

近代心理學の祖 ヴント教授逝く

世界文化に偉大な貢獻を残し 八十八歳の高齡にて世を去る

教授は獨逸の天才であつた

ヴント教授は、心理學の祖として、世界文化に偉大な貢獻を残し、八十八歳の高齡にて世を去る。教授は獨逸の天才であつた。...

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科学の一部門

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日本の心理學者

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水瓦斯好成绩

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要求欄

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住家賃

ヴント教授は、心理學の祖として、世界文化に偉大な貢獻を残し、八十八歳の高齡にて世を去る。教授は獨逸の天才であつた。...

洗濯所

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合衆國商工委員の 調査報告は會社側の勝利

シヤーマン排トラス法違反嫌疑

合衆國商工委員の調査報告は、會社側の勝利を収めた。シヤーマン排トラス法違反嫌疑は、會社側の主張が認められた。...

司法省の命令

シヤーマン排トラス法違反嫌疑

司法省の命令により、シヤーマン排トラス法違反嫌疑は、會社側の主張が認められた。...

見當つかぬ

シヤーマン排トラス法違反嫌疑

見當つかぬ状況下で、シヤーマン排トラス法違反嫌疑は、會社側の主張が認められた。...

悪徳着裁判

シヤーマン排トラス法違反嫌疑

悪徳着裁判により、シヤーマン排トラス法違反嫌疑は、會社側の主張が認められた。...

低加州の将来

シヤーマン排トラス法違反嫌疑

低加州の将来は、シヤーマン排トラス法違反嫌疑の解決次第で決まると見られる。...

米山墨村

シヤーマン排トラス法違反嫌疑

米山墨村の調査報告は、シヤーマン排トラス法違反嫌疑の解決に重要な役割を果たす。...

野間艦來米期

野間艦來米期は、九月一日に開始される。...

東部輸送の果實

東部輸送の果實は、九月に収穫される。...

加入記念祭

加入記念祭は、九月に開催される。...

帝原販賣組合

帝原販賣組合は、九月に設立される。...

要求欄

要求欄には、住家賃、洗濯所、求職者などの情報が掲載されている。...

住家賃

住家賃の情報は、要求欄に掲載されている。...

求職者

求職者の情報は、要求欄に掲載されている。...

住家賃

住家賃の情報は、要求欄に掲載されている。...

洗濯所

洗濯所の情報は、要求欄に掲載されている。...

求職者

求職者の情報は、要求欄に掲載されている。...

住家賃

住家賃の情報は、要求欄に掲載されている。...

洗濯所

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日本郵船株式會社

シヤトル出帆廣告

船名	出帆日	目的地
鹿島丸	九月九日	波止場
伏見丸	九月十日	波止場
香取丸	九月十一日	波止場
シヤトル丸	九月十二日	波止場

安藝ホテル

安藝ホテルの募集情報は、九月に開催される。...

北米旅館

北米旅館の募集情報は、九月に開催される。...

田村旅館

田村旅館の募集情報は、九月に開催される。...

移轉廣告

移轉廣告の募集情報は、九月に開催される。...

大正薬舗

大正薬舗の募集情報は、九月に開催される。...

名醫

名醫の募集情報は、九月に開催される。...

相馬茶店

相馬茶店の募集情報は、九月に開催される。...

大正薬舗

大正薬舗の募集情報は、九月に開催される。...

名醫

名醫の募集情報は、九月に開催される。...

相馬茶店

相馬茶店の募集情報は、九月に開催される。...

大正薬舗

大正薬舗の募集情報は、九月に開催される。...

