

新耕作物の研究

需要供給はるる薄荷
耕作容易にして其産物高價

農家が何處でも作る普通の農作物を上手に耕作して最上の市價を得るも農家成功の第一方法であるが、同時に又、農家の利益の増進を期して、農作物の研究も必要である。農作物の研究は、農家の利益を増進するに最も重要なものである。農作物の研究は、農家の利益を増進するに最も重要なものである。農作物の研究は、農家の利益を増進するに最も重要なものである。

各思想を調和し得る者は 遂に世界の征服者

不安状態にある歐洲諸國の時局
最も重大なる責任を有する日本
日米の衝突は絶対に無し

各思想を調和し得る者は、遂に世界の征服者となる。不安状態にある歐洲諸國の時局、最も重大なる責任を有する日本、日米の衝突は絶対に無し。各思想を調和し得る者は、遂に世界の征服者となる。不安状態にある歐洲諸國の時局、最も重大なる責任を有する日本、日米の衝突は絶対に無し。

十二の大学生

十二の大学生、その思想、その行動、その理想。十二の大学生、その思想、その行動、その理想。十二の大学生、その思想、その行動、その理想。十二の大学生、その思想、その行動、その理想。

思想取捨

思想取捨、その重要性、その方法。思想取捨、その重要性、その方法。思想取捨、その重要性、その方法。思想取捨、その重要性、その方法。

良好

良好、その意味、その価値。良好、その意味、その価値。良好、その意味、その価値。良好、その意味、その価値。

不安

不安、その原因、その解決。不安、その原因、その解決。不安、その原因、その解決。不安、その原因、その解決。

最近の排日問題

最近の排日問題、その経緯、その現状。最近の排日問題、その経緯、その現状。最近の排日問題、その経緯、その現状。最近の排日問題、その経緯、その現状。

米國に於ける

米國に於ける、その状況、その変化。米國に於ける、その状況、その変化。米國に於ける、その状況、その変化。米國に於ける、その状況、その変化。

夢にアングル

夢にアングル、その内容、その意義。夢にアングル、その内容、その意義。夢にアングル、その内容、その意義。夢にアングル、その内容、その意義。

自家用料理

自家用料理、そのレシピ、その作り方。自家用料理、そのレシピ、その作り方。自家用料理、そのレシピ、その作り方。自家用料理、そのレシピ、その作り方。

これや九貨客

これや九貨客、その特徴、その魅力。これや九貨客、その特徴、その魅力。これや九貨客、その特徴、その魅力。これや九貨客、その特徴、その魅力。

要求欄

要求欄、その内容、その詳細。要求欄、その内容、その詳細。要求欄、その内容、その詳細。要求欄、その内容、その詳細。

女教師招聘

女教師招聘、その条件、その待遇。女教師招聘、その条件、その待遇。女教師招聘、その条件、その待遇。女教師招聘、その条件、その待遇。

アイオン師

アイオン師、その業務、その責任。アイオン師、その業務、その責任。アイオン師、その業務、その責任。アイオン師、その業務、その責任。

北米旅館

北米旅館、その設備、そのサービス。北米旅館、その設備、そのサービス。北米旅館、その設備、そのサービス。北米旅館、その設備、そのサービス。

紀の國屋旅館

紀の國屋旅館、その歴史、その伝統。紀の國屋旅館、その歴史、その伝統。紀の國屋旅館、その歴史、その伝統。紀の國屋旅館、その歴史、その伝統。

北米旅館

北米旅館、その環境、その景色。北米旅館、その環境、その景色。北米旅館、その環境、その景色。北米旅館、その環境、その景色。

紀の國屋旅館

紀の國屋旅館、その文化、その芸術。紀の國屋旅館、その文化、その芸術。紀の國屋旅館、その文化、その芸術。紀の國屋旅館、その文化、その芸術。

北米旅館

北米旅館、その建築、その設計。北米旅館、その建築、その設計。北米旅館、その建築、その設計。北米旅館、その建築、その設計。

紀の國屋旅館

紀の國屋旅館、そのサービス、そのおもてなし。紀の國屋旅館、そのサービス、そのおもてなし。紀の國屋旅館、そのサービス、そのおもてなし。紀の國屋旅館、そのサービス、そのおもてなし。

