





當選新代議士

Table listing candidates for the new Diet members, including names like 高橋久次郎, 原夫次郎, 櫻内幸雄, etc., and their respective constituencies.

清瀨君は美事成功

清瀨君は美事成功... 立憲中の清瀨君の喜び! 役人の當落... 役人の當落... 役人の當落...

得意と失意

得意と失意... 立川監督官... 石坂事務官... 立川監督官... 石坂事務官...

健在だった

健在だった... 三木おん大... 日比谷名物... 三木おん大... 日比谷名物...

除名された

除名された... 永本側辨明... 永本側辨明... 永本側辨明...

紀洋丸の入港

紀洋丸の入港... 紀洋丸の入港... 紀洋丸の入港...

永本旅館組合

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日本近信 (四月廿三日)

忘れた徴兵猶豫問題

新大學令は現在の猶豫を無効にする。早稲田と慶應は慌てて申請書を提出。新大學令の公布に伴って其適用...

依然傍聴禁止

森戸氏の控訴公判。森戸長男氏及び大内兵衛氏の控訴公判は四月二十日東京控訴院...

造船界悲境

本邦造船界は戦後海運界の不況を以て悲境に陥りつつある。造船界は戦後海運界の不況を以て悲境に陥りつつある...

逆落の暴落

米米一齊に暴落。米相場は暴落し、米米一齊に暴落した。米相場は暴落し、米米一齊に暴落した...

佐賀の夜櫻

悟道軒圓玉演。佐賀の夜櫻。悟道軒圓玉演。佐賀の夜櫻。悟道軒圓玉演...

全國銀行現況

東京銀行現況。東京銀行現況。東京銀行現況。東京銀行現況...

株成金自殺

富山縣水産部。富山縣水産部。富山縣水産部。富山縣水産部...

武官敏彦氏任命

長瀬武官敏彦氏任命。長瀬武官敏彦氏任命。長瀬武官敏彦氏任命...

日高氏任命

日高氏任命。日高氏任命。日高氏任命。日高氏任命...

福岡財界沈滞

福岡財界沈滞。福岡財界沈滞。福岡財界沈滞。福岡財界沈滞...

交代兵出發期

交代兵出發期。交代兵出發期。交代兵出發期。交代兵出發期...

株成金自殺

株成金自殺。株成金自殺。株成金自殺。株成金自殺...

全國銀行現況

全國銀行現況。全國銀行現況。全國銀行現況。全國銀行現況...

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全國銀行現況

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武官敏彦氏任命

武官敏彦氏任命。武官敏彦氏任命。武官敏彦氏任命。武官敏彦氏任命...

日高氏任命

日高氏任命。日高氏任命。日高氏任命。日高氏任命...

福岡財界沈滞

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株成金自殺

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交代兵出發期

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全國銀行現況

全國銀行現況。全國銀行現況。全國銀行現況。全國銀行現況...

親切な公證人。A. K. DAGGETT 代理人。20 Montgomery St., S. E.

桑港旅館組合船客送迎事務所。如何にして之に罹るや。如何にして之に罹るや...

小村山をみる。村山をみる。村山をみる。村山をみる...

金門産院。金門産院。金門産院。金門産院...

果物大豊作。来れバカ農園へ。来れバカ農園へ...

小林商會。小林商會。小林商會。小林商會...

第一卸安賣。第一卸安賣。第一卸安賣。第一卸安賣...

Binnewegs Shoe Factory。Binnewegs Shoe Factory。Binnewegs Shoe Factory...

FREE CALENDAR WATCH。FREE CALENDAR WATCH。FREE CALENDAR WATCH...

殊に珍奇の品。殊に珍奇の品。殊に珍奇の品。殊に珍奇の品...

公認産院。公認産院。公認産院。公認産院...

Hotel Fujin。Hotel Fujin。Hotel Fujin。Hotel Fujin...

病む女。よい薬。よい薬。よい薬。よい薬...

光團員募集。光團員募集。光團員募集。光團員募集...

防長旅館。防長旅館。防長旅館。防長旅館...

北米旅館。北米旅館。北米旅館。北米旅館...

田村旅館。田村旅館。田村旅館。田村旅館...

近江屋。近江屋。近江屋。近江屋...

名古屋。名古屋。名古屋。名古屋...

南海屋。南海屋。南海屋。南海屋...

九州旅館。九州旅館。九州旅館。九州旅館...

紀の國屋。紀の國屋。紀の國屋。紀の國屋...

