

日米

權利擁護

投票權問題

止せらるべき理由なきも、米國憲法擁護の意味...

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▲州憲改正の 一般投票運動

コロラド州では日本人の土地所有を禁止し、地権を短期間とする。州憲改正の一般投票運動が盛んに行われている。

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▲排日家の誇張推論は當らず

衛生局の統計が之を数字に示す。一九一六年以後は、加州同胞の出生率は近年常態に成つた。

米艦隊非島訪問

民主主義大衆会中來。米艦隊が非島を訪問し、民主主義大衆会の中來。

大使より

希望を聞。大使より希望を聞き、希望を聞き、希望を聞き。

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▲内容の解説

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▲離婚事件

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米暴落 十一弗五十仙

▲原因は空米相場と市場の擾亂

米暴落。原因は空米相場と市場の擾亂。米暴落。

東洋新航路 第一船香洋丸

五月より就航。東洋新航路。第一船香洋丸。

米人漁夫は 伎倆が拙い

▲南加州漁業問題

米人漁夫は伎倆が拙い。南加州漁業問題。米人漁夫は伎倆が拙い。

郵便飛行 紐育桑港間

郵便飛行。紐育桑港間。郵便飛行。

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故國成金に お勧めしたい

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講演部巡回日程。講演部巡回日程。

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北加地方の米田及一般作物に 河水分配の方針決定

河水分配の可能程度に依り三つに別可

北加地方の米田及一般作物に河水分配の方針決定。河水分配の可能程度に依り三つに別可。第一、一年中各期を通じて灌漑水の供給を確保する。第二、早作物には充分な灌漑水を供給する。第三、供給不足なる土地は、灌漑水を確保する。以上の方針は、米田及一般作物の生産に有利なるものなり。

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夜の鶴

生みの親

夜の鶴。生みの親。三月二十五日、花子さんが生まれました。母は、花子さんを産んだとき、とても喜びました。花子さんは、とても可愛らしい子です。母は、花子さんを育てたいと思います。

飛行競争に参加

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日本近信 (三月廿二日)

國勢調査の宣傳

四月一日から通俗的に... 調査の目的は國家社會及び國民の生活状態を調査し...

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おいでなせいのスタクトンの樂園に

帝國平原農業組合

FIRST NATIONAL BANK NEW SELF INKING-POCKET CHECK PROTECTOR

皮膚病藥 體強壯藥 牙粉

流る、雲

寺澤琴風

「さう、もう十二時なの...」
「わい、お床をたたくに...」
「さう、もう十二時なの...」



「さう、もう十二時なの...」
「わい、お床をたたくに...」
「さう、もう十二時なの...」

電話の奇談

「さう、もう十二時なの...」
「わい、お床をたたくに...」
「さう、もう十二時なの...」

Table with 2 columns: Item Name and Price. Includes items like 純ケン砂糖, デルモンタン, etc.

院病本日
櫻井菊三
春田忠藏
黒澤格三郎

院病國帝
醫學博士
渡邊恭禮
伊津野野一郎

院病中央
眼科、皮膚科
渡邊悦藏

院病米北
婦人科、内科
原昌親

院病廣田
婦人科、小兒科
廣田誠治

院病應診
婦人科、小兒科
安部常策

院病松屋
婦人科、小兒科
松屋

院病大久保
婦人科、小兒科
大久保

Advertisement for NIPPON DRUG CO. featuring a medicine bottle and text about various ailments.

Advertisement for FUKU BRAND JAPAN RICE, showing a rice bag and describing its quality.

Large advertisement for clothing, featuring illustrations of a woman in a kimono and a man in a suit, with text about 'Spring's Call' and 'New Fashion'.

Advertisement for a fish market, featuring an illustration of a large fish and text about 'Big Sale' and 'Fresh Fish'.

Dr. Barrows and Land Ownership.

RECENT UTTERANCES of Dr. David P. Barrows, president of the University of California, on alien land holding in this state, were commented on editorially in The Japanese American News on Saturday, April 10, under the heading "Equal Treatment, an Interesting Contrast," and again last Wednesday, under the caption "An Unreasonable Policy."

