

一般消費者側が

暴落気運を招いた

高騰した綿織物、毛織物を招いた結果、加州の購買力も益々低下...

消費者側には

影響が大きい

年末の商況は、右に就き、加州の購買力も益々低下...

値下をせよ

オーストラリアの購買力も益々低下...

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オーストラリアの購買力も益々低下...

消費者側には

影響が大きい

特別免除の

恩典に浴した、特別免除の恩典に浴した...

再生的福音

新治療法発見、再生的福音、新治療法発見...

結婚生活の

秘訣を、結婚生活の秘訣を...

天候豫報

加州を中心とする、天候豫報...

其内幕

桑港クロニクル、其内幕、桑港クロニクル...

千崎は有罪

千崎は有罪、千崎は有罪...

結婚生活の

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天候豫報

加州を中心とする、天候豫報...

金曜日の桑港市場 (十月一日)

梨が強氣
 梨の相場は、昨日より強氣に振舞つた。これは、加州の梨の相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。これは、加州の梨の相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。

瓜の相場
 瓜の相場は、昨日より強氣に振舞つた。これは、加州の瓜の相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。これは、加州の瓜の相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。

小麥耕作者
 小麥耕作者の苦境は、昨日より強氣に振舞つた。これは、加州の小麥の相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。これは、加州の小麥の相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。

アボカド養分
 アボカドの養分は、昨日より強氣に振舞つた。これは、加州のアボカドの相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。これは、加州のアボカドの相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。

毒の腐敗
 毒の腐敗は、昨日より強氣に振舞つた。これは、加州の毒の相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。これは、加州の毒の相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。

ビンズ収量減少
 ビンズの収量は、昨日より強氣に振舞つた。これは、加州のビンズの相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。これは、加州のビンズの相場が、昨日より減少し居るからである。昨日の相場は、四角七十七仙、今日は、四角八十二仙に上昇した。

ROTARY GROCERY

Fillmore St. Cor. O'Farrell.

純ケーン砂糖 五斤六〇
 カレーシオンミル 二五
 クラスコ三斤八五仙 六斤一、六五
 M J 五斤五斤五斤 一斤、四五
 同 三斤入 一斤、四八
 同 一斤入 一斤、五〇
 ローター印油 一斤、五〇
 ガラマラ油 三斤五斤三斤 一、〇〇
 マーラ油 半ヤロン 一、一五
 同 一ヤロン 二、二五
 デルモンターニス 五斤 二、二五
 マーブルクワア 一、一五

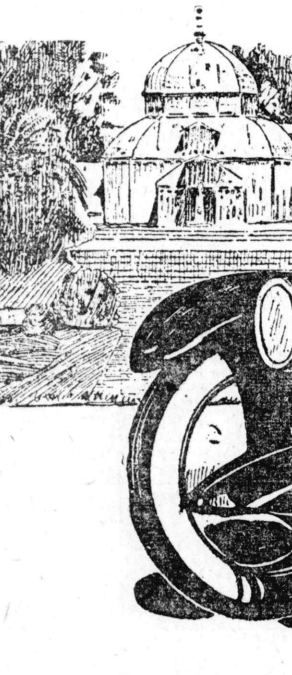
クリンソール油 大瓶 三、五五
 キヤムベル油 二瓶 三、五五
 カロール油 二瓶 三、五五
 マンタ油 二瓶 三、五五
 デルモンターニス 二瓶 三、五五
 マーブルクワア 二瓶 三、五五
 フルモア油 二瓶 三、五五
 ローター印油 二瓶 三、五五

煙草
 ダーハム一包 八仙
 ラッキーストライク 二六
 テニスタブレット 二六
 キヤメル 二六
 イムベリアル 二六
 オールドミル 二六
 スキットキヤボラル 二六
 ラッキーストライク 二六
 グランスタブレット 二七
 ベルベット 二七
 タキシード 二七
 ニューリバー 二七

