

日米

THE JAPANESE AMERICAN... 650 ELLIS STREET, SAN FRANCISCO...

英米抗議

露領占領問題

英米兩國の露領占領問題に對する抗議の聲をあげ、英米兩國の對露政策の一致を主張する。

米軍對露軍奇襲

米軍對露軍の奇襲行動が、露領占領地において進行中であると報告されている。

日本非過激派軍援助中止

日本が非過激派の軍に援助を中止する方針を決定し、露領占領地での活動を監視する。

露對波蘭休戰方針

露國が波蘭に對して休戰の意向を示し、東部の緊張状況を緩和しようとする。

英勞働に革命勸告

英國の労働者に革命を勧告する声が高まり、社会主義運動が活発化する。

米國炭山労働界頗る不穩

米國の炭山労働者が不満足を示し、労働争議が激化する。

露領占領地に米軍奇襲

露領占領地に米軍が奇襲を行い、露軍に損害を与えたと報告されている。

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My Country of Thee!

買心被ぶられた日本

山○下。日本人の自國は米國の如き... 買心被ぶられた日本... 米國の自國は米國の如き...

注文取消と製造中止

農業界には曙光を認む

七月の水産物業界は一般に... 注文取消と製造中止... 農業界には曙光を認む...

二億二千五百萬弗と豫測

干葡萄酒のオクシオンは月曜...

八月二日の月曜に葡萄酒市場に... 二億二千五百萬弗と豫測... 干葡萄酒のオクシオンは月曜...

問題になった

レーズン會社の營業方針

司法當局より暴利の嫌疑... 問題になった... レーズン會社の營業方針...

出生兒と旅券

十四日以下の米國

出生兒と旅券... 十四日以下の米國... 出生兒と旅券...

出税の拂戻

精査の上届出

出税の拂戻... 精査の上届出... 出税の拂戻...

閉鎖の計畫

各貨物停車場を

閉鎖の計畫... 各貨物停車場を... 閉鎖の計畫...

要求欄

洗濯所賃たし... 要求欄... 洗濯所賃たし...

洗濯所賃たし

洗濯所賃たし... 洗濯所賃たし... 洗濯所賃たし...

求職者

求職者... 求職者... 求職者...

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求職者... 求職者... 求職者...

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鹿島丸 大正藥舖

伏見丸 大正藥舖

日本郵船株式會社 大正藥舖

光團員募集 大正藥舖

觀光團員募集 大正藥舖

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A Little Picture.

The following is a free translation of an editorial published in Japanese in The Japanese American News last Sunday:

ACCORDING to report from Hood River, Oregon, Japanese farmers are quite extensively engaged in agriculture in that region and, by the same token, there is abundance of anti-Japanese propaganda being disseminated there.

At a recent general meeting of that association the Japanese members who had been lax about attending were all present and saw what treatment was accorded their countrymen by its officers.

But the Japanese members saw through the transparent friendliness, cast their votes for men they knew they could trust, and thus pricked the ambitions of the anti-Japanese candidates for office.

This episode is a small incident. It is a thumbnail picture showing how Japanese questions can be handled.

In America, where things are done collectively through organizations when individuals fail to take action, we are dependent upon society. We must act with others, not selfishly.

There are about 60,000 Japanese in California and they are a power in the State's agricultural activities. These 60,000 farmers ought to be a power in California. If, for instance, they were to show a determination to leave the State if denied the right to lease Californian lands, we shrewdly suspect the anti-Japanese movement would suffer a severe setback.

The Japanese in America lack the right to vote. They cannot participate in a political campaign, but with other votes perhaps they could protect their interests. As was the case with the Hood River farmers, if the Japanese made an effort to get along with the American people and demonstrate their quality is not so inferior, when the occasion arises they can make their wishes known through organization and thus secure protection of their rights and privileges.