The two editorials are too lengthy for full reproduction in this column, but their gist may be given. The first editorial was predicated upon the statement reported to have been made by Dr. Barrows in Portland on April 3, when he is quoted as having said: "I think alien land holdings should be equitably liquidated. The state can afford to pay generously to get back into the possession of its own citizens agricultural lands that have fallen into alien possession."

The editorial called attention to the fact that Dr. Barrows did not differentiate between Japanese and European immigrants, but considered his statement, if correctly reported, as too radical. Attention was called to the fact that in California, Oregon and other Western slope states are vast areas of fertile agricultural lands, yet tillers are few. The cultivable area of California is 28,000,000 acres, but not more than 5,000,000 acres actually are under cultivation, that more than four-fifths of the state's cultivable area awaits tillage.

It is desirable to have anyone, citizen or not, cultivate this vast area, the editorial went on to say. Let good farmers settle on the land and let them be trained and educated for American citizenship. Commenting on a narrow-minded nationalistic policy which obtained in Japan some sixty or seventy years ago, when all aliens were excluded from Japan, the editorial stated that today in Japan a movement is on foot to give all aliens the right to purchase land. President Barrows, it seemed, is harking back to the narrow-minded nationalistic policy which Japan has forsaken.

The editorial concluded with the assertion that President Barrows has raised a very serious question, as aliens holding land in the United States do so under a constitutional right and any tendency to deprive them of such land might cause trouble for the United States.

The second editorial, freely translated and "boiled down", was about as follows:

Following his statement concerning liquidation of land owned by aliens, already treated, President Barrows on his return amplified his remarks as follows:

Sound national policy requires that the agricultural lands of the country should remain in the possession and tillage of its citizens. Alien ownership of farming lands is a danger to a nation's life. National population is dependent on country life. On this matter I would go to the logical limit and forbid the acquisition or lease of agricultural lands by all aliens, whether Oriental or not.

I think alien land holding should be equitably liquidated. The state can afford to pay generously to get back into the possession of its own citizens agricultural lands that have fallen into alien possession.

Personally, I should be most interested to see such lands acquired by the state and resold in state-aided communities to ex-service men. Get this land into the hands of ex-service men who, through experiences in Europe, have gained an appreciation of how important it is for the families of a nation to own the land and dwell upon it and who want to bring up their own families on American farms.

It is debatable whether it is sound policy to divide the land as a means of supporting the men of the American Legion, as advocated by the state commander of the American Legion, President Barrows of the University of California.

No one will dispute the point that American soldiers who fought bravely for the nation should be treated handsomely and well taken care of during their unemployment and given land upon which to settle. But among the 5,000,000 mobilized for war were many wealthy men and an equal number held positions to which they returned after demobilization, so there are comparatively few who stand urgently in need of state aid in the solving of their unemployment problem. We do not know how many are in urgent need, but, in our estimate, the number will not exceed 1,000,000.

Up to the declaration of war with Germany the United States received about 1,000,000 immigrants each year. From the time the immigration bureau began to record statistics in 1920 until 1910 approximately 30,000,000 immigrants came to the United States. We do not know how many aliens are living in the United States today, but, judging from registrations at the time of the selective draft, when there were 3,870,000 of the draft age, we infer there are perhaps 10,000,000 aliens in the country now.

The logical conclusion is that President Barrows is trying to benefit 1,000,000 ex-service men of the United States at the sacrifice of 10,000,000 foreigners living under the Stars and Stripes who are trying to be loyal Americans. He would take away their right to purchase and cultivate land and even liquidate land already purchased by them.

If the population of the United States were dense and all the cultivable area already under cultivation and there was no other land to be had, then President Barrows' policy would be quite reasonable. But the present situation is the opposite. Even in California there are more than 28,000,000 acres of cultivable agricultural lands, of which only 5,000,000 are under cultivation, leaving 23,000,000 acres fallow, awaiting the coming of the husbandman.

To give 160 acres to each family might be found to be too much. Perhaps it would be better to give forty or fifty acres. Supposing forty acres given to each family, the uncultivated area in California could be allotted to more than 500,000 unemployed ex-service men.

Nor are others of the Western slope states suffering for lack of agricultural lands. There would be no trouble in making adequate distribution to the former soldiers. This being true, we can't see any urgent necessity for liquidating alien land ownership.