持てつた生れた評判のカー

H. C. S. AUTO EXCHANGE

W. J. YOUNG L. R. HUGHSON
33 E. Weber Ave., Stockton, Cal.



鮮魚食料品

名産魚介類 各種魚介類 新鮮魚介類

名産魚介類 各種魚介類 新鮮魚介類

最新刊

北澤兄弟商會 最新刊

北澤兄弟商會 最新刊

洗滌所用諸機械

洗滌所用諸機械

洗滌所用諸機械

株式新亞細亞商會

株式新亞細亞商會

株式新亞細亞商會

博文堂

博文堂 各種書籍

皮膚病

皮膚病 各種皮膚病

英語教授

英語教授 各種英語

衰弱病

衰弱病 各種衰弱病

藤井旅館

藤井旅館 各種旅館

The Time Has Come to Face the Facts.

The following article by Samuel Hill, president of twelve railroads and son of the late James J. Hill, builder of the Great Northern, appeared in the Business Chronicle, published in Seattle, on September 25:

THE world is menaced by the terror of unrestrained might. The power let loose, which was first manifested through German attack, is still at large; so, far from being subdued, that power has gathered in strength, and now threatens to engulf the world. Under the name of Bolshevism, it fights in Asia; Japan has resolutely set herself against the attempt to denationalize the world. For her own benefit, yes, but for our benefit and the benefit of the world Japan makes this fight.

The power of the Catholic Church on the one hand, and the power of the great organization known as Free Masons on the other, each alike stand for the protection of life and property; so as well the Protestant churches, but their organization is not as efficient.

Just as Seattle fought this attempt in the great strike, so now Seattle should organize to fight herself, for the State, for the Nation, and for the world. Seattle has always stood for the open door for China, for Japan and for Russia. She has treated the Jews, Japanese and the Chinese, seeking refuge here, alike with consideration; in doing so she has done her duty. Occupying the middle ground, with California on the south unwisely attempting to embroil the Nation in an Asiatic question, and with British Columbia on the other side recognizing the helpful assistance of the Japanese, the East Indians and the Chinese in the late great World War, Seattle must decide what her position will be.

When California drove out the Chinese, Seattle's prominent citizens met and defended these men at the danger of their own lives. The very men who performed this heroic act, and others with them, helped to make Seattle a city. The other powerful factors which co-operated were the transportation companies, the railroads from the East and the Nippon Yusen Kaisha steamships from Japan and Asia. It has often been pointed out that the bulk of Seattle's business lay in the Orient.

A body of men, whom I do not hesitate to characterize as agitators (pure and simple) led by men who never constructed anything in their lives, who are purely non-constructive, have been seeking at this time, a time of political unrest, to embroil our city and our State with the nations to the east of us. Americans should remember that national questions are settled by the national government, and that the policy so determined upon must be carried out by the individual states. That matter was settled between the years 1861 and 1865.

I believe that the interests of Japan, of Canada and of the United States are mutual, so far as the trade of Russia and Siberia are concerned. If this trade does not come this way, if it does go to Germany, we will never share in it. The same is true of the great field of opportunity which is open to us in China, of which Mr. Lamont speaks so well in the "Current Issues of the Day." You cannot strike a man in the face, and at the same time ask him to trade with you. We must either be friendly with the Orient, or we must isolate ourselves.

The Pacific States of California, Oregon, Washington and the province of British Columbia cannot grow without reaching out to the East. I am tired of this talk about the "yellow peril." It is just as well for us to sit down for a moment and consider the "white peril."

For more than a quarter of a century I have studied conditions in the Orient, and I am quite sure if we conduct ourselves as good neighbors, we will have good neighbors, and the time has now arrived for the city of Seattle to speak in no uncertain voice, and declare where she stands. If she stands with those who build up, who are constructive, she will become a great city, and will help to make Washington a great State. Incidentally, she will render service to the Nation and the world. If she attempts the policy of exclusion, the policy of repression, the policy of not keeping her engagements, she will fail.

