

WHY THE JAPANESE ARE NOT LIKED. OPPOSITION TO THEM BECOMING UNIVERSAL ON THE COAST.

Vancouver, B. C., February 3.—Careful inquiry into the strong anti-Japanese feeling on the Pacific Coast, from Dawson City in the Yukon Territory to Los Angeles in the South, merely shows that it is not confined to the laboring classes. Many men of light and leading are among those who are most strongly opposed to the Japanese immigration, and it is far from correct to ascribe the present unsatisfactory state of feeling entirely to labor leaders and labor unions. These would, of course, naturally oppose the introduction of cheap labor in any form and are bitterly antagonistic to the crowds of Greeks, Italians and other nationalities of southern Europe, who of recent years have been finding their way to California, Oregon, Washington and British Columbia. But anti-Japanese feeling has extended to other than the wage-earning classes, and among its strongest supporters may be found lawyers, clergymen, bankers, storekeepers, farmers, fruit growers, and a great many other people on the Pacific slope take openly and boastfully of using violence and outrage to expel the unwelcome ones, those others are seeking to find some constitutional means to achieve the same result.

In the Yukon territory and British Columbia the dislike to the Japanese, amounting frequently to positive hatred, is apparently more intense than it is in any of the three Pacific States, unless, it may be, in some of the interior towns of California. Sacramento, Stockton and San Jose are more rancorously anti-Japanese than San Francisco, and smaller towns, Merced, Fresno, Vacaville and others, and all the mining districts, are absolutely vicious in the expression of sentiments favoring strongly of the mob-violence that was not uncommon in the earlier days of California.

The Chinaman on the coast lives in a world of his own, and does not seek to force himself, his ways, or his society on his white neighbors. With the Japanese it is different. The Japanese in any considerable numbers have gained a firm foothold the white population have had to withdraw. The habits of life, ideals, and code of morality of the Japanese are utterly repugnant to Americans and Canadians, and in many localities one finds the women more hostile than the men to the Mikado's subjects. Women who employ one or more Chinese in their households will tell you that they would not let a Japanese darken their doors. It is an interesting and entirely true fact that the Chinaman on the Pacific Coast hates his Japanese neighbor with greater intensity than does the white man. Owing to this freely expressed sentiment the Chinaman has of late gone up considerably in popular favor, and while the movement for Asiatic exclusion is stronger than ever it was, it is against the Japanese that it is principally directed.

Even the small but influential minority in California who believe that Japanese in large numbers are desirable and necessary for the proper development of the State, admit that Assemblyman Grove L. Johnson's bill for segregating the Japanese in one quarter of any city by themselves is a good measure, so far as sanitation and the morals of the community are concerned. In San Francisco and Sacramento, Japanese stores and lodging houses are scattered all over these two cities, with the result that residential property in their vicinity has decreased in value. While adopting American costume, and, to some extent, food, they are little above the Chinese in their methods of life. When they can get possession of several houses in their vicinity, they crowd into lodging houses, which are crowded beyond the limits of decency and sanitation. They start evil-smelling butcher shops and grocery stores. In the latter some variety of rotting fish, that can be smelled a block distant, is an invariable staple that is always in stock. It seems to be a fashionable dainty. When the fish is sufficiently advanced in decomposition, they make it into a sauce, which they use with their rice. And speaking of rice, they drink large quantities of rice brandy, which is an even more potent intoxicant than the "anglefoot" or "Jackass" brandy of native manufacture, at one time popular in the mining camps along the Great Mother Lode. The Chinese as a class are free from the vice of drink, but Japanese are rather proud of it than otherwise. They get very noisy and offensive in their cups, and as they start billiard halls and billiard parlors in any locality they frequent these localities soon get a bad name from the point of view of white residents. When a crowd of Japanese are being carousing, wild, noisy, passing the time at billiard parlors, billiard halls, butcher shops, grocery stores, and so on. It is unmistakable, and may best be described as "an ancient and fish-like smell."

Two years ago San Francisco tried to exclude Japanese from the public schools on the grounds of their bad moral influence, but the measure was discarded, owing to the strongest—almost frantic—kind of appeals from the national administration at Washington. Promises were made that President Roosevelt would effect a settlement of the difficulty in a way that would be satisfactory to the San Franciscans and acceptable to the honor and dignity of the Japanese government and people. Time has passed and the position today is worse than it was two years ago.

