passionately though we may desire detachment, we are forced to realize that every word that comes through the war, every ship that sails the sea, every battle that is fought does affect the American future.

Let no man thoughtlessly or falsely talk of America sendfields. At this moment there is ing its armies to European being prepared a proclamation of American neutrality. This would have been done even if there had been no neutrality statute on the books, for this proclamation is in accordance with international law and with American policy.

This will be followed by a proclamation required by the existing Neutrality Act. I trust that in the days to come, our neutrality can be made a true neutrality.

CANNOT PROPHESY

It is of the utmost importance that the people of this country, with the best information in the world, think things through. The most dangerous enemies of American peace are those who, without well-founded information on the whole broad subject of the past, the present and the future, undertake to speak with authority, to talk in terms of glittering generalities, to give to the nation assurances or phophecies which are of little present or future value.

I myself cannot and do not prophesy the course of events abroad—and the reason is that because I have of necessity such a complete picture of what is going on in every part of the world, I do not dare to do so. And the other reason is that I think it is honest for me to be honest with the people of the United States.

I cannot prophesy the immediate economic effect of this new war on our nation, but I do say that no American has the moral right to profiteer at the expense either of his fellow citizens or of the men, women and children who are living and dying in the midst of war in Europe.

Some things we do know. Most of us in the United States believe in spiritual values. Most of us, regardless of what church we belong to, believe in the spirit of the New Testament—a great teaching which opposes itself to the use of force, of armed force, of marching armies and falling bombs. The overwhelming masses of our people seek peace—peace at home, and the kind of peace in other lands which will not jeopardize peace at home.

We have certain ideas and ideals of national safety and we must act to preserve that safety today and to preserve the safety of our children in future years.

That safety is and will be bound up with the safety of the western hemisphere and of the seas adjacent thereto. We seek to keep war from our firesides by keeping war from coming to the Americas. For that we have historic precedent that goes back to the days of the administration of President George Washington. It is serious enough and tragic enough to every American family in every State in the Union to live in a world that is torn by wars on other continents. Today they affect every American home. It is our national duty to use every effort to keep them out of the Americas.

And at this time let me make the simple plea that partisanship and selfishness be adjourned; and that national unity be the thought that underlies all others.

NEUTRAL AS NATION

This nation will remain a neutral nation, but I cannot ask that every American remain neutral in thought as well. Even a neutral has a right to take account of facts. Even a neutral cannot be asked to close his mind or his conscience.

I have said not once, but many times that I have seen war and that I hate war. I say that again and again.

I hope the United States will keep out of this war. I believe it will. And I give you assurances that every effort of your government will be directed toward that end.

As long as it remains within my power to prevent, there will be no blackout of peace in the United States.

Cardinal Pacelli Is New Pope Wins Majority On Third Vote

Papal Secretary Elevated to Throne at 63 And Assumes Name of Pope Pius XII.

By CHARLES GUPTILL.
(Associated Press Foreign Staff)

VATICAN CITY, March 2.—(AP)—Eugenio Cardinal Pacelli today was elected the 262nd Pope of the Roman Catholic Church on his sixty-third birthday.

He adopted the name of Pius XII., in recognition of his succession to the late Pope Pius XI., under whom he served as papal secretary of state.

His election on the third ballot of the first day of the conclave voting was unprecedented in the modern history of the church. Not since the year 1623 has the holy conclave acted so rapidly.

The election also shattered another tradition since rarely has the papal secretary of state been named pontiff.

The new Pope, member of an Italian noble family whose relations with the Vatican always has been intimate, was reported before the conclave of the sacred college to have been the favorite of foreign cardinals for election to the throne of St. Peter's.

This was due to the fact he was believed to be the cardinal best qualified to continue the policies of the late pontiff.

As if to indicate his intentions of following in the footsteps of his beloved predecessor, Cardinal Pocelli selected the same name.

The new spiritual head of 331,500,000 was elected on his sixty-third birthday.