軍艦春日の雄姿

東伏見宮附武官たりし寺岡大佐... 桑港碇泊は四日間

桑港碇泊は四日間

佐田村田出身... 碇泊は四日間

副官を動かした

海軍部内では評判のいい... 副官を動かした

海軍艦

金門海峡に現れるのも... 海軍艦

海軍艦

金門海峡に現れるのも... 海軍艦

海軍艦

金門海峡に現れるのも... 海軍艦

小西郷

佐田村田出身... 小西郷

歳頃

五であつた記憶... 歳頃

副官を動かした

海軍部内では評判のいい... 副官を動かした

海軍艦

金門海峡に現れるのも... 海軍艦

海軍艦

金門海峡に現れるのも... 海軍艦

海軍艦

金門海峡に現れるのも... 海軍艦

銀行荒し

田舎の銀行... 銀行荒し

八百屋店の紐育同胞商人

何んでもかでも八方に手を振り... 八百屋店の紐育同胞商人

吉田の死因

砂中に顔を埋めて窒息... 吉田の死因

秘密事件

本名が偽名か... 秘密事件

内田政府代表

西比利丸本日出帆... 内田政府代表

乗りの逃げ

自動車の発見... 乗りの逃げ

謎の死

親の因果... 謎の死

Hanihara as an Active Harmonizer.

ONE of the most forceful utterances yet made on the subject of amity between Americans and Japanese was made public in Tokyo recently and came from no less a personage than M. Hanihara, vice-minister of foreign affairs, who is well known in San Francisco, having been consul-general of Japan here.

While this interview was published in the Tokyo newspapers, The Japanese American News takes it from the New York Times. It is interesting to note that the interview was telegraphed from Tokyo to Washington and relayed thence to New York, and that it was published by one of the greatest papers in this country; which may or may not give the Californian Japanophobes food for thought.

Vice-Minister Hanihara said he could not see any possible cause for a clash between the United States and Japan and that the questions at issue between the two countries should be approached in a spirit of right feeling and sympathetic understanding.

Here is the interview as reported by the New York Times: "Many far-sighted men have predicted that the Pacific Ocean would become the chief theater of world events, and this prophecy seems now in a fair way to be realized. Never before have the relations between the United States and Japan, two of the principal countries bordering on that ocean, attained their present degree of importance. It is high time, to my mind, for people on both sides of the Pacific to awaken to the significance of the new era that has dawned and ponder with deadly earnestness things that concern them jointly.

"Both here and in America there certainly have been men, broad-minded and forward-looking men, who, with almost religious ardor, have advocated the good relationship of the two nations. I am second to none in doing homage to these zealous workers for the noble cause they have espoused.

"It appears to me, however, that it is not enough for a handful of representative Japanese and Americans to talk of good-will and mutual friendship around dinner tables and in formal messages. What is above all needed right now is right feeling, sympathetic understanding and generous treatment of one another on the part of the two peoples as a whole. It is this charitable attitude of the popular mind that every true friend of Japanese-American amity should endeavor to cultivate.

"Not that I see any possible cause for clash between this country and the United States, but the sort of irritation and pin-pricking that has been indulged in on both sides, if permitted to go on indefinitely will, I fear, create an atmosphere which may lead to almost anything. The Japanese question in California, for instance, has done more than anything else to ripple the otherwise smooth surface of our inter-relationship. But no vital interest of either country is necessarily involved in this question. It is only a local affair, as so many of the American friends of Japan are accustomed to call it by way of dismissing it. Why should it then be suffered to remain a standing source of mischief and misunderstanding?

"If right feeling and proper understanding prevailed on each side and the momentum of healthy public opinion were brought to bear on it, the entire question would be solved without more ado. The lack of knowledge and appreciation of each other and an inability to think the other fellow's mind are what lie at the root of all that goes to disturb our peaceful intercourse.

"The possibilities of a cordial relationship and harmonious co-operation between these two nations of the Pacific are so tremendously great and the interests at stake so vast and far-reaching that we cannot afford to trifle or muddle with any question, however trivial in itself, that is of common concern to us.

"We must go straightaway to the root of every anti-Japanese and anti-American agitation or movement with the axe of ruthless publicity and education. Light must be thrown upon dark places; no more must be allowed to fester unseen. If both parties are determined on a square deal we may look forward with absolute confidence to lasting peace and friendship on the Pacific."

A Christian Minister's Mission.