北米旅館

北米旅館、その歴史、その発展。北米旅館、その歴史、その発展。北米旅館、その歴史、その発展。北米旅館、その歴史、その発展。

紀の國屋旅館

紀の國屋旅館、その文化、その芸術。紀の國屋旅館、その文化、その芸術。紀の國屋旅館、その文化、その芸術。紀の國屋旅館、その文化、その芸術。

Various small advertisements including medical services, local businesses, and community notices.

Advertisements for 'North America Hotel' (北米旅館) and 'Kashi Hotel' (加州館), including contact information and descriptions of services.

Advertisements for 'An Art Hotel' (安藝ホテル) and 'Japan Hotel' (日本ホテル), featuring details about their facilities and location.

Advertisements for 'Shimada Hotel' (島田旅館) and 'Yamaguchi Hotel' (山口屋旅館), along with shipping schedules and other local notices.

加州大學久能助教授の發表したる「報告」

現下の危険なるプロパガンダが原因す
他の諸點
增加の危険は直接日本

王府
原稿
虚偽
意に

地方青年の奮起
本日來の前大蔵卿
不景氣
不景氣警告

歐洲海運界は
不景氣
不景氣警告
不景氣警告

不景氣警告
不景氣警告
不景氣警告

不景氣警告
不景氣警告
不景氣警告

不景氣警告
不景氣警告
不景氣警告

不景氣警告
不景氣警告
不景氣警告

不景氣警告
不景氣警告
不景氣警告

波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

波斯丸各客全部上陸
波斯丸各客全部上陸

九名の密航者

九名の密航者
九名の密航者

九名の密航者
九名の密航者

九名の密航者
九名の密航者

九名の密航者
九名の密航者

九名の密航者
九名の密航者

九名の密航者
九名の密航者

九名の密航者
九名の密航者

九名の密航者
九名の密航者

九名の密航者
九名の密航者

迷宮に入る

迷宮に入る
迷宮に入る

迷宮に入る
迷宮に入る

迷宮に入る
迷宮に入る

迷宮に入る
迷宮に入る

迷宮に入る
迷宮に入る

迷宮に入る
迷宮に入る

迷宮に入る
迷宮に入る

迷宮に入る
迷宮に入る

迷宮に入る
迷宮に入る

魔の力

魔の力
魔の力

魔の力
魔の力

魔の力
魔の力

魔の力
魔の力

魔の力
魔の力

魔の力
魔の力

魔の力
魔の力

魔の力
魔の力

魔の力
魔の力

森山寫眞館

森山寫眞館
森山寫眞館

森山寫眞館
森山寫眞館

森山寫眞館
森山寫眞館

森山寫眞館
森山寫眞館

森山寫眞館
森山寫眞館

森山寫眞館
森山寫眞館

森山寫眞館
森山寫眞館

森山寫眞館
森山寫眞館

森山寫眞館
森山寫眞館

新米

新米
新米

新米
新米

新米
新米

新米
新米

新米
新米

新米
新米

新米
新米

新米
新米

新米
新米

最新刊紹介

最新刊紹介
最新刊紹介

最新刊紹介
最新刊紹介

最新刊紹介
最新刊紹介

最新刊紹介
最新刊紹介

最新刊紹介
最新刊紹介

最新刊紹介
最新刊紹介

最新刊紹介
最新刊紹介

最新刊紹介
最新刊紹介

最新刊紹介
最新刊紹介

店商つろよ
1300-4th St., Sacramento, California

谷部自動車商會

佛事用 勉強堂製菓會社

大東洋觀光團

松尾機械設計事務所

御菓子卸商

菊屋商店

ローズ帽子店

一日十仙

小川藥舖

Prospects For a New Treaty.