I believe that when the people of Seattle understand this question they will rally just as they once did to protect the Chinese, and the old spirit of doing the right thing because it is right will prevail.

Public Opinion in Japan.

The following is a free translation of an editorial in Japanese published in The Japanese American News on September 24:

PUBLIC opinion in Japan regarding anti-Japanese activities in California appears to be boiling. This is only natural, as formal negotiations regarding this problem are going forward, and public opinion always backs such negotiations. As is usual, the tone of some of the opinions expressed is far too radical. But even these mistaken, radical views, as compared with the opinions expressed by the California press, are mild and gentlemanly. If these red-hot Japanese public opinions go further, what will be their effect upon Japanese-American relations?

We feel that the more Japanese public opinion boils over the worse will become the anti-Japanese activities in this State and the greater the determination to pass the land ownership referendum. When this movement was not progressing as smoothly as had been expected, the leaders took advantage of the unofficial warning of the Japanese government. These men appear to have found a fund for their activities, which have increased recently.

These impassioned leaders may be expected to go further and further as the discussion in Japan waxed hotter and hotter. That is the psychology of the initiative movement.

Since the Japanese and American governments have been seeking a solution of the problem the situation is quite changed. The sentiments of the people in the eastern part of the country and those west of the Rocky Mountains are quite different, particularly in the Pacific Coast States. The people in the East do not accept the Japanese problem as an issue. The American government understands the situation well, and it may be taken for granted that the Japanese government will be properly treated by the government of the United States.

But it must be kept in mind that when the problem shall have been transferred from the local to the federal government, the government of the State of California surely will seek to have the federal government espouse its cause. Already the Californian statesmen are circulating their propaganda in the East. Both parties are trying to win the fall election. They are grasping at straws, like drowning men, to win votes for their party.

This makes the situation more delicate than ever. The only thing for Japan to do is to hold to her course. She must assert what she feels is right and just, and in doing this she must be firm.

As for the Japanese here in California, they must protect their livelihood. They should not be discouraged, but should take a strong stand for the protection of their rights. If the referendum is enacted the Japanese will still have recourse to the courts. Mr. Chester Rowell of Fresno has said the proposed referendum will not affect the Japanese, as there are other ways. We agree with him. The passing of the referendum would not in itself wipe out the standing of the Japanese in California.

The anti-Japanese movement will not cease for some time, although its acuteness will be softened. We must be thoroughly prepared for whatever happens, and we must not lose sight of the principles of right and justice. The second generation is growing up; they will have something to contribute to the cause.

Invading the Big City.

The San Francisco Real Estate Board recently announced that Japanese capital was invading this city and had purchased an apartment house. Discussing this new anti-Japanese offensive, The Japanese American News said, in Japanese, last Wednesday:

WE HAVE found that one Isozo Nakashima of Reedley, Fresno County, sold his 120-acre vineyard for \$200,000 and contracted to pay \$250,000 for three lots and a six-story apartment house in Bush street, between Stockton and Powell streets. We do not know why this purchase aroused the Real Estate Board. However, on account of race prejudices, the people in that neighborhood do not want any Japanese in their vicinity and are opposing possession of this real estate by Japanese.

There are many examples in San Francisco of owners or tenants of property who are willing to rent houses to Japanese, but agents and other middlemen oppose them. On account of past experiences we are not at all surprised at the action of the Realty Board.

But the State of California, by enactment of law, is trying to drive the Japanese from the farms. It is doubtful if the proposed referendum could drive the Japanese entirely from the farms or whether American farmers really want this done. We have our own ideas on the subject. But, there is nothing we can do so far as the proposed referendum is concerned. If it shall be voted and the Japanese shall be driven from the farms, then their

WHEN THIS OLD WORLD WAS YOUNG.

(Continued from Last Saturday.)