COMING as a Christian minister with a mission, Dr. Yoshiyasu Hirayama, formerly bishop of the Japan Methodist Church, arrived in San Francisco recently on the Siberia Maru. In an interview published in Japanese in this newspaper last Saturday, Dr. Hirayama expressed the hope that he will be able to remain in California for a year or two to investigate the Japanese problem from the standpoint of a Christian minister.

Before sailing from Japan, Dr. Hirayama said, he met several leading Japanese statesmen and learned their views. He met Premier Hara, who emphasized the necessity of a spiritual union of the Japanese and American nations in order to establish better relations.

"In the past," said Dr. Hirayama, "the foreign office and diplomatic circles were in touch with Californian problems, but there has hardly been any unity of opinion regarding this question. The leading business men and financiers of Japan are beginning to become greatly interested. Baron Shibusawa, Baron Sakatani, Viscount Kaneko, Mr. Soyeda and others, are endeavoring earnestly to make the relations between Japan and the United States as smooth and free from friction as possible.

"There are some Americans, of course, who are striving to the same end. Generally speaking, the Japanese seeking a solution of this problem should attack it with a positive attitude. To me the political and economic co-operation of the two nations seems to be insufficient. Rather, I think, it is better to appeal to the higher ideals of religion, which transcend the differences of East and West, past and present, and all racial difficulties.

"The American people, generally speaking, are Christians; their sentiment always inclines toward justice and humanity. It was Americans who preached the gospel of the Bible to the Japanese, putting supreme emphasis on the humanitarian viewpoint. So I, being a minister of the Christian church, may be able to investigate the situation, and, if necessary, make some appeal to my brethren of the church, who are standing on the same principles as I, to the end that Christians may contribute to better, smoother relations between the two Pacific powers and make this Pacific Ocean really the Sea of Peace."

Development of World Thought in Japan.

THE IDEA of Dismal Jemmy that the world is standing still does not find an advocate in Professor S. Uchigasaki of Waseda University, who arrived in San Francisco recently on the Toyo Kaisen Kaisha liner Siberia Maru. He lectured last Saturday night before the Japanese Y. M. C. A. on "Development of World Thought in Japan," and contrasted conditions in this country with what he found when he was here ten years ago. American culture then, he said, was much different from now. Also, he declared, the Japanese in California have made greater progress than their brothers in Japan. Professor Uchigasaki said in part:

"Physicians from Portugal have found in the Eastern Hemisphere human bones about one million years old. These were the bones of the progenitors of our race. Researches have shown that the people of all nations are but the blood admixture of the original race. The Japanese race is the result of an amalgamation of all kinds of blood.

"Long ago, in Japan, there was a shogun called Date Masamune who sent Hasekura Rokuyemon as envoy to Rome. There was a festival in Maine this year to commemorate the three hundredth anniversary of the landing of the Pilgrims. In Japan this year is being celebrated the four hundredth anniversary of Rokuyemon's mission to Rome.

"In olden days Japanese Buddhists continually traveled to China and at the same time Japanese maintained commercial relations with the Portuguese, exchanging goods with them. Thus Japan has maintained international relations with other countries for a long time.

"Our language was uniform before and the religious thought of the Japanese was universal in our islands, but Tokugawa shut the doors of Japan for three hundred years. That is what caused Japan to recede from world progress. Had it not been for Tokugawa's policy we should have progressed more during those three hundred years and there would not have been an anti-Japanese movement in California today.

"American fishermen, seeking whales in the Behring Sea, approached close to Japan. They reported what they saw. Commodore Perry, sent to Japan by the United States, made us adopt an open door policy. That is how we became a member of the family of nations.

"Now, world affairs are centered in the Pacific Ocean and world problems are becoming more complicated. Japan's status is becoming very complex and difficult.

"Japanese diplomats have many problems to solve. They can't take a bold stand as the Germans did before the war. They must be conservative, must know where they are going before they start.

"I understand the Japanese in California are much worried by the anti-Japanese movement. I hope you all will see the benefits of American culture and the great world intellectual movement which is predominant in the United States and will go along with them.