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

IT IS reported that diplomatic negotiations between Secretary of State Bainbridge Colby and Ambassador Shidehara are to be stopped for some time and will not be continued until after the general election.

State Department officials as well as the members of the Japanese Embassy in Washington are quite optimistic as to the outlook. It is reported that some satisfactory new agreement or treaty has been reached and that this document will be presented for ratification to the Senate in December.

We are not at all certain how much dependence is to be placed upon this reported new treaty. However, if negotiations have reached the point of drafting a new agreement, we feel it is advisable that such negotiations should be discontinued for the present. This is a political season and everything is being turned to political ends.

The question is, what sort of new treaty is to be signed in the near future? On this point the press dispatches state the rights of Japanese in America are to be clearly defined and strict restriction of Japanese immigration is to be insisted upon. Further restriction of immigration means more restrictions to bind the gentlemen's agreement.

To substitute for the gentlemen's agreement a new treaty would mean that the United States government would place restrictions on immigration instead of the Japanese government, which, on its own initiative, has been exercising control in the issuance of passports to its subjects in accordance with the gentlemen's agreement.

Clarification of the rights of the Japanese in America is the crux of this entire problem. Our main problem at present is whether the United States shall assure the same rights to Japanese in America in regard to owning and leasing land as are accorded immigrants from Europe.

Assurance of these rights would spell the solution of the problem, together with, to a certain extent, the California land law of 1913. Having accorded certain rights to all Japanese in the United States, exception could not be made as regards Japanese residing in California.

We anticipate that when the draft of such a treaty shall be presented in the Senate it will be opposed by the Senators from California and all other Western Slope states, as Californians would feel they were being greatly humiliated by their own government.

Then we would learn what is the attitude of America as a whole toward the Japanese problem. We would know whether solution was to be worked out in a just manner or unjustly.

In carrying on its negotiations with the Japanese Ambassador the State Department is said always to have kept in touch with the Foreign Relations Committee of the Senate. It may be that party politics will not count for much.

Notwithstanding all these supposed difficulties we feel that the negotiations have reached the point where an extraordinary success for both governments seems impending.

No Room For Further Concessions.

The negotiations between the two governments were further discussed last Monday. Following is a liberal translation of what was said in Japanese:

WE MAINTAIN that the Japanese government in its negotiations with the United States on the Californian issues, must be firm, and in Japan the opposition party must maintain a like attitude and keep a close watch of the actions of the government.

Various reports are current concerning the negotiations. Two which we have noticed recently are hardly to be dismissed without comment. The first has it that Japan, by making concessions in the immigration negotiations, will solve this problem in the future.

We cannot accept these reports as authentic. However, as they emanate from sources in close touch with the government, we cannot pass them without comment. And, in passing, we feel that we must point out some mistakes.

As everyone knows, the Japanese problem in the United States grows out of the action of the State of California in circumscribing the rights accorded to resident Japanese. This action on the part of California has been protested by the Japanese government to the government of Washington. It was requested that the gentlemen's agreement be amended, and this led to the present negotiations.

The Japanese government demanded just treatment of its subjects in California and all other states; and in order to obtain this recognition of its rights in this regard, has shown a willingness to make concessions as regards immigration. But unless the United States government is willing to meet the demands of the Japanese government, there is no reason why the Japanese government should make concessions to the United States.

This is a plain statement, but it is liable to be misconstrued. California may push her anti-Japanese laws as far as she likes, but the Japanese government can hardly be expected to sit idly by and do nothing for the Japanese resident in California.

If the Japanese government cannot accomplish anything, then there is no meaning to the diplomatic negotiations between the two governments and they should be dropped at once. As far as the government of Japan is concerned, there is no need for any amendment of the gentlemen's agreement, as this would be but an exchange for just treatment of the Japanese.