It occurs to us the best policy for the United States to follow if it would strengthen and enrich itself tremendously would be to use more capital and labor in the exploitation of its natural resources, particularly of non-developed areas. Let more rural communities be established, Americanize and educate the aliens, let them assimilate American ideals and become loyal American citizens.

But to entertain any narrow nationalistic or patriotic exclusion policy is by no means desirable for America's future. We think such a policy might cause some trouble to America, which has entertained ever since the very beginning of the nation the lofty ideals of liberty, equality and fraternity.

A Hint to the Antis.

THE FRESNO REPUBLICAN, of which Chester Rowell, one of the leading journalists of the Pacific States, is editor, published an editorial last Monday, under the caption "Not State Questions," which contains some to-the-point information concerning the present anti-Japanese agitation in California. The Japanese American News was pleased to observe that several of its contentions, to the effect that what the antis are proposing they cannot, under the Constitution, accomplish, are iterated by the Fresno Republican. The editorial is reproduced in full:

A meeting of various anti-Japanese societies is reported to have decided on the circulation of initiative petitions for new anti-Japanese laws. This is of course their privilege. But the very vagueness of most of the published descriptions of the laws they propose, demonstrates how little occasion there is for their proposed action. Practically everything they have found interesting enough to discuss is either unconstitutional, or is within the sole power of Congress and outside the jurisdiction of the state.

The reason of course is obvious. There is only one important Japanese question, and that is one which the state can do nothing about. We can not prohibit the immigration of Japanese, deport those who are here, nor deprive them of the equal protection of the laws. These are the only things the anti-Japanese care anything about, and they are all national, not state questions. We can not deny native-born Japanese the right to vote. The law of California does deny that right to native-born Chinese, but the law is null and void, and they do vote. We can not limit their right to work at any jobs they can get, and to live where they please. We can not even limit their right to own and lease land for business, manufacturing or residence purposes. All we can do is to

The Japanese At Home and In America.

By SHINICHI KURIHARA, Ph. D.

COVERING more than twenty-five hundred years, to be satisfactory in dealing with the historical evolution of the people of Japan, volumes and volumes should be written. But for the sake of very limited space, one must risk incompleteness in dealing with the history of Japan.

From a social and cultural viewpoint, the history of Japan may be divided into three periods: the first period covering from the very beginnings of its history to the introduction of the Chinese civilization, 285 A. D., and Buddhism, 552 A. D. The second period extends almost through the entire history of Japan up to 1853, when the Japanese Government was forced to open the nation to world civilization. The third period commenced with this remarkable event with the result that we have joined the world family, baptized by the world-ruling cultures of the West.

Politically, socially and religiously the people of Japan in the first period were uniquely Japanese. Their life, individually and socially, was remarkably simple, almost primitive. There was no influence from the Chinese civilization or the Indian religions.

The second period, which covers almost the entire history of Old Japan, may be subdivided into several stages, but the outstanding characteristics of the period are:

(1) Entire transformation or systematic organization of national and governmental structure, adopting the Chinese legal system.

(2) The ethical teachings of Confucius and other Chinese sages are widely spread and all the Chinese classics are translated, forming the spiritual core of Japanese morality.

(3) Country-wide propaganda of the religion of Buddha. Virtually all the Japanese became Buddhist. There was scarcely any place in the country where there was no temple or the preaching of Buddha and the preaching of Buddhist doctrines.

(4) In the process of the social evolution, distinct social classes became stereotyped. There were besides the nobles (royalists), the samurai class, agricultural class, industrial class and commercial class, respectively, in order of importance. Their number were comparatively few, but the samurai class was the highest and most influential and the commercial or merchant class being the lowest strata of society, was despised more than any other class.

(5) The feudal system appeared and, as in the case of the European countries, the nation was subsequently divided into many feudal lords or clans or tribes, each of them having a lord.

(6) The military government was established and the political power was virtually transferred to the military power from the royalists. In these days the political power was always accorded to those who were militarily the strongest. Yoritomo was the founder of the system, then came the Ashikaga government, then Oda, Toyotomi and the combined forces of the government successively up to the Restoration of Meiji in 1868.