If the Japanese will buy stocks and bonds of banks and corporations and elect directors of such institutions, there would be no opportunity for anti-Japanese agitation in those quarters. Moreover, it would be of distinct benefit to the Japanese if they demonstrated they were not backward in shouldering public affairs. Our life in America should be interwoven with the social life of Americans. Our relations with Americans should be amicable and intimate, not strained.

We realize, of course, all that cannot be accomplished in a day. But if we strive for such a condition, earnestly and indefatigably, we can hope for results in the not too far distant future.

There is a simple story in that Hood River incident. It shows us how to use votes. Analyzing its lessons, we find a solution of all Japanese problems.

We trust the Japanese in California will think deeply on this subject.

A Positive Policy.

Commenting on the conclusion of the investigation in California of the Congressional committee on Japanese affairs in the West and its hearings in Oregon and Washington, the following editorial was printed in Japanese in this newspaper on July 22:

WE BELIEVE the attitude of the committee is more than just and unprejudiced. Here in California the committee conducted its investigation with impartiality, an eye to accuracy and with a showing of the utmost endeavor to get at the facts. This was more than we had expected, and we rejoice.

Here in California the anti-Japanese party grasped the opportunity it was afforded. It sought to give the impression that the Japanese "menace" is a very real thing. To accomplish that the Japanophobes adopted many dubious tactics, spread false and exaggerated reports, jumped at conclusions, used newspapers to foster anti-Japanese sentiment. But the committee's attitude was not in the least changed by such tactics. The investigation continued to be held without heat of passion and with only a desire to arrive at the truth.

We cannot, of course, divine what sort of report the committee will make. But we trust some positive policy will be advocated as regards the Japanese question. What we term a positive policy is a firm policy of prohibition of further Japanese immigration to the United States, but protection and guidance of those already here. Give such Japanese as are desirable the right of naturalization. We wish Americans would Americanize the Japanese who are in this country.

Residents in this country who may not be Americanized, who lack the right to become American citizens, have nothing to strive for. The Japanese in America, particularly those in California, are doing their level best to adapt themselves to the American spirit and mode of life. They would learn American ways and customs and habits. In spite of their inability to become citizens, they have shown progress year after year. If they were allowed to become American citizens the speed with which they would become Americanized would far exceed the results of all past endeavors. They would quickly become one with Americans.

This, we submit, would be the more humane way of treating the Japanese. We would demonstrate our appreciation by striving with thankful spirit to show real progress.

We believe the so-called Japanese questions will not exist ten years hence. A decade from now they will be memories of the past. The Japanese boy in America today will by that time be educated in an American way. He will be the center of the Japanese colony in this country; it will be dominated by the second generation.

If the next ten years pass smoothly the benefits to both races will be apparent. Therefore, those who would crack the nut, take this advice: Adopt a progressive, enlightened policy toward the Japanese; allow them to become American citizens. The anti-Japanese propagandists criticize the Japanese freely, but the Japanese are not so inferior that they could not make good Americans. Give them the opportunity and they will do their bit toward the glorious development of America.

Much Ado About Nothing.

IMMEDIATELY following the Marysville fire some inspired idiot cabled to Tokyo that the fire probably had been set by anti-Japanese agitators, with the result that the Japanese government requested an investigation.

In commenting on this situation last Wednesday, this newspaper said, in Japanese, that while there seemed some indication that the fire was of incendiary origin, it was not set, as reported by cable, during an anti-Japanese demonstration, nor was it planned by anti-Japanese agitators. The incident was dismissed with the remark that it did not seem of any particular concern.

The Saghalien Occupation.

COMMENTING on the protest of the American government against the occupation of the northern part of Saghalien Island by the Japanese, we published yesterday, in Japanese, a short editorial, saying, in effect:

We imagine the militaristic party in Japan, which more or less underestimates America, received a distinct shock. But at the same time it seems necessary to us that Japanese troops should be stationed there, and the statement of the Japanese government that this territory will be occupied temporarily in order to protect the lives and property of Japanese subjects there until the establishment of a responsible government, ought to satisfy the American government.