エビス。エビス。エビス。エビス...

廣島屋。廣島屋。廣島屋。廣島屋...

Hotel Fujin。Hotel Fujin。Hotel Fujin。Hotel Fujin...

藤井旅館。藤井旅館。藤井旅館。藤井旅館...

安藝。安藝。安藝。安藝...

富山。富山。富山。富山...

山本。山本。山本。山本...

熊屋。熊屋。熊屋。熊屋...

福岡。福岡。福岡。福岡...

山岡。山岡。山岡。山岡...

日本。日本。日本。日本...

富士。富士。富士。富士...

安藝。安藝。安藝。安藝...

九州。九州。九州。九州...



本年度は順調

スピンニ出荷
本年度のスピンニ出荷は、昨年同様、順調に推移している。...

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胃腸薬タラコン
村井弦齋先生
胃腸薬タラコンの効用と用法について詳しく説明。

病者の福音
調劑確実
日本人醫務院
病者の福音として、調劑確実な治療を提供。

松本政彦
五三三三
松本政彦の事務所に関する情報。

尺八
松本伊三郎
尺八の演奏家松本伊三郎に関する情報。

農具農具
農事供給會社
農具の供給と農事に関するサービス。

バトリック工場
公認電機工場
バトリック工場の製品とサービス。

旅館譲受改名
旅館の譲受と改名に関する情報。

移轉
移轉に関する情報と連絡先。

募集
募集に関する情報と連絡先。

益城屋旅館
益城屋旅館のサービスと連絡先。

櫻府日本銀行
櫻府日本銀行のサービスと連絡先。

八千代商店
八千代商店のサービスと連絡先。

大家具會
大家具會のサービスと連絡先。

名出病院
名出病院のサービスと連絡先。

早石醫院
早石醫院のサービスと連絡先。

津島商店
津島商店のサービスと連絡先。

日本本銀行
日本本銀行のサービスと連絡先。

須市蓄音機店
須市蓄音機店のサービスと連絡先。

石井醫院
石井醫院のサービスと連絡先。

友岡商店
友岡商店のサービスと連絡先。

西村商店
西村商店のサービスと連絡先。

須市支社
須市支社のサービスと連絡先。

久世産婆
久世産婆のサービスと連絡先。

西村商店
西村商店のサービスと連絡先。

早石醫院
早石醫院のサービスと連絡先。

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須市蓄音機店
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A Defender of Japan.

The following is a liberal translation of an editorial in Japanese published in this newspaper on May 10:

DR. FRANK HERRON SMITH of Seoul, Korea, speaking as the fraternal delegate from the Japan Methodist Church before the Methodist general conference in Des Moines the other night, said that "Japan is not a military menace" and gave as his reason the fact that Japanese boys no longer are anxious to enter the military or naval academy.

As further evidence that Japan is turning from militaristic tendencies, Dr. Smith cited the fact that the enormous war profits of Japan are being used by the government to build twenty-nine new colleges, ten new universities, and to educate hundreds of Japanese young men, both at home and abroad, to assume professorships in these new institutions.

The most popular word in Japan today, Dr. Smith said, is "demokurushi," which is the Japanese equivalent for "democracy." The four great problems in Japan today, said he, are the high cost of living, labor agitation, Bolshevism and universal suffrage.

For the past year or so American tourists returning from the Far East, particularly Japan, almost unanimously condemn the policy of the Japanese government. This is especially true among those who have been missionaries in Korea. Soon after landing in America they fiercely assail Japan and paint the country as uncivilized or barbarous, or say Japan is militaristic and imperialistic.

As for Korean problems, they charge that the Japanese government is inflicting the most inhuman cruelties. But if we examine into their accusations we find most of them merely sensational, based on antipathy, and discover that they do not bring forward any substantial facts.

Everyone knows that these people disregard the differences in racial characteristics and habits and the historic evolution of the Japanese in comparison with those of Western nations. Whenever they have met with some praiseworthy condition they have refrained from speaking of it.

Dr. Smith, however, although he has been an active missionary in Korea, understands the Japanese and knows the present tendency of Japan and that the younger generation is turning toward democracy, abandoning militarism. Viewed from the Japanese standpoint, the facts cited by Dr. Smith are nothing new. All Japan knows those facts. And yet those facts have not been understood by foreigners. Slight endeavor has been made to explain the true state of affairs to foreigners, so it is natural that Japan should have been misunderstood and classified as bureaucratic.