The opinion is expressed that many Americans are opposed to the anti-Japanese attitude of their countrymen, holding it to be unjust and inhuman. Japan must place her trust in these factors. For the time being Japan must bow to the demands of California, some argue. Laws which are made now can be changed later on.

This is a fallacious argument and The Japanese American News does not subscribe to it. Were we to take such a mistaken attitude in these negotiations we would gain exactly nothing at all. Instead, we would lose all we now have. We cannot tell whether the time would come when changes could be made in anti-Japanese legislation.

No one can be expected to make concessions in return for such uncertain, chimerical propositions unless he is mentally defective.

BEWARE BOILING WATER.



IF you had a beautiful bottle would you run the risk of breaking it by pouring hot water into it? The bottle in this picture represents American history.

WHEN THIS OLD WORLD WAS YOUNG.

(Continued from last Saturday.)

THE Princess Ototachibana, wife of Yamato, had followed her husband in all his adventures. But while the Prince was blameless in battle, he was no great hero as a husband.

About this time Prince Yamato chanced to meet Princess Miyazudo, whom he found altogether lovely, her robes charming, her skin soft as the petals of the peach blossom.

"Bah!" the Prince cried haughtily, "this is but a brook! Why such a multitude of boats? I could leap across it!"

"Oh, Rin-Jin," she cried, "the Prince, my husband has angered at you with his thoughtless words. I, Ototachibana, give you my poor life in place of Yamato Take. I cast myself into your great surging kingdom. Do you in return convey my lord safely to the shore."

The crew reefed sails in the hope of steadying the vessel. But the storm only grew worse. Princess Ototachibana at length arose, forgave her lord and signified her intention to sacrifice her life in order to save the husband of her heart.

"Oh, Rin-Jin," she cried, "the Prince, my husband has angered at you with his thoughtless words. I, Ototachibana, give you my poor life in place of Yamato Take. I cast myself into your great surging kingdom. Do you in return convey my lord safely to the shore."

"Too late he had learned of the true worth of his wife; but, to his great credit, she remained a loving memory until his death. The Princess Miyazudo he forgot completely.

(Continued next Saturday.)

JAPANESE PROVERBS.

He that will not when he may, when he will shall have nay.

He who does not rise early never does a good day's work.

He who would hang his dog gives out first that he is mad.

He who gives fair words feeds you with an empty spoon.

He who has not health has nothing.

He who has gold has fear, he who has none has sorrow.

Of course, it is necessary that a happier public opinion be cultivated for the sake of Japan. An entire cordiality must be established in order to compensate for the losses of the past ten years and the treatment accorded during that period to the Japanese.

It is absurd to say the Saghalien Island and Siberian problems are to be adjusted as compensation for concessions to the Californians. Surely the United States government realizes that the Californian problem and the Far Eastern problem have nothing in common.

We trust the opponent parties in Japan will look after the government whenever it may show any hesitancy about maintaining a firm front toward the United States.

BUSHIDO.

By DR. INAZO NITOBE.

CHAPTER XV.

WHATEVER may be the error committed by individuals, there is little doubt that the fundamental principle of the religion they profess is a power which must be taken into account in reckoning the future of Bushido, whose days seem to be already numbered.

Few historical comparisons can be more judiciously made than between the Chivalry of Europe and the Bushido of Japan, and if history repeats itself, certainly will do with the fate of the latter what it did with that of the former.

The particular and local causes for the decay of chivalry which St. Palaye gives, have, of course, little application to Japanese conditions; but the larger and more general causes that helped to undermine Knighthood and Chivalry are as surely working for the decline of Bushido.

One remarkable difference between the experience of Europe and of Japan is, that, whereas in Europe when Chivalry was weaned from Feudalism and adopted by the Church, it obtained a fresh lease of life; in Japan no religion was large enough to nourish it; hence, when the mother institution, Feudalism, was gone, Bushido, left an orphan, had to shift for itself.