(7) Originally the culture or civilization of Japan was thus largely adopted from China, but after long evolution and development, elements were digested and assimilated by Japan and formed the unique Japanese civilization, peculiar to the land of Nippon.

The third period began with the introduction of the Western civilization and extends down to the present day and covers about sixty years. The duration of this period is short and insignificant compared with the 2,500 years of Japan's known history, but, saturating so deeply into world civilization, its significance is enormous. Accordingly, its qualitative significance is immense. The Japan of the third period is, as an American writer expressed it, really "oriental West" or "Western Japan."

"Japan is oriental, in a sense even Japan is European, for her political and military organization, her science, and all the machinery of her national life are borrowed from Europe." Do Japanese immigrants come from the country or the cities chiefly? They come from the country or rural communities, where the majority of the inhabitants are of the farming or agricultural class. In connection with this fact two things must be kept in mind. First, they were of the agricultural class or farmers before they came to this country; second, as is universally the case, the cultural and educational standards, equipment and opportunities for higher learning in the cities are much greater than in the rural communities.

What is the attitude of the Japanese immigrant toward the education of boys and girls? It is very enthusiastic and they are eager to give as good an education as possible to their sons and daughters. In this respect Japan is second to none of the civilized countries of the world today.

We are painfully conscious that our educational equipment is far from being satisfactory. Especially so in the case of higher learning. However, our dissatisfaction is largely due to the quantitative, not the qualitative, side. We can state the following as the actual status of the educational question in Japan.

Elementary school education is, of course, compulsory. To quote from the report of the Minister of State for Education: "The school age of a child begins on the next day after reaching his sixth year and ends on the day when he completes his fourteenth year, the whole term covering a period of eight years, and he is called a child of school age. His schooling should commence at the beginning of the first school year that comes within the period of his school age, and should end at the conclusion of his ordinary elementary school course. During this period his guardian is responsible for his attendance at school."

"The total number of children of school age was 8,528,258, of whom 7,344,339 had already entered

forbid them to buy farm land, and that we have already done.

Among the laws proposed is one excluding Japanese from the state, with the proviso that if it be declared invalid as in violation of the treaty it shall not go into effect until the expiration of the treaty, in 1923. If this were all, then why the hurry to propose the law by initiative in November instead of to the legislature in January? But of course the law would be unconstitutional permanently, with or without a treaty. WHOEVER HAS THE RIGHT UNDER NATIONAL LAWS TO LIVE IN THE UNITED STATES HAS THE RIGHT TO LIVE IN ANY STATE, REGARDLESS OF STATE LAWS. Another proposal is an amendment to the Constitution of the United States, denying citizenship to those whose parents are ineligible to citizenship. If California is to propose such an amendment, it can be done much quicker by the legislature than by the initiative. It would take the action of two-thirds of the states, by legislature or by electors' conventions, in either event, but the legislature could do California's part in a day. An initiative would take two elections, the assembling of a convention, and at the shortest a year's time, besides imposing a similar dilatory process on each of the thirty-five other states.

We might as well realize that the things the state can do about the Japanese question are very few and comparatively unimportant, and that we are more likely to get national and international support on the big questions if we conduct ourselves with self-respecting discretion in the small ones. (To be continued next Saturday.)

AMERICA AND JAPAN.

SINCE the death of Theodore Roosevelt there has been a decided change in this country toward him—or, as he has passed on, perhaps it would be better to say toward the principles for which he stood. Whereas the majority of Americans, while he lived, recognized him as the leading American of his time, all Americans appear now to have come to that estimate of him.

Roosevelt was Japan's best friend in America. He understood and appreciated the Japanese in a thoroughgoing, wholehearted, enlightened manner characteristic of the man.

And the Japanese, while Roosevelt lived, knew him to be a great American. The Japanese veneration of the man is not wholly posthumous.

While the great war was raging J. B. Millet, traveler and writer, who had spent much of his time in Japan, went to the ex-President and asked him to express himself regarding the United States and Japan. In the press the Japanese were being persistently attacked. The Colonel wrote an article which was published in the New York Times. Following are excerpts from that article:

"Japan's friendship should be peculiarly dear to the United States, and every far-sighted public man in the United States should do his utmost to keep a cordial working agreement of sympathy between the two nations."