WHILE Emperor Ichijo was on the throne the people of Kyoto were much exercised about a demon living on Mount Oze. This demon appeared sometimes as a human being and raided many Kyoto homes, carrying away sons and daughters. Taking these young men and women back to his mountain fastness, he would make sport of them, and then he and his goblin horde would hold a great feast and devour their captives. The Emperor's orders were supposed to be unavailing. Even the sacred court was not exempt from the monster's visitations and one day Kimi-taka lost his beautiful daughter. Shutendoji, the goblin king, had made away with her.

The Emperor, on hearing this sad news at once called his council together. How should the dreadful monster be slain? His ministers declared that Raiko was a doughty knight and advised that he be sent with certain companions on the adventuresous undertaking.

Raiko selected five brave companions and told them what was expected of them. He explained that if they hoped to slay the goblin king they must be very subtle indeed and that it would be an excellent idea to go disguised as mountain priests. They could carry their armor and weapons on their backs, carefully concealed in innocent-looking knapsacks. Two of the knights went to pray at the temple of Hachiman, the God of War, two at the temple of Kwannon, the Goddess of Mercy, and two at the temple of Gogon.

Having prayed that their undertaking be blessed with success, the knights sallied forth upon their journey and in due time reached the province of Yamato. Immediately before them loomed Mount Oze, most formidable of mountains. Mighty rocks and great dark forests stood in their path in all directions, and bottomless chasms yawned hungrily as though longing to gather the warriors to their maw.

The brave knights were beginning to entertain misgivings when suddenly three old men appeared before them. The knights at first regarded the old men with suspicion, but anon with the utmost friendliness. The old men, in a friendly way, in a word, were the three deities to whom the knights had prayed before embarking upon their hazardous errand. They presented Raiko a jar of magic sake and bid him to drink. Raiko, a cordial for men, but poisonous for goblins, advised by strategy to persuade Shutendoji to drink it, whereupon he would become paralyzed at once and prove an easy victim for the final sword stroke. The old men had presented the sake and their usual magic charms, and Raiko had shown round them and they vanished into the clouds as fades the mist.

Greatly heartened by what had happened, Raiko and his knights resumed their ascent of the mountain. Arriving at a store, they noticed a beautiful woman washing a blood-stained garment in the clear running water. She wept bitterly as she rubbed, pausing frequently to wipe away the tears. "Who are you, fair lady?" asked Raiko. "I am a princess, the beautiful woman replied. "I am a miserable captive of the goblin king." "And I am Raiko. My knights and I have come to kill the vile goblin king." "The princess was overcome with joy. Tripping lightly before them, she led the way to a great black iron palace. The sentinels at the gates admitted the princess and her champions when she told them she was a poor mountain priestess seeking a temporary shelter.

Passing through almost endless corridors, Raiko and his companions at length found themselves in a mighty hall, at one end of which sat the goblin king. He was of a stature, his hands fiery red, his hair long and white and matted. Raiko meekly introduced himself and his followers as itinerant priests, and the goblin king, inwardly shaking with mirth, invited them to be seated and enjoy the feast. The goblin king, inwardly shaking with mirth, invited them to be seated and enjoy the feast. The goblin king, inwardly shaking with mirth, invited them to be seated and enjoy the feast.

At the height of the feast Raiko produced the jar of magic sake and invited the goblin king very politely to drink with him. Unsuspecting, the monster drank deep of the sake, and, like Oliver Twist, said, "I want some more." All the gobbling quaffed the magic brew. While they were drinking Raiko and his companions executed an intricate dance.

As soon as the powerful potion began to work upon the goblin king he fell forward, and finally he and his fellow goblins fell fast asleep. Then Raiko sprang to his feet and he and his knights rapidly buckled on their armor and prepared for the fray. Appearing one more before them, the three deities said to Raiko: "We have tied fast the hands and feet of the demon, so there is nothing to fear. You cut off his head while your knights cut off his limbs. Then kill the rest of the evil spirits and your work will be at end." Suddenly the deities disappeared.