Among the fathers and mothers of wage-earning families the feeling against the admission of Japanese to the public schools is very strong, and it is shared by the teachers. This prejudice, if such it may be called, rests mainly upon the advanced age of the Japanese, who seek instruction in the primary and grammar grades. Ninety per cent. of the Japanese applicants for admission to the public schools are young men of from sixteen to twenty years of age, who have no further advanced in their studies than American children of less than half these ages. The white parents know that these Japanese are young men of Oriental training, with ingrained Oriental ideas about women, social and domestic ties, morality, personal habits, and other matters—is it surprising, then, that American fathers and mothers are filled with indignation at the idea of their little girls and boys having to associate on terms of school familiarity with these grown-up Orientals?

It is not the wish or intention of the writer to depreciate the Japanese as a nation, or to seek for arguments showing that they are undesirable immigrants to the North American continent. This is a mere chronicle of facts derived from observation on the ground, and very reluctantly the conclusion is arrived at that, unless the situation is in some way mended, and there is a general and hearty desire to be an epidemic of violence and outrage at various Pacific Coast points. On the coast today, the most degraded people are hordes of the scum of Southern Europe of various nationalities. These Europeans are below the level of the Japanese and Chinese in intelligence, morality, and their ways of life. They hate the Orientals with whom they principally come into contact, and with an intensity that is devilish. At the first hint of riot and outrage these degraded Europeans will be there, and as they all carry knives and many of them have firearms, there is the potentiality of very serious disturbance upon small provocation. The owners of railroad and steamship lines, the proprietors of large fruit ranches, contractors, and other large employers of unskilled labor, are responsible for the influx of the least desirable class of European immigration. It is a class that would not be tolerated in the Middle or North-western States on any construction project. At Cambridge, Massachusetts, the Atlantic Coast, and after being battered from pillar to post across the continent, has been blocked by the Pacific, and can go no farther. It is a loathing and a dangerous class that is in any of the three Pacific States, or the Canadian prairies might meet or end, but the easy life and balmy climate of California make fruitful soil on which to ripen all its inherent natural vices. Should the troubles on the Pacific Coast find vent in violence, which may hope avert, this scum of Southern Europe will be "all there."

FIGHTING TUBERCULOSIS.

People of Maryland are Taking the Lead in this Good Work.

The Maryland Association for the Prevention and Relief of Tuberculosis while not confining its activity to any one part of Maryland, has been especially aggressive during the last three months in Western Maryland and on the Eastern Shore. Three large mass meetings were held in Cumberland, resulting in the organization of a permanent branch of the Association for Allegany county, with Captain Robert H. Gordon, president, and Mr. A. C. Willison, secretary.

The traveling educational exhibit has been visiting the Eastern Shore counties, where it has awakened tremendous interest and where definite results are being seen. At Easton a special committee on sanitation was organized by the Civic Improvement Club and Miss Mary Bartlett Dixon was made its chairman. This committee is carrying forward an active campaign under registration of tuberculosis and fumigation after the death or removal of consumptives.

At Salisbury a program including the employment of a district nurse is being worked out by a special committee appointed by the Board of Trade, of which Mr. W. B. Miller is president.

No definite organization was effected at Snowhill, Pocomoke City, or Princess Anne, although these communities have been aroused to the importance of the fight against tuberculosis. At Cambridge the employment of a district nurse has been taken under consideration by the Woman's Club, and the indications are that the work of stamping out consumption in Dorchester county has received a much needed stimulus.

The Ten Mistakes of Life.

There are certainly more than ten mistakes which erring mortals make; the following are sufficiently important to merit thoughtful consideration:

- 1. To refuse to yield in immaterial matters.
2. To endeavor to mold all dispositions alike.
3. To look for perfection in our own.
4. To expect uniformity of opinions in this world.
5. To measure the enjoyment of others by our own.
6. To look for judgment and experience in youth.
7. To worry ourselves and others with what cannot be remedied.
8. To set up our own standard of right and wrong, and judge people accordingly.
9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
10. To refuse to make allowance for the infirmities of others.—N. Y. Weekly.

Merchants Should Invite Customers.

Two farmers were not long since discussing their local paper. One thought it had too many advertisements in it. The other replied: "In my opinion the advertisements are far from being a needless part of it. I look them over carefully and save at least five times the cost of the paper each week through the business advantages I get from them." Said the other: "I believe you are right—I know that they pay me well and rather think it is not good taste to find fault with the advertisements after all. These men have the right idea of the matter. It pays any man with a family to take a good local paper for the sake of the advertisements if nothing more. And if business men fail to give farmers a chance to read advertisements in the local paper, they are blind to their own interests, to say the least of it. 'You never trade with me,' said a business man to a prosperous farmer. 'You have never invited me to your place of business and I never go where I am not invited; I might not be welcome.' Was the reply.

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