Camilo Cardinal Caccia-Dominioni made the announcement of the election and then the new name from the central balcony of St. Peter's.

The cheers of that great crowd in the piazza prevented him from speaking for several moments.

Then, speaking in Latin, he said:

"I announce the glad tidings—we have a Pope."

As soon as he uttered the name of Pius XI.'s secretary of state, the crowd understood Cardinal Pacelli had been chosen.

Their cheers drowned out the next word, and it was several seconds before he was able to say: "Pacelli."



TEXT OF HIS MAJESTY'S ADDRESS TO THE EMPIRE

By Canadian Press

LONDON, Dec. 26.—The text of His Majesty's message was as follows:

"Once again at this season it is my pleasure and privilege to speak directly to all members of our world-wide family.

"I do so with profound emotion, as well as gratitude for the unbroken chain of your loyal greetings this moment delivered to me.

"In spite of many upheavels and



KING GEORGE

uncertainties this past year has shown sober progress toward recovery and the setting in order of our respective communities. This is not a spectacular work, but what has already been acomplished gives us hope for the present and confidence in the future.

"Now that science has practically abolished time and space in our dealings with each other across the width of the world, we are finding out there is neither time nor room for the old habits of thought and action which, though they had their use in the days when communications were slower, now are not needed in our dealings.

"With this discovery and th pressure of crowded events, thr has arisen an intimate and clo understanding of our problems between ourselves and of the wise t methods to meet them.

"So it has come about that qu tions which in the past might ha raised long and delaying discussion now more and more are matters of mere adjustments carried through in confidence, mutual faith and honest intention, for the benefit of the family in family council.

"And, as I see it, the most significant development of the past year has been the every day application of this goodwill in our outlook and our policy. We owe something of the change to modern science, but her gift would have been useless without the sanity, patience and goodwill of all my peoples.

"For it is on such qualities that the foundation of national, as of personal life, are laid—unshakable sanity—invincible patience, and tireless goodwill.

"These in the long run can overcome most things that may be brought against them. In this belief and hope I wish to all who hear me and especially to the children whose great day this is, a happy Christmas, with the blessings of peace upon earth to men of goodwill.

"God bless you."

（ロサンゼルス通信）日系市民協會ではシエラマドレ滯在中の作曲家『酒は涙か溜息か』の作家、古賀政男氏に第二世行進曲の作曲を依頼し一般より歌詞募集中のところ文句はいゝが唄ふのに適するのが少ないので、古賀氏の作詞作曲になつたものを來る三月廿六日夜大和ホールで演奏、その收入を市民協會の基金とすることになつた二世行進曲並に二世孃の唄『薔薇のよあけ』は左の通り。

第二世の行進曲

『酒は涙か』の古賀政男 加州に於て作る

第二世行進曲

一、祖國を省か、濤海越へて
　こゝアメリカの大陸に
　正義と愛國に奮ひ起つ
　日本は生みの親にして
　育ての親はアメリカぞ
　我等は盡す親善の
　使命に燃ゆる第二世

二、自由の蒼穹に平等の
　大和撫子清らに咲いて
　薫る貞節　國の華
　ランラ　貞節國の華

三、土地は豐に　オレンヂ熟る
　靜く平和の　あの日米旗
　親よや廣漠　北アメリカの
　父母が開墾きしこの天地
　ランラ開墾きしこの天地

四、盡せ親善在米同胞
　愛の小鳩の翼の音に
　自由平等仲良く協力に
　築く未來の金字塔
　ランラ　未來の金字塔

一、祖國を省か、濤海越へて
　こゝアメリカの大陸に
　正義と愛國に奮ひ起つ
　日本は生みの親にして
　育ての親はアメリカぞ
　我等は盡す親善の
　使命に燃ゆる第二世

二、自由の蒼穹に平等の
　薔薇のよあけみどりの地平
　愛の光に　掌も取り合ふて
　拓け大陸　希望の國
　胸に正義の　血は躍る
　ランラ　正義の血は躍る
　進め吾等は第二の母よ
　強く雄々しい日本女性