BUSHIDO.

By DR. INAZO NOTOBE. CHAPTER XI.—(Continued)

The question that concerns us most is, however, did Bushido justify the promiscuous use of the sword? The answer is unequivocally, no! As it laid great stress on its proper use, so did it denounce and abhor its misuse. A dastard or a scoundrel who brandished his weapon on an undeserved occasion, a self-proclaimed man knows the right time to use it, and such times come but rarely. Let us listen to the late Count Kaitani, who passed through one of the most turbulent times of the Meiji era, when assassinations, suicides, and other sanguinary practices were the order of the day. Endowed as he once was with almost dictatorial powers, repeatedly marked out as an object for assassination, he never tarnished his sword with blood.

In relating some of his experiences to a friend he says, in a quaint, plebeian way peculiar to him: "I have a great dislike for killing people and so I haven't killed one single man. I have released those whose heads should have been chopped off. A friend said to me one day, 'You don't kill enough. Don't you eat pepper and egg plants? Well, some people are no better! But you see that fellow was slaughtering himself. My escape may be due to my skill in killing. I had the hill of my sword so tightly fastened to the scabbard that it was hard to draw the blade. I made up my mind that though they cut me I will not cut. Yes, yes, some people are truly like fleas and mosquitoes and they bite—but what does their biting amount to? It itches a little, that's all; it won't endanger life.'"

These are the words of one whose Bushido training was tried in the fiery furnace of adversity and triumphed. The popular aphorism, "To be beaten is to conquer," meaning true conquest consists in not opposing a riotous foe; and "The best won victory is that obtained without shedding of blood," and others of similar import, will show that after all the ultimate ideal of knightliness was Peace.

CHAPTER XII.

IT WAS a great pity that this high ideal was left exclusively to priests and moralists to preach, while the samurai went on practicing and extolling martial traits. In this they went so far as to tinge the ideals of womanhood with Amazonian character. Here we may profitably devote a few paragraphs to the subject of the training and position of women in the bushido. The female half of our species has sometimes been called the paragon of paradoxes, because the intuitive workings of its mind is beyond the comprehension of men's "arithmetical understanding." The Chinese Ideogram denoting the "mysterious," "the unknowable," consists of two parts: one meaning "young" and the other "woman," because the physical charms and delicate thoughts of the fair sex are far above the coarse mental caliber of our sex to explain, in this city or there, the Bushido ideal of woman, however, there is little mystery and only a seeming paradox. I have said that it was Amazonian, but that is only half the truth. Ideographically the Chinese appellation of the woman holding a broom—certainly not to brandish it offensively or defensively against her conjugal ally, neither for witchcraft, but for the more harmless uses for which the broom was first invented—implies that she brings thus not less homely than the etymological derivation of the English wife (weaver) and daughter (dubiter, milkmaid). Without confining the sphere of woman's activity to Kuche, Kirche, Kinder, the Bushido ideal of womanhood was pre-eminently domestic. These seeming contradictions—domesticity and Amazonian traits—are not inconsistent with the Precepts of Knighthood, as we shall see. (To Be Continued.)

WHEN THIS OLD WORLD WAS YOUNG.

(Continued from last Saturday.)

NINIGI, or Prince Rice-Ruddy-Plenty was presented many gifts by his grandama, Amatsukami. She showered upon him precious stones from the mountain-steps of Heaven, white crystal balls, and the divine sword that Susano-no had discovered in the serpent. Also, she gave him the star-mirror into which she had gazed when peeping out of her cave. Several deities accompanied Ninigi, including Uzume, the mirthful dancer, who had induced the sun goddess to come out of her cave.

Ninigi and the gods, emerging from the clouds and arriving at the eight-forked road of Heaven, were greatly alarmed to discover a gigantic creature with large and brightly shining eyes. All except the merry Uzume were for beating a discreet retreat, but she went up to the monster, looked him squarely in the eye, and demanded to know who he was that he should dare to interfere with them.