Concerning Mr. Shimada.

A MEMBER of the lower house of the Japanese Diet since its establishment in 1890, Saburo Shimada holds quite an important position in party politics in Japan, although he never has received a portfolio appointment. He is one of the strongest members of the Kenseikai—the Opposition. In forensic argument he is particularly strong.

Recently Mr. Shimada set the Diet by the ears by declaring that the ministers of state for agriculture and commerce, finance and education were grafting—or, as he put it, using their knowledge of government secrets to speculate in stocks and bonds.

MARAUDING EXPEDITIONS.

By KAMESABURO YAMASHITA, In the Japan Magazine.

It is an old saying that civilization had its rise from maritime nations. Progress has always been associated with sea-loving peoples. European civilization reached its highest pitch around the shores of the Mediterranean whence it gradually extended itself; and Japanese civilization, too, took its rise among our seafaring tribes.

No doubt the germs of Japanese culture came from Korea across the narrow strait separating us from the continent. Tales of ships with curious names, such as "Turtle," "Crocodile," and so on, passing from Japan to the mainland, are as old as our myths, our national mythology always referring to Korea as her nearest neighbor. It seemed nothing to the ancestors of Japan to undertake even military expeditions to the continent. And so far East for these waters that our early civilization began to develop.

When Marco Polo visited China in the thirteenth century he heard tales of Zhipang, the island empire lying still further eastward, and he carried these tales back with him to Europe, stirring in the young adventurers of that part of the world an ambition to reach the fabulous land of gold, one of the first to be thus inspired being Christopher Columbus, who set out for Japan and discovered the Indies. It was apparently the gold which the Japanese never seemed to possess that most attracted interest in Europe. Spain and Portugal appear to have taken the greatest interest in the possibilities of exploiting the Indies, and the earliest expeditions from the West sailed from these countries. They had done a good deal of this sort of marauding in South America and Mexico and had their hand in, ready to treat other countries the same.

What we desire to call attention to here is that the part played by Spain and the nations around the Mediterranean in developing the civilization of Europe, especially in the marauding sense, was played by the Japanese in the East. The inhabitants of Kyushu were never content with the degree of culture imported from Korea and southern China, but were determined to go to these lands and see for themselves, and even to India and the Seas.

That island produced not only the greatest adventures of ancient times, but also the greatest pirates and plunderers, such ports as Hakata, Hirado, Yokose, Fukuda and Nagasaki having been notorious for such practices. And even the names of some of the great Japanese pirates of that day, such as Wang Chih, Kokusenya, Magoshichiro, Yamada Nagamasa, Hamada Yabei, Tenji Tokubei. Some of these have given their names to places in Kyushu which they frequented.

When the Mongols tried to invade Japan in 1281 the people of Kyushu arose in a body to repel the enemy, whom they succeeded in annihilating with the assistance of a lucky wind-storm. The defeat of the Mongol invaders led the Kyushu folk to think of foreigners on the continent were not so much to be feared as had been supposed and inspired an ambition to go over and conquer them. An expedition was prepared accordingly, to start from the province of Iyo, led by the great pirate Kusunoki Yukitaka Morofusa, who vowed their determination to go abroad for plunder. Their plan was to reach the adjoining continent and lay waste the coast districts with fire and sword and take what was valuable to the Japanese. The progress of civilization, these pirates began to find it easier and better to engage in trade; and thus it is probable the foreign trade had its origin in piracy, which always tended to give the merchant a suspicious look.

The main base of operations for most of these early pirates was the Goto archipelago, and the port of Hirado, where at one time even a prince was associated with a piratical enterprise. There is on record a request from the Chinese authorities to Prince Kiyomochi to suppress the pirates who were attacking the coast of China. The Japanese, as a menace to Chinese trade and civilization. This was in 1368; and the request was sent several times, but without satisfactory result. Finally, the pirates of Kyushu used to cooperate with those of China for the purpose of plunder; and there were instances where Chinese conspirators, being unable to find persons in their own country brave enough to undertake dangerous plots, employed the pirates to carry them out, as when Kolyo of the Ming dynasty engaged one of them to assassinate a Ming emperor to strike terror into the heart of that dynasty.