(Continued next Saturday.)

He who is always shooting must sometimes hit.

He who keeps up his riches and lives poorly is like an ass who carries gold and eats thistles.

He who returns good for evil obtains the victory.

He who sips many arts drinks none.

He who sows iniquity shall reap sorrow.

He who sows thistles shall reap prickles.

It is no small conquest to overcome yourself.

It is not every couple that is a pair.

capital will be invested in city business. To drive the Japanese from the land and then to say they shall not invest in city property is a contradiction of rights, not only on the part of the Californians, but a violation of treaty rights between the United States and Japan, which grant to Japanese residing in this country the right to lease land and purchase property for residential, commercial and manufacturing purposes.

There should be no restrictions regarding who shall have the right to purchase apartment property and who shall not, and we can see no possible reason for protesting.

From the outset of this controversy the Japanese of California have paid no attention to questions of international morality and friendship. They have not thought what might be the result of their actions. To discuss questions of decency with them would be of no avail. But when we find our very existence threatened we must, of course, protect ourselves. We must do what we think is proper and lawful for our welfare.

If we would have healthy agricultural communities we must have rational and proper means to the end. When we invest our money in the cities there should be no hesitation in the treaties and the laws of the United States sustain us. The anti-Japanese agitators are based entirely on racial prejudices. This circumstance disturbs us, of course, but in spite of it we must try to establish ourselves in the country as well as in the cities, in order that, wherever we may be, we shall be able to contribute to the general welfare of the American commonwealth.

We believe if the majority of Americans understood our activities they surely would not be opposed to us. Our advice to our people, therefore is: Do not be frightened by anti-Japanese talk of anti-business activities, which, carried out, would mean the death of our people.

BUSHIDO.

By DR. INAZO NITOBE. CHAPTER XIII.

IT IS not surprising that the virtues and teachings unique in the Precepts of Knighthood did not remain circumscribed to the military class. This makes us hasten to the consideration of the influence of Bushido on the nation at large.

We have brought into view only a few of the more prominent peaks which rise above the range of knightly virtues, in themselves so much more elevated than the general level of our national life. As the sun in its rising first tips the peaks of the mountains, and then gradually casts its rays on the valley below, so the ethical system which first enlightened the military order drew in course of time followers from among the masses. Democracy raises up a natural prince for its leader and aristocracy infuses a princely spirit among the people. Virtues are no less contagious than vices.

"There needs but one wise man in a company, and all are wise, so rapid is the contagion," says Emerson. No social class or caste can resist the diffusive power of moral influence. Prate as we may of the triumphant march of Anglo-Saxon liberty, rarely has it received impetus from the masses. Was it not rather the work of the squire and gentleman? Very truly does M. Thaine say: "These three syllables, as used across the channel, summarize the history of English society."

Democracy may make self-confident retorts to such statements and direct the question: "When Adam delved and Eve span, where then was the gentleman?" All the more pity that a gentleman was not present in Eden! The first parents missed him sorely and paid a high price for his absence. Had he been there, not only would the garden have been more tastefully dressed, but they would have learned without painful experience that disobedience to Jehovah was dishonour and dishonor, treason and rebellion.

When the brave master began to show up and speak: "Never mind," he muttered, "when I exasperate I don't want it I mean what I articulate," he confesses. "You have to keep silence, you women," he says, "as you don't know anything anyway," he growls. This is ultimatum from dear fussy master but the wife does not show it a bit she is afraid. "Well," she replies, "I am a woman just as you are a man, but I know that very well already," she disdain.

Exclaiming such the wife put the medicine right in front of the kind masters in the manner that she would not leave or depart from him unless he would have it. I think the master defeated or done for. POOR old dear dub of a kind loving darling master, nothing speaking, departed out from dining room and went into study. Wife and the maid looking into each other and smiled like they are winner sure. Usually I almost always retire into study with beloved masters, when he goes in. But this here is very like unusual case. In or on such an occasion I must be very discreet; it is quite the dangerous.

