

HERE IS NIPPONESE MAID WHO RENT MIKADO'S FORCES IN TWAIN

Dainty Japanese Girl Stayed in the Act of Suicide Intended as Protest Against Accusations of Sensational Yellow Journal

Oriental Colony Aroused to State of Frenzy, All Caused, 'Tis Said, by Woman to Whose Position Sei Kodama Succeeded in Glove Factory

ATTEND, all ye sons and daughters of the Occident, to learn the sad story of the Oriental maid who has rent in twain the Seattle forces of the Mikado!

This little maid is Sei Kodama, and unless a settlement of difficulties is effected, hundreds of former residents of Nippon will assemble tomorrow at the courthouse on the hill to hear the libel trial of C. H. Yoshimura, the editor of Asahi Shin Bun (Rising Sun Newspaper), which has spoken ill of Miss Kodama's name. Never before have the Nipponese of Seattle been swept by such a storm of argument, nor been wrought up to such a pitch of excitement. They have been divided into two great camps, those who take the part of the girl and those who believe the attacks of The Rising Sun newspaper were founded upon the truth.

Roughly speaking, it may be said that in this comic opera of real life the Seattle subjects of the emperor are separating themselves as to religion. Those who have taken up the precepts of Christianity are siding with the girl and her protector, Rev. S. Yoshioka, and those who are taking the part of the editor are largely the worshippers of idols. Friends of the girl upon whom fire has been centered proudly claim that the better classes and the more respectable of the Japanese are rallying to their standards.

But with all this excitement in Nipponese Seattle, the little maid who is the storm-center remains quietly in the home of the Methodist minister at Ninth Avenue South and Main Street, afraid to venture forth for fear of death at the hands of her enemies, and fearful that even the publication of her picture will spur those enemies on to violence. She it was who planned her own execution as a protest against the assaults upon her name, and as a proof of her innocence.

"I want myself to kill to show untruth of Japanese editor," she explained, to a reporter for The Sunday Times, as if still longing for post-mortem vindication.

Sei Kodama came across the Pacific about a year ago, from Japan. Her home was 100 miles from Tokyo, and there her parents live. Her brother cared for her several months, and after his departure from Seattle to become a student at the medical college at Salem, Ore., she went to live with the Japanese minister and his wife. She secured employment in the Nagel & Trager glove factory, on Second Avenue South, and there lies the cause for all this great tempest, that comes near upsetting the teapot, according to the story the girl herself tells.

Little English does this Japanese maid talk, but while she was sitting near Mrs. Yoshioka, wife of the Japanese minister, told the story of the occurrences that have driven Kodama to madness.

"Sei Kodama a good girl, I know, ever since she come to our house," said Mrs. Yoshioka, "and her brother before that will bear word of her goodness. She now 21 years of oldness, and plenty far enough along to take good care of herself, but all

this trouble come because she was given position that before was held by a bad un-Christian woman in same glove factory—at least, so we suppose was the reason.

"This bad woman feel herself so much humiliation over outcome of affair that she goes about telling all the un-Christian people bad stories about this good girl that preoccupied her place. Then comes along Japanese yellow newspaper editor with desire to sell more papers, just like American yellow newspaper man. He print stories he hears about poor girl in all innocence, not caring what result may be.

"Many days The Shin Bun tell untruths about Kodama, and it make her so much ashamed she fear greatly to look her brother, her Japanese friends, and her honorable parents in Japan in the face. So she decide to end her life, being filled with so much excitement and unjust accusations. But we find her with her face all white, and trembling, and we show her so much foolishness in committing her suicide that way, so now she no longer wants to die, but quakes lest her enemies lay her low by the awful assassination.

"I think Japanese newspaper should show more responsibility to be careful what it says. It almost wreck this poor girl's life, and her happiness goes far away at the thought. After awhile the unjust attacks stop in the newspaper, I know not why.

"Now she fears to go outside the house. Sometimes when young men come to see her she says no, no, she will not see them, and that makes her more enemies. The truth is Kodama is unusual girl, and will not associate unless people are good and she has likeness for them.

"When so much trouble came Kodama had to give up her glove factory situation, and now she dares not to go back, although her employment calls for her, and the position awaits. By and by all this trouble come to an end, and then it will be forgotten for Kodama's good. I am glad to tell the people about her, and the real causes that made all our unhappiness."

Mrs. Yoshioka has been in America five years, and is a cultivated woman. She is American in many of her ways, even to her dress, and with the politeness of the Far East she combines the cordiality and frankness of the West.

A novel and diplomatic defense does the Japanese editor make to the charge of libel, for he maintains that he did not use the name Kodama in any of his articles. Kodama means the spirit of the mountains, in the Nipponese tongue, so the name appearing in The Shin Bun is Yanhiko, but look in any Japanese dictionary and you will find that Yanhiko also means spirit of the mountains. Therefore the friends of the girl maintain it is not a case of mistaken identity, as the editor would have the public believe.

But with Editor Yoshimura and his assistant, H. J. Kato, in more or less of a compromising mood, it is likely that the trial for libel will not be as sensational and important an event as was promised, if, indeed, the case reaches trial.



So Fearful
of
Desperate
Attack
and
Possible
Assassi-
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She
Scarce
Dares
Leave
Home of
Methodist
Minister
Protector

SEI KODAMA