In 1486 as many as 446 Japanese families, consisting of 6,150 persons, were living along the coast of Korea, most of whom were engaged in trade, but when that failed they did not hesitate to take to piracy, terrorizing not only the people and government of Korea, but also the coast of China. These pirates were a bad lot, but they developed and displayed some dauntless characteristics that one cannot fail to admire. Certainly, they created on the continent such a fear of Japan that the Chinese government was obliged to send a fleet to suppress them. Their ships proceeded in all directions, to China, Korea, the Philippines, Annam, Siam and even beyond.

There is another record that tells of a great ship launched by Lo-chang in Suifu in 1493, one of the largest built up to that time, in which iron was used for the first time, and the caulking done with reeds. It could carry some 300 men, whereas the ordinary vessel did not carry more than sixty or seventy; but the bottom was too flat to stand great waves and the sail was not workable in high wind. Nevertheless, this ship started for Ningpo from Hirado, the pirates aiming later to penetrate as far as Fukien. It was the custom of the pirates to extend their operations for better ones whenever possible, and often they returned with a much better fleet than they had set out with.

It was in 1552 that Wang Chih set up his headquarters at Hirado and gathered around him some of the most audacious pirates in the long history of plunder in the Orient. They had their own shipsyards, too, for the constructing of proper vessels for piracy, a great development was attained in the art of ship construction. It is said that one of the ships at that time could carry 2,000 persons, though this may be a characteristic exaggeration. It had four towers on decklike castles and could carry horses. Indeed, the pirates often possessed a finer fleet than the government of their own or foreign countries. The head of this pirate gang even contemplated the subjugation of all China and planned a great expedition for this purpose, taking 10,000 Japanese volunteers. At times when the Chinese authorities prohibited trade with foreign countries the pirates engaged in smuggling and drove a profitable business.

What is interesting is that piracy had great influence on the development of shipbuilding and the opening of foreign trade, Hirado being the main port for this purpose; and when Europeans first came to Japan to engage in foreign trade, they first opened offices at Hirado, especially the English, other nations going to Nagasaki, Fukuda and Yokose. European missionaries took advantage of this to come to Japan and engage in spreading Christianity, which at first made rapid progress. In gold and other valuables the foreigners got a good deal more than they gave, which created some dissatisfaction, though they, no doubt, greatly influenced the thought and civilization of Japan.

It should be remembered that about the same period in the world's history piracy was a common practice in Europe also; and when foreigners came to Japan was thought such ports as Hirado, where piracy long had its headquarters, was quite a suitable place for them. At any rate, the people of such places were accustomed to dealing with foreigners. What some Japanese now regret is that when one of the most daring of these pirates, Magoshichiro, planned to conquer the Philippine Islands and drive out the Spanish, he failed to carry out his intention; or, perhaps, it was the shogun at the time, Hidetada, who failed to lend sufficient support to the proposal, though he was undoubtedly in favor of it. Had this been done, instead of wasting time and strength on expeditions to Korea and China, some profitable result might have accrued to the empire.

Later, with the Tokugawa ascendancy, the foreign policy of the nation was one of most complete isolation from other countries, and so Japan lost her one opportunity of expansion. Probably this policy of seclusion was prompted by the fact that such foreign lands as Spain had aggressively exploited Mexico and South America, was feared by other European countries, and therefore, Japan thought it best to exclude the Spanish, which could not be done without pursuing a similar policy toward all.

BUSHIDO.