"Japan has a real admiration for America, dating back for sixty years to the time of Perry. The two nations have been in relations of close friendship. The Japanese have patiently borne misrepresentation, insults and false accusations from various authors, writers and public speakers of this country. They are a proud nation. They have suffered under this vilification. They believed that our people would themselves realize the injustice of these attacks. Their belief is justified."

"The time has come for us Americans to show our trust and confidence in Japan as a great, loyal, modern people, whose seat at the table of the family of nations is next to ours, and who sit there on a full equality with all other civilized peoples. The rights and duties of the United States and Japan toward each other must be treated on a basis of exact reciprocal equality. Each must have full control of all things vitally affecting its own well-being; each must treat the other with frank and loyal courtesy and consideration."

"Japan alone among the allies, has borrowed no money from the United States and she has hundreds of millions to the other allied nations. The Japanese have made a record in war charities during the last four years which is of truly extraordinary character and distinction. The women of Japan used the same methods for raising money to be sent to Belgium and Serbia and elsewhere that our own women did."

"This country should feel for Japan a peculiar admiration and respect, and that one of the cardinal principles of our foreign policy should be to secure and retain her friendship, respect and good will. There is not the slightest real or necessary conflict of interest between the United States and Japan in the Pacific; her interest is in Asia, ours in America; neither has any desire or excuse for acquiring territory in the other continent. Japan is playing a great part in the civilized world; a good understanding between her and the United States is essential to international progress, and it is a grave offense against the United States for any man by word or deed to jeopardize this good understanding."

"The doctrine of three obediences is to be found in Hindu law. In one place Manu says: 'Day and night woman must be kept in obedience by the male of her family' (Manu, IX, 2, Buehler's Translation); and in another place: 'In childhood, a female must be subject to her father; to her husband; when her lord is dead, to her sons' (vol. 148)."

"Feudalism, which disdained anything offensive, also regarded woman in the light of a temptation to courage and faithful performance of duty, and although she was treated with kindness and consideration far above that received in other Asiatic countries, she did not command that romantic homage which the gallant knights of medieval Europe paid to the other sex."

"Thus, in the third period, during which European civilization has been introduced, female education has spread throughout the country. Western jurisprudence has superseded Chinese, and Japanese law has become a member of the European family of laws; a great revolution has come over the social and legal position of woman."

"This reform was consummated by the publication of the new Civil Code. This code created the 'new legal woman' as an able writer on Japan has expressed it (Clement's Modern Japan, ch. VIII). It proceeds upon the principle of equality of the sexes, and makes no distinction between married women in their enjoyment of the exercise of private rights, so long as the woman remains single."

"She may now become the head of a house, in which case all householders, whether male or female—save her—must obey her. She is married, come under her power and legally dependent upon her. She may exercise parental authority over her own child, if her husband be dead. She may adopt children either alone, when she is a widow or in conjunction with her husband, when married. She may make a contract, or acquire or dispose of property in her own name. In short, she may be a party to any legal transactions, as long as she remains unmarried. When she is married, her status of coverture obliges her to obtain the permission of her husband in doing certain acts, which may involve grave consequences upon their conjugal life; such as contracting debt, acquisition or loss of immovables or valuable movables, instituting legal proceedings, accepting or renouncing succession, entering into contract of personal service, etc."

"Even in regard to these acts, she can not be considered as laboring under legal incapacity, for when she does these acts without her husband's permission, they are not void, but only voidable; that is, liable to be annulled by her husband, if he so chooses. With her husband's permission, she may also engage in business, in which case she is considered in regard thereto as an independent person (Civil Code, art. 15). That the Civil Code places husband and wife on an equal footing, except when consideration for their common domestic life requires some modifications, may be seen from the provision of article 17, which allows a wife to do the acts her husband may do, without the permission of her husband, when the interests of the husband and wife conflict, and also, from the provision of article 790, in which it is stipulated that a husband and wife are mutually bound to support and maintain each other."