When we are called upon to judge a thing we should first of all weigh the facts on both sides. This is especially so when one has to judge a nation with a long history and complex organization; and one must keep in mind the fact that habits and customs cannot be changed overnight. Japan is no exception to this rule.

A movement for social betterment and reconstruction is going forward daily in Japan, but it will take some time for a full realization of this trend. This being so, one must not be blinded by his particular preconceived prejudices but must endeavor to see movements and tendencies before drawing conclusions.

Any foreigner wishing to understand Japan must first of all investigate the great endeavor of the younger generation of Japan.

Dr. Smith, who understands the younger generation of Japan and draws his conclusions from the fact that their intentions and life purpose are changing from the aims and ideals of the past, calls attention to the fact that educational institutions have been greatly expanded and Japanese workingmen have awakened to their opportunities and responsibilities. From these facts he has drawn his conclusion that Japan is not a military menace. His statements are most praiseworthy.

Japanese Unassimilability.

Following is the gist of an editorial printed in Japanese in this paper on May 7:

ANTI-JAPANESE agitators and impartial bystanders alike say the Japanese are an unassimilable people. Anti-Japanese agitators go so far as to say they are a menace to California and the United States and seek to destroy American institutions.

We already have replied to the anti-Japanese arguments, saying they are illogical and not based on fact. Also, we have said to those Americans who are not anti-Japanese but impartial that assimilability is largely a matter of feeling; and feeling, as popular psychology says, is reciprocal.

If America's social atmosphere is not fit for Japanese to assimilate, it is rather too much to expect them to assimilate it. More than half the fault lies with Americans who regard the Japanese as a race different and apart and will not brook Japanese association with Americans.

The charge has been made that in San Francisco the Japanese do not live among Americans but in their own colonies. The painful fact is that although we Japanese may try to obtain a house outside of the so-called Japanese areas, American owners flatly refuse to rent to us. Americans, not the Japanese, are blameable for this condition.

We know the Japanese differ from Americans in habits, customs and language. It is hard for Japanese to learn English, so that naturally they are separated by this barrier from Americans.

If these conditions are to be maintained forever the Japanese in California must always be separated from the Americans. This is not a profitable policy; therefore, if the problem is to be solved, someone must change this condition. This is the point of view of the coming generation of Japanese here, who are constitutionally American citizens.

If we do not change existing conditions and keep the Japanese apart socially, even the second generation, although constitutionally American citizens, must share the fate of their parents. So to the man who has children the question is not one of leaving them money or property but of leaving them better social relations.

Man is a social animal. Social life is man's necessity. We therefore appeal to the Japanese to try not to seclude themselves in Japanese districts but to mingle as well as they may with Americans.

Just as the extension of the coast line is the symbol of civilization, so the increase of good American neighbors to the Japanese is nothing less than the symbol of Japanese-American association and betterment of the relations of Americans and Japanese in California. So this is no time for argument or dissension. All must strive for themselves.

The Expansion of Japan.

The following is a liberal translation of an editorial in Japanese appearing in The Japanese American on May 9:

IT seems that the State Department, anxiously watching recent political developments in the Far East, and especially Japan, under the pretext of endeavoring to exterminate the menace of Bolshevism in Siberia, is seeking to lay a foundation for expansion in that country and also for carrying out a high-handed policy in China. Roland Morris, American ambassador to Tokyo, is reported to be returning to the United States for a conference on the situation.

Report has it also that the opinion is entertained in some Washington political circles that Japan has exposed her imperialistic scheme, first in landing troops in the northern part of Saghalien Island, and second, by a contemplated extension of her control over the new Russo-Chinese treaty and control of the Eastern Chinese Railroad. It is charged, also, that Japan is making the pretext that she must defend her very existence against the invasion of Bolshevism and must close the doors of this country to world commerce.

In the northern half of Saghalien Island there are rich coal deposits which may be sufficient for the needs of Japan's entire fleet. Therefore, in the future, should there be a conflict on the Pacific, these coal deposits would have considerable value to Japan.

We do not know to what extent these dispatches are reliable, but in some American political circles, as well as society in general, some such opinions regarding the Japanese are entertained. Americans who have traveled through Far Eastern countries speak of the "imperialism" and "militarism" of Japan upon their return to the United States and they do not mince words in accusing the Japanese, even calling Japan the "second Germany," or "the Germany of the Far East."