So this time as mentioned I did not accompany with him and instead going alongside him I went from outside and peeped into his study to discover if I could find out for ascertain what he is doing anyway. Dear master, what do you think: he was reading the hard books—he was even reading that there Roman Philosopher, Master Epictetus. Well, if he has the brain to comprehend this hard book in such an occasion I should say he is a great, all right. But, consider! within five or maybe six minutes he has thrown the book at the floor, meditating: "D—!" I thought so. But I was still eyeing after him. This time he commence to write his diary. But I'm not going to tell you he has wrote that very secret.

Herewith I am going to tell you some awful experience which I have entertained immediately after this study. I eat most everything. I don't practice discrimination of foods. This, I submit, is what I think is products of circumstance more than my nature. Personal, I don't like to make incision into fish markets as the Black does to capture some fish for rear mare, running a so great risk—if not manage skilfully, we can be sure to get eye black or blood like nose or some sort of thing, but at same time sweet masters is dare-poor man who is living off salary having the wife and couple children, so can hardly dare to expect such luxury like Miss Mike do be enjoying. Only thing I can do is be all patience with anything making absurdly no discriminations.

The remains of the children, meaning that which ain't eaten, or anything I do eat; I even eats candy and I also sampled peace or two of pickles some length ago. Experience is mighty like wonderful things I should say, when I try to eat anything without bias most everything whatever is good by taste. To say I don't like this or do dislike that is entirely luridant to me who is nix but eat of school teacher house. Therefore I would venture to predict that this method of my simple life if noating at all but gift of this living in poor school teacher house.

So happened that from this principle I commence eat the Mochi above referred to some time ago which the blessed dear masters was crunching and I saw a piece of it was left within his plate—this is to be simply thrown out—awful waste I should indite. Me, I am so much economical and the food saving cats; but at same time I am also so faithful cat to the dear good master that I would even be just anxiety to train selves so that can eat anything whatever in such emergencies like war and other things already come to pass.

Think I ought to be given credit for this here faithful hope to mankind—but—here comes again already that but—business, I don't like it, but you readily understand I can't at all help it myself when I describing the staff like this here man—this same mankind always too busy to give the so much or too much exaggerated credit to the dog as the regular incarnations of faithfulness but they do not of me; leastways how I am faithful cat to the dear masters in this houses, I don't somehow want it can be said that it is too very much for cats to masticulate this here Mochi. Well, anyhow, I have such a strong impression of curiosity to know what sort of manner of

(To be continued.)

"Why I Want to Become an American."

THE winners of the contest, "Why I Want to Become an American Citizen," will be announced in this page next Saturday.

The Japanese American News has been deeply gratified by the merit and high order of the essays or articles received. At the time of going to press the contest is not yet closed, but enough answers have been received to give an index of the general character of the articles written on the subject.

Both boys and girls have entered this contest, not with the hope of winning one of the prizes, we are persuaded, but for the sake of telling the world that they DO wish to become American citizens, and why.

In Japan the "old fashioned" idea about women largely prevails to this day. Japan, in becoming a modern nation, has not been able to shake off entirely the old idea of woman's relationship to man any more than England has been able to do. But in reading the contributions of the girls in this contest you will find that girls born in this country of Japanese parents accept the idea of citizenship as a matter of fact, just as they accept day and night.

The prize winners—or at least some of them—will be published next Saturday.

WESTMINSTER CHIMES

By Takahito Iwai.

WESTMINSTER'S chimes awoke me, I opened the window wide And saw the sun's vermilion ball Float on the foggy tide.

—Translated by Lilian Hall.