The present elaborate military organization takes it unprepared, and the modern warfare can afford little room for its continuous growth. Shintoism, which fostered it in its infancy, is itself superannuated.

The irrefragable tide of triumphant democracy, which can tolerate no form or shape of trust and Bushido was a trust organized by those who monopolized reserve capital of intellect and culture.

Modern society, if it pretends to any unity, cannot admit "purely personal obligations devised in the interests of an exclusive class."

The words which a great writer used in speaking of Theresa and Antigone may aptly be repeated of the samurai, that "the medium in which their ardent desire took shape is forever gone."

Alas for knightly virtues! Alas for samurai pride! Morality ushered into the world with the sound of bugles and drums, is destined to fade away as the captain and the king depart.

If history can teach us anything, the state built on material virtues—be it a city like Sparta or an empire like Rome—can never make an earth a "continuing city." Universal and natural as is the fighting instinct in men, fruitful as it has proved to be of noble sentiments and manly virtues, it does not comprehend the whole man.

Though war clouds hang heavy upon our horizon, we will believe that the wings of the angel of peace can disperse them. The history of the world confirms the prophecy that "the meek shall inherit the earth." Let nations advance the birthright of peace, and backslides from the front of industrialism into the file of Filibusterism, makes a poor bargain indeed!

(To be continued.)

CONFUCIANISM.

THE MASTER said: "For a man to sacrifice to a spirit which does not belong to him is flattery. To know what is right and not to do it is want of courage."

THE MASTER said: "Yew, shall I teach you what knowledge is? When you know a thing, hold that you know it; and when you do not know a thing, to allow that you do not know it—that is knowledge."

TSZE-CHANG was learning with a view to official emolument. The Master said: "Fear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others; then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice; then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument."

THE DUKE GAE asked, saying: "What should be done in order to secure the submission of the people?" Confucius replied: "Advance the upright and get aside the crooked; then the people will submit. Advance the crooked and get aside the upright, then the people will not submit."

KE K'ANG asked how to cause the people to reverence their ruler, to be faithful to him, and to urge themselves to virtue. The Master said: "Let him preside over them with gravity; then they will reverence him. Let him be filial and get aside the crooked; then the people will teach the incompetent; then they will eagerly seek to be virtuous."

SOMEONE addressed Confucius, saying: "Sir, why are you not engaged in the government?" The Master said: "What does the Shoo-king say? 'You are filial, you discharge your brotherly duties.' These qualities are displayed in government.' This then also constitutes the exercise of government. Why must there be THAT to make one be in the government?"

The Department of Good Deeds.

THE Japanese American News announces a new department—a department of GOOD DEEDS.

Remember those lines of Shakespeare—

How far that little candle throws its beam! So shines a good deed in a naughty world.

In the universe two great forces constantly are contending and conflicting—the forces of good and of evil. Optimists say good ultimately will prevail. Pessimists hold for the power of evil. What do YOU think?

This much must be conceded: Good begets good, evil begets evil. For instance, if you cheat a man, rob him, kill him, no good comes of it. For the time being good may APPEAR to result, but it is only an appearance.

On the other hand, if you do a person a kindness, if you stop a runaway horse, if you rescue a person from drowning or fire, you do good, not only for the person benefited, but also for yourself. When one does a good thing one strengthens himself, ennobles his character. When one does an evil act he weakens himself, tears down his character.

If good could come from evil then there would be no need of laws, no need of courts, no need of police forces, of armies and navies. For, good coming from evil, what sense would there be in attempting to put a stop to evil?

If it ennobles a person to do a good deed, would it not be a good idea to tell all the world every time a good deed is done?

In announcing the department of GOOD DEEDS this newspaper invites all its readers, Japanese and American, boys and girls, men and women, to send to the editor personal experiences growing out of some good deed. You may tell your story either in Japanese or in English, and your name may or may not be signed to your contribution. If the anecdote is a personal one and you do not wish your name to appear in connection with it, just say the word and it will be omitted.