By DR. INAZO NITOBE. CHAPTER IX. (Continued)

CALL upon a Japanese friend in time of deepest affliction and he will invariably receive you laughing, with his red eyes or moist cheeks. At first you may think him hysterical. Press him for explanation and you will get a few broken commonplaces—"Human life has sorrow;" "They who meet must part;" "He that is born must die;" "It is foolish to count the years of a child that is gone, but a woman's heart will indulge in follies," and the like. So the noble words of a noble Hohenzollern—"Lerne zu leiden ohne Klagen"—had found many responsive minds among us long before the German shattering.

Indeed, the Japanese have recourse to risibility whenever the frailties of human nature are put to severest test. I know we possess a better reason than Democritus himself for our Aberdeen tendency; for laughter with us often veils an effort to regain balance of temper, when disturbed by any untoward circumstance. It is a counterpoise of sorrow or rage.

The suppression of feelings being thus steadily insisted upon they finally have in their poetical aphorism. A poet of the tenth century writes: "In Japan and China as well, humanity, when moved by sorrow, tells its bitter grief in verse." Another poet who tries to console her broken heart by fancying her departed lover absent on his unwonted chase after the dragon fly, laments: "How far today in chase, I wonder, Has gone my hunter of the dragon fly!"

I refrain from quoting other examples, for I know I could do justice to the pearls of our literature were I to render into a foreign tongue the thoughts which were wrung, drop by drop, from bleeding hearts and threaded into words of rarest value. I hope to have in a measure shown that inner workings of our minds which often presents an appearance of callousness or of an hysterical mixture of laughter and dejection, and whose sanity is sometimes called in question.

It has also been suggested that our endurance of pain and indifference to death are due to less sensitive nerves. This is plausible as far as it goes. The next question is, Why are our nerves less sensitive? It can not be so, for it is not so stimulating as the American. It may be our monarchical form of government does not excite us as much as the republic does the Frenchman. It may be that we do not read Sartor Resartus as zealously as the Englishman. Personally I believe it was our very excitability and sensitiveness which made it a necessity to recognize and enforce constant self-repression; but whatever may be the explanation, without taking into account long years of discipline in self-control, none can be correct.

Discipline in self-control can easily go too far. It can well repress the genial current of the soul. It can force pliant natures into distortions and monstrosities. It can breed bigotry, breed hypocrisy or hebetic affections. Be a virtuous never so noble, it has its counterpart and counterfeit. We must recognize in each virtue its own positive excellence and follow its positive ideal, and the ideal of self-restraint. In our mind-learned as our expression is—or, to borrow a Greek term, attain the state of euthymia, which Democritus called the highest good.

Discipline in self-control is reached and best illustrated in the first of the two institutions which we shall now bring to view, namely, the institutions of Suicide and Redress, of which the former is known as harakiri and the latter as kataki-uchi) many foreign writers have treated more or less fully.

To begin with suicide, let me state that I confine my observations only to seppuku or kappuku, popularly known as harakiri—which means self-immolation by disemboweling. "Ripping the abdomen? How absurd!" So cry those to whom the name is new. Absurdly odd as it may seem at first to foreign ears, it can not be so very foreign to students of Shakespeare, who put these words in Brutus' mouth: "Thy (Caesar's) spirit walks abroad and turns our swords into our proper entrails."

Listen to modern English poet, who in his "Light of Asia" speaks of a sword piercing the bowels of a queen. None blames him for bad English or breach of modesty. Or, to take still another example, look at Guercino's painting of Cato's death, in the Palazzo Rosso in Venice. Whoever has read the swanson which Addison makes Cato sing, will not jeer at the sword addition in his abdomen. In our minds this mode of death is associated with instances of nobility and of most touching pathos, so that nothing repugnant, much less ludicrous, mars our conception of it. So wonderful is the transforming power of virtue, of greatness, of tenderness, that the vilest form of death assumes a sublimity and becomes a symbol of new life, or else—the sign which Constantine beheld would not conquer the world!

(To be continued.)

CHAPTER X.

Every man loves justice at another's expense; nobody cares for his own.