"I am the Deity of the Field-path," stated the giant, "have come to pay my homage to Ninigi. I crave the honor of being his guide. Return to your master, Miss Uzume, and give him this message."

When the gods who had turned tall and run from the giant heard the news from Uzume they were very tickled, but once again through the clouds, rested on the Floating Bridge of Heaven, and finally reached the summit of Takachihi.

Guided by the Deity of the Field-path, the young Grandchild traveled from end to end of the kingdom over which he was to reign. Finding a particularly charming spot, he built a palace. Prince Rice-Ruddy-Plenty was so pleased with the favor the Deity of the Field-path had done him that he gave the giant merry Miss Uzume for his wife.

This romantic reward so generously bestowed upon his faithful guide awakened in the young Prince certain longings of love. One day, while walking alone in the woods, he saw a lovely maiden. "Who are you, beautiful lady?" he asked naively.

"I am the daughter of the Great-Mountain-Poisoner," she replied. "My name is Ko-no-Hana. I am the princess who causes the flowers of the trees to blossom."

Ninigi fell straightaway in love with Ko-no-Hana. Seeking out Oha-yama, her father, he asked for the maiden's hand.

Oha-yama had an elder daughter, Ina-Naga, Princess Long-as-the-Rocks, who was not at all comely. Desiring that Ninigi's children should be as long as the rocks, he presented both his daughters to the Prince, expressing the hope that the suitor's choice would fall upon Ina-Naga.

Ninigi remained true to his love and would not so much as cast a sidelong glance upon Ina-Naga. This made her very angry and she said with more feely than usual: "Had you chosen me, you and your children would have lived long in the land. Now that you have chosen my sister, you and yours shall perish as quickly as the blossoms from the trees, as quickly as the peach-bloom on a sister's cheek."

It was not at the hands of Princess Long-as-the-Rocks, however, that Ninigi and Ko-no-Hana came to grief. One day Ninigi grew jealous of his bride, Ko-no-Hana, especially this, because as Ninigi had no cause to be jealous. So she retired to a small wooden hut and set it afire.

Phoenix-like from the ashes rose three baby boys. One of them, Hoop, was to become the grandfather of the first Mikado of Japan. (Continued next Saturday.)

Happy is he who knows his follies in his youth. Happy is the bride the sun shines on, and the corpse the rain rains on. Harm watch, harm catch. Hate no one; hate their vices, not themselves.

The Japanese Problem in California.

By SHINICHI KURIHARA, Ph. D.

(Continued from Last Saturday.)

I MUST admit, to a certain extent, the truth of these charges. However, the Japanese residing in California are not the only people exhibiting greivous tendencies. Any student of human nature will admit this is an instinct inborn in all human beings. Despite the earnest endeavor of the Japanese, they are not able to throw off this instinct overnight. Furthermore, the greivousness of the Japanese is largely the result of the racial treatment and racial prejudices of Americans toward them.

On account of these things, I have frequently said that Japanese are not wholly to be blamed; but, in larger measure, Americans are. In this regard permit me to give you some concrete facts. Nothing is harder for us Japanese than to try to explain to our American neighbors, in this city or other sections of this State. We can eat, of course, in almost any place nowadays, but it is hard to find shelter. A certain section of the city is limited to us; beyond that we may scarcely go. American property owners simply will not permit us to dwell beyond the pale of the so-called Japanese section.

Any sensible man can divine why the Japanese aggregate in the American ghettos. They are forced to do so; they do not act from choice.

Compelling them to live apart and then censuring them because they do not bring a horse to a tree and then telling him to "giddyap." Long ago, when we had not become accustomed to foreigners in our country, we had so-called "foreigners' settlements" in several places; Americans and other foreigners were forced to live in those settlements. We did not find fault with them because they lived there. It seems to me the same condition should obtain here.

I tell you truthfully, many of the Japanese, if not all of them, are trying to live and associate with Americans. Socially, they may appear to be different, to some extent, but they nevertheless are sociable; they are by no means antagonistic in their attitude toward Americans.