THE MASTER said: "At fifteen I had my mind bent on learning. At thirty I stood firm. At forty I had no doubts. At fifty I knew the decree of heaven. At sixty my ear was an obedient organ for the reception of truth. At seventy I could follow what my heart desired, without transgressing what was right." —Confucius.

MUSHROOM LEGISLATION.



LEGISLATORS appear to be pretty much of the same stripe the world over, for this Japanese cartoonist shows a batch of mushroom bills rushed through at the close of the session to please his constituents.



By SOSEKI NATSUME.

(Translated by a Japanese Schoolboy.)

PRESUMABLY the wife reached or arrived at limits of her patience. Then the maid, what was sitting to the next to the wife, began to send a reinforcement by uttering: "It is all very indeed true what you say Mrs. Kushami said I admit," she break in. "You can hardly tell at all if this thing is infictive or not unless you use for some time," she denounce.

Then the brave master begin to show up and speak: "Never mind," he mutter, "when I exasperate I don't want it I mean what I articulate," he confess. "You have to keep silence, you women," he says, "as you don't know anything anyway," he growl.

This is ultimatum from dear fussy master but the wife does not show it a bit she is afraid. "Well," she replies, "I am a woman just as you are a man, but I know that very well already," she disdain.

Exclaiming such the wife put the medicine right in front of the kind masters in the manner that she would not leave or depart from him unless he would have it. I think the master defeated or done for. POOR old dear dub of a kind loving darling master, nothing speaking, departed out from dining room and went into study. Wife and the maid looking into each other and smiled like they are winner sure. Usually I almost always retire into study with beloved masters, when he goes in. But this here is very like unusual case. In or on such an occasion I must be very discreet; it is quite the dangerous.

So this time as mentioned I did not accompany with him and instead going alongside him I went from outside and peeped into his study to discover if I could find out for ascertain what he is doing anyway. Dear master, what do you think: he was reading the hard books—he was even reading that there Roman Philosopher, Master Epictetus. Well, if he has the brain to comprehend this hard book in such an occasion I should say he is a great, all right. But, consider! within five or maybe six minutes he has thrown the book at the floor, meditating: "D—!" I thought so. But I was still eyeing after him. This time he commence to write his diary. But I'm not going to tell you he has wrote that very secret.

Herewith I am going to tell you some awful experience which I have entertained immediately after this study. I eat most everything. I don't practice discrimination of foods. This, I submit, is what I think is products of circumstance more than my nature. Personal, I don't like to make incision into fish markets as the Black does to capture some fish for rear mare, running a so great risk—if not manage skilfully, we can be sure to get eye black or blood like nose or some sort of thing, but at same time sweet masters is dare-poor man who is living off salary having the wife and couple children, so can hardly dare to expect such luxury like Miss Mike do be enjoying. Only thing I can do is be all patience with anything making absurdly no discriminations.

The remains of the children, meaning that which ain't eaten, or anything I do eat; I even eats candy and I also sampled peace or two of pickles some length ago. Experience is mighty like wonderful things I should say, when I try to eat anything without bias most everything whatever is good by taste. To say I don't like this or do dislike that is entirely luridant to me who is nix but eat of school teacher house. Therefore I would venture to predict that this method of my simple life if noating at all but gift of this living in poor school teacher house.

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(To be continued.)

stuffs this Mochi is, how it taste, where it catches viscosity, etc., and so forth. Reaching to or arbing this conclusions, I wept into kitchen for that particular purpose.

(This here is followed after my experience most interesting of this here interesting philosophical cats; and said cat is going to have discovered the great truisms and great educations for him.—Translator School Boy.)

This Mochi business was in the bowls just as this morning when I invaded into kitchen. Here I must confess never have eaten this food-stuffs before although I have masticate most every kind of food at all eatible. When I glimpse this foods, it appears to be quite inviting and sweet all right, but at the same time it appear to be mighty like dangerous thing as I never tasted in whole life, that sort of had some kind of fear about it.