Every shoe fits not every foot.

Evil comes to us by evils and goes away by inches.

Experience is the father of wisdom and memory the mother.

Ever drunk, ever dry.

Everybody's business is nobody's business.

Every couple is not a pair.

Every man loves justice at another's expense; nobody cares for his own.

Every shoe fits not every foot.

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THE RAISON D'ETRE OF MUSHROOMS.

Little Sister—What makes these mushrooms come up? Wise Brother—When the rain comes and soaks into the earth the mushrooms are so happy they come up to see the rain. Little Sister—Oh, then that's why they have umbrellas!



Experience teacheth fools; and he is a great one that will not learn by it.

Every door may be shut but death's door.

Forget others' faults by remembering your own.

Every heart hath its own ache.

Experience without learning is better than learning without experience.

Every man doth his own business best.

Every man hath his weak side.

Forgetting a wrong is a mild revenge.



By SOSEKI NATSUME.

(Translated by a Japanese Schoolboy.)

WHAT Cervantes was to Spain, Samuel Clemens to the United States, Soseki Natsume is to Japan. All are dead, yet all live in the hearts of their countrymen. All were jesters against the windmills of sham and pretense. And each is comical after his own fashion and in his own right.

Like the great American humorist, Natsume chose a pen name and one which reveals the whimsicality of his humor. Soseki is one of those words which defies the translator; the nearest approach is, "One who gargles stones." Kinoshita Natsume undoubtedly is one of the greatest writers of modern Japan. Born in Tokyo, he always was a Tokyoan. He graduated from the Imperial University and taught in several schools. By the order of the government, he went to England to continue his study of English literature. Upon his return to Tokyo he was appointed a lecturer in English literature in the Imperial University.

In his temper, however, did not fit him for the cut and dried college professor and he launched out after a few years of teaching as a writer. Thoroughly versed in the literature of England, China and Japan, his was a style rather unique, blending the culture of the Orient and Occident.

Soseki proved a voluminous writer. "I Am a Cat" belongs to his earlier work and is his masterpiece. It was published in three editions, the first appearing in 1905, the second in 1906 and the third in 1907. How it was welcomed may be imagined from the fact that almost one hundred editions already have been published.

He died December 9, 1916, at the height of his success. He has left many fine volumes, most of them novels. He was known as a writer of the "psychological school," and was as versatile as he was tireless.

It would be impossible to translate "I Am a Cat" into English and retain the rich humor of the original. The Japanese American News hopes, however, that the reader will find in this translation, which it offers with many apologies for the lack of skill of the translator, not without its good qualities.

I AM AN CAT. No name yet to me attached. No idea where borne. Only thing could remember was I born in place dark like the damp where I articulated plentifully "meow-meow" screech. Here I make my premier glimpse of creature like man so-called. This certain man party was saw in place dark like the damp which I appellate my home. This here man he was named by designation of student. Wildest by some known to species. This type of man, I informed, eats sometimes us cats like rabbit most deleterious.

Nevertheless, this here student did not have me anywhat buffload; as, knowing nothing about such cannibalistic comings and goings of this here kind as yet. However, when he handles me by the rear of neck and puts on palm hand and raises up like high, there is to me feelings sickish like awfully and laugh in me goes cry, cry. After I have successfully manage myself on board palm of man's hand, for first times I sees mans face by face. Good night! It was first men I ever behold and to my expiration gasp I hold in my head the visage of he as funniest I have seen since to my life. Thing most funniest about this here face of he, no hair on but bald like absolute stone minus any whisker.

I am please say never have meet up with cat defective in his likes. Although have seen cats so many. Still, furthermore, his face is rather flat, like dish. More furthermore, central section not raised high up, like good cat. Sometimes they blow a smoke from his nostrils. When that smoke exits I suffered such hard times because it is so smoky like that it is almost of me suffocated. This was that tobacco man inhales, though by same was so ignorant until absolutely recent.