The third charge concerns the agricultural activities of the Japanese in this State. In his statement to Secretary of State Bainbridge Colby, Governor William D. Stephens said the Japanese carry on almost every line of agricultural endeavor and that the sum total of the State's output in 1910 was \$5,235,856, but now, ten years later, it amounts to \$57,145,700. He seems to be greatly alarmed concerning the area cultivated by Japanese. I already have answered this in The Japanese American News, but the point which I brought out in that connection is more forcibly stated by the National Geographic Magazine:

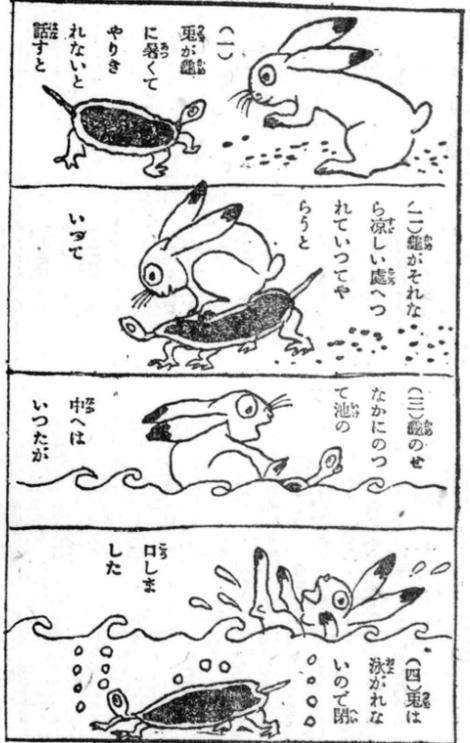
"Nor is the statistical argument worthy of serious consideration. A state which imagines

"There are, of course, some virtues in Oriental morals and you need not cast them off, even though you are trying to become Americanized. The present anti-Japanese movement is more political than social, and I am happy to note the difference. The truth, remember, is universal, and will conquer the world in the end.

"I want you to be like the great ocean, a little disturbed on the surface, but profoundly calm down deep in your soul.

"Behold the stars in the North! They always are calm in their scrutiny of the world and its worries. Be patient! Heaven is entrusting great tasks to the Japanese, the task of uniting material civilization with intellectual culture, and you are shouldering the cross for Japan."

THE HARE AND THE TORTOISE.



AESOP would be interested in this Japanese version of the Hare and the Tortoise fable.

"One hot summer day a hare, meeting a tortoise, complained of the heat.

"If you are so annoyed by the heat," said the tortoise, "I will take you to a nice, cool place."

Allowing the rabbit to ride on his back the tortoise plunged into a pond.

In the center of the pond the tortoise suddenly submerged and the rabbit, left to his own resources, was forced to swim for himself.

THE RACE HATERS.

DR. FRANK CRANE in the Philadelphia Evening Bulletin recently said apropos of those who make a practice of hating other races: "If the peace makers are blessed because they shall be called the children of God, the race haters are accursed and ought to be called the children of the devil."

There are two great armies among the souls of the world. One struggling for unity. Its program is co-operation. Its aim is understanding. Its war cry is Get Together.

The other army is recruited from the low and immediate passions. It appeals to pride, prejudice, inflamed nationalism, fanatic sectarianism, and hatred of the Jew, the Negro, the Capitalist, and the Bolshevika.

And, yes, the everlasting truth remains that hate never did any good since Cain, never built anything up, never prospered a people, never suited in anything but loss, wretchedness, injustice and destruction.

What this country, that the world, needs is to quit hating and go to work.

THEY are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion. The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission—are they not the root of all benevolent actions?

Having got a good start hating during the war, we have kept it up since. We have linked hate to patriotism, and made Americanism synonymous with it. The most vicious and dangerous of all hates and the one spread by them that have a claim to be called Children of Devil par excellence, is hate of Great Britain, our natural ally, who fought side



By SOSEKI NATSUME. (Translated by a Japanese Schoolboy.)