In concluding Professor Hozumi says: "It will appear from the foregoing rough sketch of the three periods in the history of the law relating to the position of woman, that during the first period, while Shamanism was the only form of worship, woman held a higher place than in the second period when Confucianism combined with Buddhism and Feudalism held down woman in a state of subjection; while in the third period, when Christianity has been made the position of woman, and equality with man, as far as her private rights are concerned, is vouchsafed to her under the new Civil Code" (chapter X).

AWAKENING from sleep at midnight, I hear the sound of a bell. It is no wonder, for I am a wanderer at the foot of the temple of Seikenji. How touching the sound of the bell!

For six long years I have hungered to hear this sound. How melancholy and yet how fortunate I am! Now I shall hear the sound to my heart's content.

As it is late in autumn all the leaves on the hillside are tinged with yellow and falling. Hark! I hear a sad voice in the field. Ah! What a sorrowful sound is the bell's. Methinks it appeals to my heart, already burdened with sorrow to brood evermore! Tears begin to roll down my cheeks, although 'tis but a fleeting wonder.

The first sound of the bell, which tolls at long intervals, has ceased to reverberate. As I lay my head on the pillow my thought strays farther and farther as the echoes grow fainter and fainter.

The second toll of the bell is heard. The night is more quiet and the sound is more distinct. It echoes in the mountains and crosses the seas, now high, now low; it seems to die out and again it rises. Now it is almost stilled; again it floats on. Is it the melody of nature or the breath of nature? It is as mournful as though in deep sorrow; I am not alone in my melancholy. My heart beats as though throbbing with the pulsations of the bell; yet I do not know why.

My heart being too full of thoughts, I push open the door and step toward the beach. It is a bright midnight, the moon little more than ten days old. The inlet of Miho is hazy, while the mountains of Udo are gloomy and the strands of Sodeshi and Shimizu are dimly seen, as though in a dream. What a beautiful scene it is! I sit on a rock on the beach and think far back over the past years.

It is six long years since I stayed here some time for the benefit of my health. Many an evening and a morning when I heard the bell of Seikenji, and one moonlight night when I wept at the pine grove of Miho, were like a pleasant dream from which reluctantly I was awakened.

Six years have passed like running water. The spring returns each year with the same beauty and charm, and yet man, who loves the spring, changes year after year. I am not the same person of six years ago. I have long been dreaming of visiting this place, but was too busy to become a wanderer in this romantic region. Always I have regretted it.

At last the time has come when I can satisfy my long-cherished desire. This autumn I was unexpectedly attacked by illness, and wandering on the shore of the Eastern Sea, I have come near the sea and the mountains at Kiyomigata. Now listening to the bell in the bright moonlight, I am about to relieve my heart of its burden of long-pent-up thoughts.

Have I, who should have traveled to the Western land, ever thought of staying here at my favorite place on account of my illness, and of being once more intimate with the mountains and the sea? How wonderfully intertwined are the pleasures and the pains of my destiny.

The sound of the bell many times has echoed through my thoughts. How beautiful are the mountains and the sea, in which there is no untruth or jealousy, no hatred or enmity. Man wanders the way of life and death, while the world goes round and round in the same rut of rise and fall. The mountains and the sea never change! How ashamed I am, for though I take special care of myself, sad and sick as I am, I cannot, of course, live to be one thousand years, and myself will gradually become dim and vanish like a dream, leaving behind the dead bones which none will recognize! What can I, unfortunate and worthless man, do in the world if I live to a very great age? Nevertheless, I cannot forsake my life, which I should not spare, and have passed many days in wandering here. How silly and pitiable I am!

Again and again the sound of the bell has echoed round and about. My thoughts are becoming deeper and deeper. The night has grown very late. Lonely the mountains and the sea lie on earth and lonely the moon and the stars hang in the heavens. It is really the extreme of beauty! I pray you, O Luna, do not set, and you, Stars, do not sink! Would that the everlasting night might veil and unfold the voices and the faces of the world. But for myself, I have no word to offer in prayer.

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The next year I returned to the city. Again I was sad at heart. Awakened at midnight, I could not hear the sound of the bell of Seikenji. Ever since I have often wished that I could express my thoughts in a poem, that I might recite it as long as I pleased, facing the sea breeze on a moonlight night. How light, how light, then my heart would be!

ON THE SEA.