To these we already have made reply. We have denied that Japan is imperialistic or militaristic, as represented by American tourists. But, at the same time, we have asserted that the Japanese government must accept the demand of the younger generation in Japan and take cognizance of the democratic tendencies throughout the nation. However, we must say a word in answer to those who censure Japan every time she moves, calling her "imperialistic" or "militaristic," and, worse, "the Germany of the Far East." It is a most hasty estimate of the Japanese.

Everyone knows Japan's area is small. Also, everyone knows that the people living in this small territory are industrious and ambitious. These people, who are living in such a small area and are so industrious and

OUR ENGLISH SUPPLEMENT.

(An Appreciation.)

HAPPILY for the Japanese in California all Californians do not share the views of State Senator J. M. Inman, president of the California Oriental Exclusion League, and others who are doing all in their power to curtail the rights of the Oriental on this side of the globe. Kiyuzo Abiko, publisher of the Japanese American News, in receipt of a letter from a San Francisco attorney, which proves that all attorneys do not approve of Senator Inman's anti-Japanese precepts. This letter, written by Guy C. Calden, is at once illuminating and self-explanatory. We quote it in its entirety:

Dear Mr. Abiko: I wish to congratulate you on your English supplement to The Japanese American News. This English addition to your paper should be a large factor in bringing about a clear understanding among the American people and the Japanese. Any person who is instrumental in disseminating correct information based on facts and truths as to the Japanese and the Japanese people is a real benefactor, not only to his own race but to civilization.

My long experience in the practice of law has taught me that a large percentage of all disputes and trouble between people is based almost entirely upon a misunderstanding of the facts as to rights. I venture to state that 95 per cent of all law suits that are brought in our courts are eventually settled out of court by the parties getting together and sitting around a table and frankly discussing various points of dispute between them, and by coming to a mutual and distinct understanding the matter is generally adjusted.

Dr. Benjamin Ide Wheeler, president emeritus of the University of California, has just returned from Japan, and he is quoted as saying: "Japan is anxious to get on with us. The Japanese people are willing to make concessions to America. They will do their share in establishing friendly relations with the United States, but they are not willing to sacrifice their own ideals."

This comes from a man who is fresh from Japan, and I take it that he knows what he is talking about. The Honorable Kijuro Shidehara recently said in an address delivered in New York:

"You are our sponsor when we entered the family of nations. You have evinced a sympathetic appreciation of our quality; we entertain an intense admiration for your practical achievements, for your constructive genius and for your resourceful quick energy. We are both a quick-spirited nation, quick to rise on the crest of the wave of progress. It is possible to imagine any questions on which our interests actually clash."

If I were asked to answer the question submitted by the ambassador as to whether "Is it possible that our interests may seriously clash?" I would say: If American and Japanese interests in the political affairs of our nation and the world have the ears of the public, persist in the anti-Japanese propaganda now so popular in certain political quarters in the United States, it is possible that the natural harvest of such anti-Japanese agitation. I do not make the charge that these men who are now prominent in our political life make statements which they know to be untrue, but I do say that they make statements that are not true. They could very easily ascertain the true facts upon investigation from the proper sources, and it seems to me that it is the duty of any man in public life to ascertain the whole truth as to matters affecting the Japanese and American people before he makes statements which are bound to cause race prejudice and possibly a breach in the long friendly relations between America and Japan.

It is simply ridiculous to say that the Japanese in California are a menace. Any person who is conversant with the facts or who takes a little trouble to investigate the question will come to the conclusion, first, that the Japanese are not a menace, and second, that their presence here is an economic asset to the State.

Now, coming back to the English supplement of The Japanese News, I repeat that any person who does anything to wipe away the cobwebs of ignorance and throws the light of knowledge and truth upon the Japanese situation in California is a real benefactor, and you and your associates who conceived the idea of this English supplement to your newspaper are to be congratulated. You are not only rendering a real service to the Japanese but a service to the American people.

It is axiomatic that it is human nature to fear that which we do not understand. Knowledge makes all things easy and all things clear, and it is good to know that you and your paper are doing your part.

In conclusion, I want to say that the English addition to your paper is well edited and that the commendation and patronage of both Americans and Japanese. We wish you and your paper every success.

Very truly yours, Guy C. Calden

TWO TRAVELERS.

A TRAVELER was walking along a lonely path on a snow-covered mountain. The deeper the snow drifted the more dangerous the path became. He could not withstand the intensity of the cold and fell down. At that moment another traveler was ascending the mountain. He was greatly annoyed at the sight of the fallen man. He helped the unconscious man, giving him medicine. The man recovered his senses and thanked the samaritan. "I shall remember this," said the traveler. The other replied only with a benign smile. "When I return home I will tell people about your kind deed and compose a poem so that they will remember you forever."