Chapter Takes Turn Here and Starts New Spams.

AT VERY starts of this here the new year I so suddenly became quite famous that I feel my otherwise to be flat nose became higher than ever before. (This here in Japanese syntax makes meaning that one boasts himself or feeling very proudly.) I am so grateful for this, needless to speculate.

Early on commencement morning of New Year came postal cards to my miraculous master. This was New Year greeting-hello of his friend, who is painter party, to my fond masters. And this here same postal cards was decorated with the red colors in upper parts and dark blue at bottoms and in very midst the shape contour of some animal scrolling was painted by pastels.

When my tenderest master receives this post in his regular places, which is to specify the study, he must scrutinize it in the manifold ways: first he looked horizontal at, and then vertical, saying this sure indeed is beautiful like colors. I think after looking at its for some indeterminate length of time he ought to put it aside in name of decency as he has already scrutinized same most careful and expressed such hearty admulations for this said pictures.

But six he still holding that darned card in his hands repeated looking at it all the time horizontally and vertically and perpetually and slantwise and kitty-cornered. Finally he began to agitate whole stature and stretching out hands, displaying such a funny droll, comic gestures as if an old lady scrutinizing the folks in Sunday School social with allostatic "holding spectacles."

Again he took picture so very near to his face it could have licked end of his nose with tongue and held that picture so near by his face was almost attached to his nose.

During this great and remarkable demonstrations of his hearty appreciations of this likeness, I was of course sitting squatted on his raps just per usually, so very naturally there was great movement was going forward during this time that I was forced to think whether I wanted to or otherwise that unless he halt this great big demonstration dope immediately at once it would be very dangerous to my wellbeing. After some time this shimmy stunt was stopped and I relaxed from very acute feeling of approaching danger I soonly discovered my wondrous master was saying at himself:

"I wonder what devil he has painted in this here picture?"

My fine master shown such glorious admiration

by side with us in the day of universal peril, who has our own language, traditions and ideals.

Hardly have our troops returned, and we are holding public meetings, presided over by mayors and Congressmen, when Great Britain is denounced as the tyrant and foe of mankind. And only yesterday we were companions in arms.

In any case it is a misunderstanding within the body of the British Empire itself, and is not more our business than the independence of the Philippines is England's business.

Then comes the hatred of the Jew. And hatred of the Japanese. And hatred of Wilson. And hatred of the Negroes. And hatred of the Capitalists. And hatred of the Bolshevika. And hatred of Labor Unions.

And, yes, the everlasting truth remains that hate never did any good since Cain, never built anything up, never prospered a people, never suited in anything but loss, wretchedness, injustice and destruction.

What this country, that the world, needs is to quit hating and go to work.

THEY are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion. The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission—are they not the root of all benevolent actions?

Having got a good start hating during the war, we have kept it up since. We have linked hate to patriotism, and made Americanism synonymous with it. The most vicious and dangerous of all hates and the one spread by them that have a claim to be called Children of Devil par excellence, is hate of Great Britain, our natural ally, who fought side

by side with us in the day of universal peril, who has our own language, traditions and ideals. Hardly have our troops returned, and we are holding public meetings, presided over by mayors and Congressmen, when Great Britain is denounced as the tyrant and foe of mankind. And only yesterday we were companions in arms. In any case it is a misunderstanding within the body of the British Empire itself, and is not more our business than the independence of the Philippines is England's business. Then comes the hatred of the Jew. And hatred of the Japanese. And hatred of Wilson. And hatred of the Negroes. And hatred of the Capitalists. And hatred of the Bolshevika. And hatred of Labor Unions. And, yes, the everlasting truth remains that hate never did any good since Cain, never built anything up, never prospered a people, never suited in anything but loss, wretchedness, injustice and destruction. What this country, that the world, needs is to quit hating and go to work.

—Confucius.



By SOSEKI NATSUME. (Translated by a Japanese Schoolboy.)

Chapter Takes Turn Here and Starts New Spams.