For every GOOD DEED story received and used The Japanese American News will pay the contributor one dollar. This is a small sum, but goodness is not to be measured in dollars and cents, and if the amount were ten times as great the benefit derived from the money would be nothing compared with the dividends the writing of the story will pay the contributor, and the good it will do those who read it.

The Japanese American News would prefer that the contributions be in English, but this is not essential. Any contribution needing attention will be "whipped into shape" before publication.

The Japanese American News hopes that the boys and girls who entered with such spirit into our recent contest, "Why I Want to Become an American Citizen," will contribute often to our new department, and that their fathers and mothers and all their friends will do so. There are no strings or restrictions.

The first GOOD DEEDS will be published on this page next Saturday.

LETTERS FROM THE WINNERS

THE JAPANESE AMERICAN NEWS has received several letters from winners in the prize contest, "Why I Want to Become an American Citizen." One letter, from Kikue Ueki, is too long to reproduce. Here are some of the others:

1631 1/2 Park St., Alameda, Calif., October 12, 1920.

Dear Sir: I have received the check that you have sent me. I thank you very, very much.

Yours truly, SHIZUKO NAGAI.

This twelve-year-old girl was the winner of the first prize.

Idaho Falls, Idaho, Oct. 13, 1920.

Editor of Japanese American News, 650 Ellis Street, San Francisco, Cal.

Gentlemen: I have just received your check for one dollar given as a prize for my essay in a recent contest.

Many thanks for the same. I was very much surprised and pleasantly surprised because I did not expect to get anything

Yours truly, ERNEST M. FUJIMOTO.

for my essay. Owing to the fact that it was just before examinations, I did not have much time to do anything. It took me half an hour to type that essay and I thought I did not accomplish very much in such a short time. My parents are always busy and I must help them out with their work besides taking care of my younger sisters and brother. Again I thank you very much for this pleasant surprise and wish you many successes.

Yours very sincerely, CISCO NOJIMA.

Watsonville, Cal., Oct. 13, 1920.

Prize Contest Editor, Japanese American News, San Francisco, Cal.

Dear Sir: Just a few lines to acknowledge the receipt of your check with many thanks. I was truly disappointed to the fact that more boys did not part in the contest and the limited number of contributions. Congratulations to the winner and again thanking you.

I remain, Yours truly, ERNEST M. FUJIMOTO.



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

"OH, TUNE!" said Miss Mike. "Ain't it lovely?" said Miss Mike. "Isn't she sweet, don't you think?" said Miss Mike. She is making the bell to ring continually. "The music teacher of your house seems to love you very tenderly. I should think, I ask her in return to be treated of me."

Must to confess at this point or junctures that this here response came out from me as a quite natural, as I have all but unconsciously compared her to or with my very poor life with the dear school teachers family.

In other words, this is only to be said the natural expression of my envy of her comfortable life with her music teacher.

Miss Mike however is very innocent and child-like life that she has made responses to me and said oh, yes, it is exactly as you speak, she is only just thinking of me as her own child or maybe baby.

And she laughed heartily like a child. Here some ignorant may exasperate cats do not make laugh, so I am going to ejaculate even the poor cats do make to laugh; that there laughing stuffs is not at all limited to the mankind. The mankind seems to entertain some sort of idea that they only, solely and alone by themselves know how to laugh and no one besides themselves, but it ain't. When we cats agitate ourselves, we make our nostrils take the shape as triangular and moves the apple of Adam in our throats, so I think this man party do not understand of our laughing. Get the point? It is nothing new or extraordinary, however, that we have ignorant fellers with us always.

"Well, do tell, what is your master?" I ask then to Miss Mike. "The master?" Miss Mike make response. "Oh, it's funny. You're so mistaken, Teacher, you are thinking as a man thinketh I should think, whereas—but I tell you it is like me, do you understand what I mean—a woman—and she is a music teacher." Miss Mike exclaim.