I FEEL as if I were a spirit that rides on the wings of the wind; Swift as an arrow speeds the noble vessel over the foaming waves; Leaning against the rail, backward I cast my eyes and try to retrace the track; Naught I see but the blue sky above and the blue sea below. Embracing each other in solemn silence, while a rosy tint, Like the blush of a modest maid, suffuses the two as the sun. Just approaching the horizon, bursts out from behind the fleecy clouds.

BROAD FIELDS.

THE stillness of evening had fallen on the ripe barley as I came through the country lanes on my way home from Jimmu Temple. The sun had set, wrapped in evening clouds, and a touch of light red showed through a crevice in a faded-out cloud. I noticed long columns of smoke from burning straw curling up from fields, villages and hillsides, which were gradually obscured as the smoke spread. I stood quietly watching the scene. From the surface of the rice fields, dark under the shadow of clouds and hills, something white rose in the air and spread from field to field; it was the smoke of bonfires. The sun was gone, the air was smoke filled, and every object dissolved into a hazy mass. I was deep in reverie. No sound of voices, no glow of fires—the world was silent, vast, indefinite; stillness reigned.

Standing in the dusk on the edge of darkness, I listened and suddenly the noisy croaking of frogs smote upon my ears. —Tokutomi Raho.

JAPANESE PROVERBS.

A bad custom is like a good cake—better broken than kept.

A bad day never hath a good night.

A bad Jack may have as bad a Jill.

An ill life, an ill end.

A bad workman quarrels with his tools.

A man of courage never wants weapons.

A baited cat may grow as fierce as a lion.

A bald head is soon shaved.

A barber learns to shave by shaving foals.

A fool is full of words.

A barley corn is better to a cook than a diamond.

A blind man will not thank you for a looking-glass.

A bean in liberty is better than a commit in prison.

The Bell Of Seikenji.

In Japan the name Chogyu is as revered as is the name of Rudyard Kipling among the British and English-speaking peoples. The pseudonym was adopted by R. Takayama, one of the most gifted of the modern Japanese literati, who died in 1922 at the age of thirty-two. A sufferer from youth from lung trouble, he was a writer as indefatigable as Robert Louis Stevenson.

Takayama studied the history of civilization and aesthetics in the Imperial University of Tokyo, and after graduation became a literary critic, writing on almost every subject of the day.

While not technically a poet, there is a beauty in his prose writings which approximates poetry and he had the soul and sentiment of a poet. A lover of the Japanese language, Takayama was highly elated when his government ordered him to go to Germany to continue his studies. He was thirty years of age—nearly at the end of his short span of life—and the condition of his lungs thwarted his ambition, compelling him to go to a Japanese health resort.

The following translation of one of Takayama's most poetic bits of prose writings, by Miss Suyu Yasumura of San Pedro, California, preserves to a degree the inspiration of the original. Seikenji is a temple in Japan, set in a landscape of surpassing beauty, and it was in this locality that he sought health.

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母泉の墓

今日までその墓を知る人なし

翁 六 (申記第四卷)

オーストラリア北東部の山脈に當つて果敢谷から約三哩の山道を通つてゆく時、ミラーの山莊がある。この山莊に就いて...

在米同胞

彼らの祖先

はいつ頃かの加州へ来たか...

日本

が日清日露の大戦に...

渡船の上

田生

○うち、日さす朝なれば...

農家諸君

在加州の同胞農家諸君...

病む女

子なき婦人に

よい薬

小林商會

1419 Buchanan St., S. F. Cal.

御渡米婦人御支度所

新渡米 御婦人方最大御便利
弊店は目下新賣出しの桑港一大勉強店よし
て品質の優良と御客様に親切とが四方御來
客の御満足まで毎着船毎御客様の山をな
す尚一層勉勵可致御引立の程願上候

中村洋服雜貨商會

御在宿所より電話にて御報被下は店用自動車にて御迎へに罷出で
ますから日本服の儘御出を願ひますればハットから靴迄スツカリ
一三時間までピツクリなされる様洋装にし御送り致します

犬飼商會 須市支店

豫て當支店造作中の處漸く出來
上り四月十二日より從前の通り
舊場所(74 E. WEBER AVE.)に於て營
業致候間何卒倍舊の御引立み預
り度願上候