DOPPO KUNIKIDA.

ambitious, are different from those of Europe and America in regard to increase of population. For whereas the European and American nations in general show a decline in population, Japan shows an increased population year after year. These are nature's facts and no one can dispute them. It is just as natural as water running from a high point to a low that a population so dense in such a small area should expand to neighboring countries.

We must say that it is not fair play or a square deal for anyone to question this natural condition. Nor is it fair to interpret Japan's need for spreading-room as dreams of empire of the old school of statesmanship, and to lay all kinds of blame at Japan's door.

Casting about the world, how many nations are willing to open their doors to welcome the Japanese into their territory? Almost all of them have closed their doors to the Japanese people. When in such circumstances a nation seeks lawful operations in Siberia, they say it is nothing but "imperialism."

We do not regard Japan as an imperialistic nation. Even civilized nations of the West cannot controvert the laws of nature. They recognize the facts of nature are inflexible. We therefore honestly hope that the powers will recognize Japan's predicament for the sake of the peace of the Far East, nay, of the entire world.

BUSHIDO.

By DR. INAZO NITOBE.

CHAPTER II.

BUSHIDO has a keen and correct sense of courage, the spirit of daring and bearing. Courage is not fear. A distinction is made between the cause of righteousness. In his "Analects" Confucius defines Courage by explaining, as is often his wont, what its negative is. "Perseverance what is right," he says, "and doing it not, argues lack of courage."

Put this epigram into a positive statement and it runs: "Courage is doing what is right." To run all kinds of hazards, to jeopardize one's self, to run into the jaws of death—these are too often identified with Valor and in the profession of arms such rashness of conduct—that Shakespeare calls "valor misbegot"—is unjustly applauded; but not so in the Precepts of Knight-hood. Death is a death unworthy of dying for was called a "dog's death."

"To rush into the thick of battle to be slain in it," says a prince of Mito, "is easy enough and the merest churl is equal to the task; but it is true courage to live when it is right to live, and to die only when it is right to die." And yet the prince had not even heard the name of Plato, who defines courage as "the knowledge of things that a man should fear and that he should not, a discipline which is made in the West between moral and physical courage has long been recognized among us. What samurai youth has not heard of 'great valor' and the 'valor of a villain'?"

Valor, Fortitude, Bravery, Fearlessness, Courage, being the qualities of the soul which appeal most easily to juvenile minds, and which can be trained by exercise and example were, so to speak, the most popular virtues, easily emulated among the young. Stories of military exploits were repeated almost before boys left their mother's breast. Does a little booby cry for any ache? The mother scolds him in this fashion:

"What a coward to cry for a trifling pain! What will you do when you are cut off in battle? What when you are called upon to commit harikari?"

We all know the pathetic fortitude of a famished little boy prince of Sendai, who, in the drama is made to eat the dirt of the street, that those tiny sparrows in the nest, how their bills are opened wide? See, there comes their mother with worms to feed them. How eagerly they speak the little ones eat! But for a samurai, when his stomach is empty, it is a disgrace to feel hunger.

Anecdotes of fortitude and bravery abound in nursery tales, though stories of this kind are not the only method of early inculcating the spirit of valor and fearlessness. Parents, with sternness sometimes verging on cruelty, send their children to tasks that called forth all the pluck that was in them.

"Bears hurl their cubs down the gorge," they said. Samurais' sons were let down the steep valleys of hardship and spurred to Sisyphean-like tasks. Cold was considered a highly effective means of inuring them to endurance. Children of tender age were sent among utter strangers with some message to deliver, were made to rise before the sun, and to stand in the rain, and to read exercises, walking to their teacher with bare feet in the cold of winter; they frequently—once or twice a month, as on the festival of a god of learning—came together in small groups and passed the night without sleep in reading by turns. Pilgrimages to all sorts of uncanny places, to execution grounds, to graveyards, to the scene of the execution of a criminal, were made public, not only were small boys deputed to witness the ghastly scene, but they were made to visit alone the places in the darkness of night, and have a mark of their visit on the trunkless head.