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(To be continued.)

州印刷局長

印刷局長の職務... 印刷局長の職務は、印刷局の業務を監督し、印刷物の品質を管理することである。

一箱の葡萄

一箱の葡萄... 葡萄の収穫が豊作となり、市場に大量の葡萄が供給されている。

一時閉鎖

一時閉鎖... 印刷局の一部の業務が一時閉鎖されている。

木村鶴男

木村鶴男... 木村鶴男の経歴や現在の活動について紹介されている。

江崎事務所

江崎事務所... 江崎事務所の業務内容や連絡先が記載されている。

移転廣告

移転廣告... 各種店舗の移転に関する告知が掲載されている。

節入講談

節入講談... 節入講談の面白さや魅力について紹介されている。

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不鳴千鳥

長谷川 伸

「でもねお母さん、これは私...」
 「手を取った高真は唇を刺さ...」
 「去つた二枚のクワイヤリ...」
 「高真の全身を揺つたので...」
 「だから、私ね、一つ踏み込...」
 「で、お母さん、お母さん、お...」
 「高真は、お母さん、お母さん...」
 「高真は、お母さん、お母さん...」
 「高真は、お母さん、お母さん...」



「私ね、私ね、私ね...」
 「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」

口腔衛生

歯の病を治すには、歯の衛生...
 歯の病を治すには、歯の衛生...
 歯の病を治すには、歯の衛生...
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「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」
 「お母さん、お母さん、お母...」
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 「お母さん、お母さん、お母...」

加州齒科醫師會 桑港齒科醫師 井戸本保之助 林德太郎 小川榮一 田中敏太郎 山本辰雄 谷田部保 藤田省三 木暮篤太郎 梅垣益一	北河醫院 1552 Buchanan St. 北河慶次郎 診療時間 フォンアム五二八八	院病央中 眼科、小兒科、皮膚科 渡邊悦藏 電話 フォンアム五二八八	院病國帝 1629 Post St. 醫學博士 渡邊恭禮 主ドクトル 伊津野房一郎 電話 フォンアム五二八八	院病本日 1811 Pine St. 外科皮膚科 黒澤格三郎 電話 フォンアム五二八八
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小田運送店 朝日運送會社 光團員集 井木旅館 防長旅館 日米旅館 北米旅館 田村旅館 近江屋旅館 名古屋旅館 南海屋旅館 廣島屋旅館	香港旅館組合送迎事務所 大朝日旅館 村山なみろ 倉本ひな	新茶 御菓子 松屋 高尾鶴松	藥局 日本ドラッグストア NIPPON DRUG CO. 1560 Post St.	大藥店 活カ素 つわり錠 精錠 タラコン 妙薬
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御婦人用
オバコート

羅紗 無地色々 二十弗より
 ベルベット又はブラシユ 四十弗より
 毛皮付ブラシユ 六十弗
 特仕立 百弗及び
 百十五弗以上

紳士用外套

特別厚地半裏 五十弗より
 霜降オックスフォード 六十弗
 總裏附 三十八弗より
 黒、紺、茶無地 三十五弗より
 御誂は四十五弗以上八十位迄

男女洋服卸小賣 雑貨輸出入 ぶく組

本店 桑港ボストン街一八六三 電話クエム三三四四
 支店 同クエム三三四四 同 ナター三三六一
 同 横濱市本町五丁目九〇番地

年に一度の日米住所録
THE JAPANESE AMERICAN DIRECTORY
1921

住所姓名の調査
住居の調査を開始

油繪肖像 一人十弗
 墨繪肖像 一人五弗
 色彩肖像 一人五弗
 引延寫眞 一人十弗
 燒附寫眞 一人十弗
 額縁調製 一人十弗
 ステレオスコープ 一人十弗
 美人繪葉書 一人十弗
 活動女優寫眞 一人十弗
 米國土産油繪 一人十弗
 佛國美人寫眞 一人十弗

店術美田岩
256 E. First St., Los Angeles, Calif.