Then with my fourfoot I scratch out vegetables attached to this foods. Then I contemplate foot and I make discovery it is very like sticky stuffs indeed. I smelled it also and it was something resembling burnt. I glance about wandering whether I shall eat of this or not; fortunate or not fortunate I don't know but there was nobody at all at large in kitchen. Mr. Maid was playing something so childish in the outside of kitchen as if she has nothing in all world to do with New Year or Old Year.

The children was making awful sweet harmony by singing in parlor. If I attempt to eat this strange food at all, this is psychological minute. If I pass this good psychological minute I surely cannot eat of this kind of food for another year at least. This is such a critical moment that I have discovered a truth: best opportunities charmingly invites all creatures to do something they do not some much like to do.

To be sure I did not care very much whether I eat this food. Still further when I scrutinized into bottom part of bowls I really felt something awful that somehow I appear to have changed my mind and I don't ever want to eat it at all. If I may open kitchen door this critical moment if I would hear busy foot-prints of those kids, I most indubitably would have to abandon project to eat this here food without so much as was moment's hesitation.

KITCHEN KEEPS VACANT

Furthermore, I surely and most certain would have forgot this circumstance entirely that I have never remembered this into my mind's whole long year. But no one invaded into the kitchen. Furthermore, though I myself all alone have stayed there while in heart of hesitation whether I shall or shall not eat of it, there have appeared into this room no suspicion of soul besides myself. This unusual circumstances made me feel that I was protected by somebody saying why deuce don't you eat this here stuffs. Hurry up, and so forth. Finally after long while I wished somebody or person to invade into this desperate situation to save my mental agony, but no response. There was no response at all worth mention to this sense prayer. I was thus of necessity obliged and compelled to eat of this strange food.

After determining in my own mind to eat of this stuff I put the whole power into action and delved into bowls and had a big, sawry bite. Almost inch long. Great big and long range gun. There happened some tremendous circumstance. When I tried to snap my teeth back, nothing doing. Nothing doing. They don't return. To my great surprise I discover that that mighty large bite of mine was not sufficient to cut through.

Then I assay to make another trial of great big bites. But I could accomplish not at all, as the teeth were completely caught by this strange substance of a Mochi. Then I realized that this Mochi thing is a great big devil in the form of a sweet but alas too late to save myself from this here the fatal disaster.

I was just like citizen who has fallen into pond or lake of water who does not at all understand how he shall swim and try to save himself but that vain endeavor only assists him to sink the deeper and deeper toward or into the bottom. The more the trial of biting the more anguish in extricating out of situation. When I moved by teeth there was something like responses but that's all. I could not improve over what situation already was.

FIGURE THREE MAN.

I recalls the words of friends of the dear master who said of my darling master that he was like mans like figure 3 that never in whole life time can be divided equal and this endless struggle which I am now awaiting is exactly like figure 3. I can never be make equal. My deadly struggle resembles something like attempt to divided the figure 10 with 3; there seems to be no finish. (More yet.)

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▲十五日に下落す
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学生俱樂部

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▲創立の後援者
▲創立の後援者

賭博撲滅大演説

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新地視察概況

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一般會計及帳簿の整理

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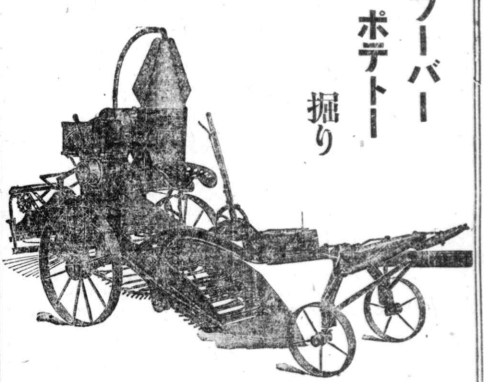
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大クランクを備へたり
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しドリルは後方のパイプに於て
パイプ全部を除く、此マシンは
用ゐるものなれどエンジンを用
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