Does this ultra Spartan system of "drilling the nerves" strike the modern pedagogist with horror and doubt—doubt whether the tendency would be to breed a brittle, nervous, and nervous system, or whether the tender emotion of the heart is not thereby destroyed? The spiritual aspect of valor is evidenced by composure—calmness of mind. Tranquillity of courage in repose. It is a staid manifestation of valor, a calm, steady, and a dynamical. A truly brave man is ever serene; he is never taken by surprise; nothing ruffles the equanimity of his spirit. In the heat of battle he keeps his cool, in the time of catastrophes he remains level his mind. Earthshakes do not shake him; he laughs at storms. We admire him as truly great who, in the menacing presence of danger or death, retains his self-possession; who, for instance, can compose a poem under impending peril or hum a strain in the face of death. Such indulgence, betraying no tremor in the writing or in the voice, is taken as an infallible index of a large nature—of what we call a capacious mind (yohei) which, far from being cramped or crowded, has always room for something more.

It passes current among us as a piece of authentic history, that as Ota Dokan, the great conqueror of the middle of the sixteenth century, through with a spear, his assailant, who was a poetical prediction of his victim, accompanied his thrust with this couplet—

"Ah! how in moments like these— Our heart doth grudge the light of life!"

Whereupon the expring hero, not one whit daunted by the mortal wound in his side, added the lines—

"Had not in hours of peace I learned to lightly look on life."

There is even a sportive element in a courageous nature. Brutes are serious to ordinary people may be but play to the valiant. Hence in old warfare it was not at all rare for the parties to a conflict to exchange repartee or to begin a rhetorical contest. Combat was not solely a matter of brute force; it was, as well, an intellectual engagement.

Of such character was the battle fought on the banks of the Koromo River late in the eleventh century. The eastern army routed, its leader, Sadato, took to flight. When the pursuing general pressed him hard and called aloud: "It is a disgrace for a warrior to show his back to the enemy," Sadato reigned his horse; upon this the conquering chief shouted an impromptu verse—

"Torn into shreds is the warp of the cloth" (koromo).

Scarcely had the words escaped his lips when the defeated warrior, undismayed, completed the couplet—

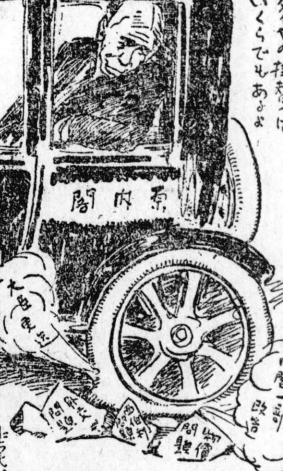
"Steepe age has worn its threads by use."

Yoshie, whose bow had all the while been bent, suddenly unstrung it and turned away, leaving asked the reason of his strange behavior? He replied that he could not bear to play to shame one who had kept his presence of mind while hotly pursued by his enemy.

The arrow which overtook Anthony and Oetava at the death of Brutus has been the general experience of brave men. Kenshin, who fought for fourteen years with Shingen, when he heard of the hero's death went wild at the loss of "the best of enemies." At the same time Kenshin who had set a noble example for all time in his treatment of Shingen, whose province lay in a mountainous region quite away from the sea, and who had consequently depended upon the Hojo province of the Tokugawa, was not at all desirous of weakening him, although not openly at war with him, had cut off from Shingen all traffic in this important article.

HARA CABINET CHANGES.

The above cartoon symbolizes the many changes Prime Minister Hara has made in his cabinet. It suggests that the cabinet, like an auto whose tires can be changed frequently. The cartoonist makes Mr. Hara say: "There are abundant tires for changes when it is necessary to make them," meaning that there are plenty of men to be found when the prime minister desires to make a change in his cabinet.



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A WHITE CLOUD OVER A HILL.

A WHITE cloud was floating in the sky. A boy climbed a hill and lay down in the shade of a pine tree. While he was gazing at the cloud he fell asleep. He dreamed pleasantly that he was carried away by the cloud and was enjoying himself floating through the endless blue heavens. He was so happy that all thoughts of earth were forgotten. When he awoke the setting sun was far down in the western sky. The leaves of the maple trees on the hill were as red as fire. The wind sang musically through the bare branches; one might compare the sound to that of waves dashing over rocks and far away. Having been in such a secluded place and forgotten all that he had seen in the world. Time flew by. The boy returned to the busy world. In tears he recalled the white cloud over the hill and the autumn sun whenever he met annoyance and wearisome distress.

DOPPO KUNIKIDA.

- A good watch prevents misfortune.
A good wife and health are a man's best wealth.
A good wife makes a good husband.
A great dowry is a bed full of brambles.
A rich wife is the source of quarrel.
A great ship must have deep water.
A green winter makes a fat churchyard.
A guilty conscience needs no acquery.