Reclined like sitting attitude on student palm until after time there begin whirling like rotating move. Whether that there rotating move agitated itself in student part or whether I rotate only I could not know, but I had strong rotasick feeling like merry-go-around, so I was beginning feel like sick on inside. I think there was scarcely no hope for to survive this here seasick agony in in-

terior and just suddenly there come noise so big together with light flash in eyes. That much is remembered but no further I think though try hard like two of you of sp. When I rejoin company with consciousness there was not that there student there holding me in palm hand. Altogether entirely disappeared were many brothers who had been with me. Not even any molecule of man could be seen. Even my saint mother, to whom I must have loved like good cat, all gone. Also more, place where I standing was whirling about and so dazze bright could scarce keep open eye. Something wrongish realize and felt pain like harakiri in tummy. Something began walk around. Thrown into bush after been yanked off mat I was apparently reclining on.

Make many unsuccessfully thrilling endeavor to evade bush and practice exploration. Finally find, finding big water like pond, awful wet. Sit beside pond and cogitate now what dickens could do to, but there wasn't nothing appetizing could contrive doing, so after plenty more long while thought occurred by me if I cry like hard as I could, that there student schoolboy would come back take me in, so I articulate loud "meow," but, shucks, ain't nobody come!

Shortly time soon wind he begin sweep topside pond, sun begins agitate to sit for night, I begun cry thrillingly because inside is feelings like big, big hunger. But could not make no voice when articulate to cry. Nothing to be done! So I desires to go anyhow I can, somewhere might be able to join up with some beautiful food, so started to turn round pond by myself. I turned out like hard when walk. Suffering almost like insufferable, so keep right on keeping right on. Bimber reach where something smell like resembling man. Feeling like very optimistic when through break in bamboo would come back, but, shucks, ain't nobody come!

Well, thunder, destination mighty mysterious thing after all! If there was not break in this here bamboo wall certainly would have been like up against for starved. This here break endure even this day and always pass through when make ceremony of call on Miss Mike, of our neighbor. Could not think anything approximate sufficient although I could negotiate entrance into residence. Darkness drops, hunger clutch; weather cold like old maiden lady and rain starts to precipitate down on earth, so could not have hesitated no longer.

Sad with despair I determined go to place where was light and the warm. Already by then was in house, though had not realize it by myself. Here in that there house was given another trial to scrutinize man like schoolboy student species, through break in bamboo would come back, but, shucks, ain't nobody come!

Have remember four or five time this business sneaking in and hurting out until honest and true I began to suspicion dislike of man called maid. Acuteness of my unwhimsiness for him had relied only recent when I successfully negotiated great of fish from him. When I was designated for final throw out, master this here house he clamor into kitchen saying out this agitation of some noise. Maid party, holding me by rear of neck, turns heavy eye toward kind master and said that this here cat without proprietor, my good lord, annoys her in trying hard like awful to persist in sneak into kitchen despite she hustles out several times repeatedly.

By next the master of house was scrutinizing at me and like, manipulating black hairs under nose like the cat's whisker, and says to maid you keep him in the house if he tries to, and the master he went into sitting room, hearing nothing the maid spoke about him. The master of this here house was like man knowing not talk like much. The maid hurl me down in kitchen like great enemy feeling towards me. Thus I have come to happy determination to make this fine house my residence.

(To be continued.)

佐藤君来布
打合せの爲め
先布部書記の移動を乞ひ...

タムソン、東部市場
タムソン、東部市場
タムソン、東部市場...

羅府と日本
海上の聯絡増進
羅府と日本...

日本人調査
ワシントン州
日本人調査...

生命保険
吉田徳助
生命保険...

男女靴類
大賣出
男女靴類...

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増田正邦
東郷靴商店...

日本公債買入
増田正邦
日本公債買入...

山田秀吉
自動車修繕
山田秀吉...

小島商會
井上治六
小島商會...

軍人校長
フレノノハイス
軍人校長...

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