第二世女性の歌

一、薔薇のよあけみどりの地平
　愛の光に　掌も取り合ふて
　拓け大陸　希望の國
　胸に正義の　血は躍る
　ランラ　正義の血は躍る
　進め吾等は第二の母よ
　強く雄々しい日本女性

二、靜く朝暉望みつゝ
　希望の丘に佇めば
　オレンヂ熟る詩の國
　夜空に薫る星の花
　他山の石になるとても
　異郷の土を拓くべし
　ランラ　異郷の土を拓くべし

三、掲げて交せ日米旗
　平和の風に　親善の
　歡喜は滿てり朝ぼらけ
　正義に燃へて進み行く
　烈火の意氣ぞ同胞よ
　努めよ勵め朝夕に
　理想の峰は君を呼ぶ
　ランラ　理想の峰は君を呼ぶ

Canada's Part

Canada is about to take up, with the other democratic nations, the task of its own choosing. At Ottawa Parliament is to meet this week and decide what this country shall do in Europe's war.

Already, the government of Canada has complete, almost dictatorial powers over the life of the nation, but Premier King has laid down the principle that Parliament alone can decide the extent of our service in the war.

We were at war, as Mr. King said we would be, from the moment Britain was at war. The next step is for the government to advise Parliament on the manner of our participation. The third step is for Parliament to authorize, reject or change the government's program.

The government's program will not be revealed, presumably, until Parliament meets, but it was foreshadowed in the House of Commons debates last spring. First, Canada's primary duty is to defend itself.

Second, Canada's chief contribution will be economic. To the mines, fields and forests of Canada Britain will look for vast supplies needed to prosecute the war and these will be more important to her than armies.

Third, no huge expeditionary force overseas is contemplated. "One strategic fact is clear," Mr. King said. "The days of great expeditionary forces of infantry crossing the ocean are not likely to recur. Two years ago I expressed in the House the view that it was extremely doubtful if any of the British Dominions would ever send another expeditionary force to Europe."

With this Dr. Manion agreed. He had reasons, he said, "for thinking it is improbable that an expeditionary force on anything like the scale which existed in the last war will ever again be expected of Canada. . . . I have been told by a number of military authorities that expeditionary forces such as we had in the last war are not expected and probably are not wanted by the British."

Dr. Manion then raised a point which must weigh heavily with the government and with Parliament when it meets next Thursday. "It strikes me," he said, "that we may need our own men in Canada if we should be attacked, as we might be, on either the east or the west. It is conceivable that Great Britain might be so thoroughly engaged in defending herself that she could not offer us assistance."

The first responsibility of Parliament is to the people of Canada. The first responsibility of Canada is to protect itself, for Britain is fully engaged already in Europe. An undefended and weak Canada would be no help to Britain.

This country is in no danger of any mass attack and the worst that could happen would be raids. Such raids might be destructive, but could not be frequent, sustained or demoralizing. In Parliament Dr. Manion and others expressed the view that if an enemy airplane carrier could get past the British fleet and reach Hudson Bay its planes might easily bomb the industrial areas of eastern Canada. Such a possibility is remote but must be guarded against.

The whole military program of Canada is designed to handle such raids, but how far that program is advanced the public does not know. It certainly is not as advanced as Canada could wish, but this country remains secure from any serious threat so long as the British Navy controls the Atlantic and the United States Navy the Pacific.

It is for the government now to ask Parliament to grant any additional funds and any additional powers that it needs, but first it must make clear what it intends to do with them. It would seem that the government's duty is, first, to complete the defenses of Canada from outside raids and from internal sabotage and, secondly, to mobilize the industrial and agricultural strength of this nation behind Britain.

In the present state of the world, with the future beyond any man's reckoning, it is clear that Canada will require all the strength of its economy and most of the strength of its manpower. What manpower it can send overseas or should send, what Britain wants or requires, are matters which Parliament must now decide.

YAMAGA YASUTARŌ PAPERS
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