Father and Daughter.

By DOPPO KUNIKIDA.

I. An elderly woman, neatly dressed, was walking up and down a boulevard of Tokyo, where there were many bamboo groves. She appeared to be hunting for a house.

She accosted an old man passing by: "Sir, will you kindly tell me where Tanosuke Shiba, an artist, lives? I've heard that he lives in this vicinity."

"Mr. Tanosuke Shiba?" The old man inclined his head slightly. "I really don't know, ma'am. Ask the sake dealer who lives only a short distance from here." He was gone.

The woman was glad of his suggestion. Quickly she retraced her steps back half a block to the north and stopped at the corner where lived the sake dealer, Mikawaya. Fortunately, there she found a boy near by and addressed him with the words: "Will you be so good as to tell me where a certain Shiba lives? He is an artist by profession. I'm tired out hunting for the house, as I'm quite a stranger here."

"What's the number?" asked the boy, impatiently, thrusting out his jaw.

"I'm not sure of the number." The man sitting at the counter noticed her troubled manner, and said kindly: "You'll have a hard job, then, in hunting for the house. I've an idea that it might be one of Mr. Teijima's houses. You may inquire of the artist who lives at the second turning of this street."

The woman thanked him and went her way, repeating, "The second turning."

Already the evening glow had faded and the street was dimly lit. She shivered with cold and drew her shawl tightly about her. Faint rays shone out from a gas light which caused the red lettering on the door pane to be readable: "East director of No. 16, Second Avenue." It was yet early in the evening, but there was no one in the street.

She was used to Kyobashi, a business part of the city. It was quite natural that her heart shrank at such a lonely place.

"I've heard that you are the director of this street. Please tell me where Tanosuke Shiba lives," she asked timidly at the door.

"Is it not number three of the third class?" asked a woman's voice in the house.

"Maybe it is the next house to Mr. Taniguchi's," came a man's voice from within.

"Go one block straight ahead. Then turn at the corner where there is a gas light marked 'Teijima.' Mr. Shiba lives in the third house from there," shouted the man's voice.

In accordance with this instruction the woman walked on hurriedly. When she saw the gas lamp marked Nomura she was so happy she pressed her hands against her breast. She found the third house readily.

There was a long row of dingy looking houses under one roof. Tanosuke Shiba lived in one of these. It was so quiet within that it seemed as though there were no inmates. Her heart sank in her breast and tears came to her eyes. She collected herself and asked in a low voice: "Does Mr. Shiba live in this house?"

"I've heard that you are the director of this street. Please tell me where Tanosuke Shiba lives," she asked timidly at the door.

"Gracious! Are you not Risa? How does it happen that you have come up here?" excitedly demanded a young woman of about twenty-one. She was wearing an unwashed dress, and it was such a cold day! The cuffs of her gown were worn out. The shabbiness of her dress was more noticeable than her disheveled hair. Risa looked at her and could not utter a word for a moment. A baby began to cry in the next room.

"Shige is crying!" cried a man's voice. It was certainly the man of the house. The young mother withdrew into the room, but reappeared immediately with a child about two years old in her arms.

"Come on in, Risa. Let us have a good talk." Risa was shown into a small room where the mats were all threadbare and the walls cracked. One felt uncomfortable sitting down in such a small room. Risa, however, greeted her mistress quite cordially.

"I intended to call on you in the daytime. But time slipped on while I was hunting for your house. Please excuse me for coming so late in the evening. How are you and your husband?"

"I am sure you must have had a hard time looking for this house in the dark. Indeed, I am very glad to see you. We have been in very ordinary circumstances ever since our marriage. Every day I think of my father and mother. I am especially anxious to know how my old father is getting along on such cold days." Her voice had a pathetic tone. She seemed more

seger to hear about her father and mother than to talk about herself.

"Time flew by while we were unconscious of it. It is more than three years since you left your parents' home. It is no wonder that your father's health has declined. We are afraid he will not live until next spring. Your mother repeatedly says: 'I want my husband to die before he dies, and she weeps.' It is just the same as your mother and fully sympathize with her. I always think of you as though you were dead. I have since waited on you as your mother would. I have often spoken of you and your baby in the presence of your old father to tempt him to say: 'I want to see Sono!' But he always shakes his head and looks at me sharply to make me stop speaking. Lately when I have mentioned you he has turned his head away with tears in his eyes. I could not help weeping when I turn him so downcast; I would bite my lips and turn my head to hide my grief from him. Yesterday, through the window, he gazed long upon the daffodils, bathed in the evening sunset on the veranda, and said: 'Risa, does Sono still love to speak to him? I thought this was the best chance to speak to him myself, and I said: 'Poor Sono, she has no time for that!' Thereupon he said: 'I could not see her openly, but I do want to let her see my face before I die.' There he sat up himself, and asked him: 'Shall I bring her up here tomorrow night?' 'Do just as you think best for us,' he replied.

"Miss—Mrs. Shiba, won't you go home with me right away?" the old nurse implored.

Sono sat with bowed head as she listened to the story of her loved ones. She hardly knew how to answer. She wanted to go at once, but was afraid of her husband. "If he objects to my visiting my father, not only all Risa's kindness will be in vain, but also my father will be desperately angry. Will my husband allow me to see my father? No, no, I cannot hope he will do so, judging from what he has said. Perhaps he is listening in the next room to what Sono has said, and he is displeased. That Sono thought to herself. Risa watched her anxiously and kept still. A sharp voice came from the next room:

"Sono! Sono! I want you a minute!"

Tanosuke Shiba was a young artist. He had early been left an orphan and his boyhood had been passed in misery and poverty. He had inherited the heart of an artist from his mother and an unmistakable talent from his father. By nature he was persistent and had wonderful promise.

While he was a student of the arts school he became acquainted with Sono Omiya by chance. He was beautiful in love with her, for she was beautiful in heart and appearance. As young lovers are apt to do, they had rushed at once into a fervid and active correspondence, and had become engaged immediately. Gonzo Omiya, the president of Sono, soon found it out and was very indignant.

Thereupon Tanosuke and Sono determined what they ought to do and swore that they never would separate from each other in spite of her father's objection. Tanosuke sent to Gonzo a letter which ran as follows:

"Sono and I believe that we are not wrong in the least in loving each other. We are not married unlawfully as you suspect. Do you think it is a sin for us to love one another? There are many men and women who do not love each other, yet they are not blamed simply because they are married. We do not see any wrong in our love, although we are not yet married."

I know your first objection to having me as your son-in-law is that I am still an insignificant artist. Had I been a younger son of some nobleman you, president of the Omiya Bank, would gladly have had me for your son-in-law. Please reflect. Do you think your character is without blemish? Can you prove that you have kept no woman besides your own wife? I am not going to boast of my own morality; but if you give me an accusation false even in the slightest degree, I will challenge you.

It is needless to speak of Gonzo's wrath when he received this letter. He declared that he would not discuss the conduct of Tanosuke and Sono, but, with a father's right, would object to Sono's marriage to Tanosuke, whom he believed to be an unparagonably impudent fellow.

Some of their friends tried their best to appease the anger of Gonzo and Tanosuke. Tanosuke yielded so far as to send a letter of apology to Gonzo, but the bigoted old man sent it back to Tanosuke.

Thereupon Tanosuke was very indignant and requested Sono to leave her father's home. Sono went bitterly through the night, but finally she ran away with Tanosuke Shiba.

Gonzo called together the members of his family and said:

"If you correspond with Sono, who was my daughter, my home will not be yours." Sono's mother and nurse sobbed very hard, but they could do nothing but obey his will.

Tanosuke and Sono made their home in a small house and lived happily, although they were poor. There was an incurable grief, however, at the bottom of Sono's heart. Days passed. Sono gave birth to a lovely boy whom they called Shigeru.

Risa, the nurse. The request of Sono's mother called secretly once or twice. Omiya knew nothing about the coming of the baby.

(To be Continued)

(To be Continued)

(To be Continued)

(To be Continued)



金色の園の會

第一回小集記事 不死鳥

清んで終つた事を、思ひ出し、若山牧水、與野野島子、ち...

「花が散る」 落標子
「春の晴」 落標子

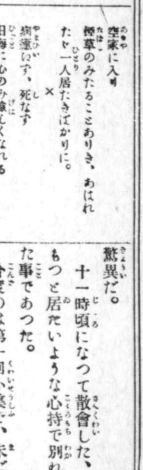
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「まひる」 池田生

「野遊會」 井上潤城
「春宵微吟」 水

「暮春の叫び」 落標子
「淋しき日」 落標子

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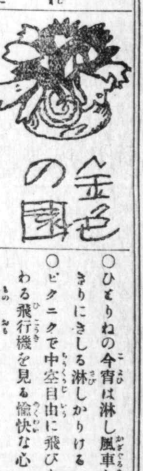
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世を拗ねて 最新刊

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