"I know that," I deny, as I knew very well all along she is a music teachers, "but I mean to say what is she? And by that I pretend I suppose she is of some good family or other—high standing, is she not?"

"Oh, it's funny. You're so mistaken, Teacher, you are thinking as a man thinketh I should think, whereas—but I tell you it is like me, do you understand what I mean—a woman—and she is a music teacher." Miss Mike exclaim.

"Well, it seems to me so," I counter, "but I must admit," I fence, "that I can hardly understand what is that, anyhow." I demand, "what is that, anyhow?"

By this means I have frankly exposed my dense like ignorance of this business called music. "You mean that piece of the voice?" says Miss Mike. Then she make some kind of praise of that voice. I should expect she seem to appreciate that sort of voice very much. "She is sixty-two years this year," express Miss Mike. "And yet she is very healthy and strong and robust," expound Miss Mike. "I think so too, as she is still enduring in that high age," explode Miss Mike.

"I have just managed to make answer like yes. It seems not very much answer but I think it is the best I can anticipate. I could not help it."

(Read next Saturday!)

羅府港の近況

▲八十六港の近況
 ▲三日前の羅府港の近況
 ▲三日前の羅府港の近況
 ▲三日前の羅府港の近況

日支人合資

▲日支人合資
 ▲日支人合資
 ▲日支人合資

大失火 死者十名

▲大失火 死者十名
 ▲大失火 死者十名
 ▲大失火 死者十名

博文堂

▲博文堂
 ▲博文堂
 ▲博文堂

除名廣告

▲除名廣告
 ▲除名廣告
 ▲除名廣告

土地法案

▲土地法案
 ▲土地法案
 ▲土地法案

最新刊
 歌はぬ人
 日米戦争未来記
 育兒及小兒病
 亞米利加記念帖
 英語自習寶鑑
 強壓微動術

博文堂
 250 E. St. Los Angeles, Calif.
 博文堂
 博文堂

除名廣告
 廣安縣安部田村
 廣安縣安部田村
 廣安縣安部田村

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

自動車學校
 800 E. 9th St.
 Los Angeles, Cal.

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

最新刊
 歌はぬ人
 日米戦争未来記
 育兒及小兒病
 亞米利加記念帖
 英語自習寶鑑
 強壓微動術

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

太平洋魚市場
 Pacific Coast Fish Co., P. O. Box 266 San Pedro, Cal.

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

太平洋魚市場
 Pacific Coast Fish Co., P. O. Box 266 San Pedro, Cal.

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

土地法案
 土地法案
 土地法案

博文堂
 博文堂
 博文堂

除名廣告
 除名廣告
 除名廣告

遠藤文子の英文英字紙に載る

「何故私を米國市民と見なしたか」と言ふ下で、遠藤文子氏の英文英字紙に載る。遠藤氏は、米國市民と見なされたのは、米國市民として、米國の法律に服する義務を負つたからである。遠藤氏は、米國市民として、米國の法律に服する義務を負つたからである。遠藤氏は、米國市民として、米國の法律に服する義務を負つたからである。

加州知事 悪戯の脅迫

加州知事、悪戯の脅迫。加州知事は、悪戯の脅迫を受けた。加州知事は、悪戯の脅迫を受けた。加州知事は、悪戯の脅迫を受けた。加州知事は、悪戯の脅迫を受けた。加州知事は、悪戯の脅迫を受けた。

検査補償はる

検査補償はる。検査補償はる。検査補償はる。検査補償はる。検査補償はる。検査補償はる。検査補償はる。検査補償はる。検査補償はる。検査補償はる。

貨車電線衝突

貨車電線衝突。貨車電線衝突。貨車電線衝突。貨車電線衝突。貨車電線衝突。貨車電線衝突。貨車電線衝突。貨車電線衝突。貨車電線衝突。貨車電線衝突。

救急隊の侵入

救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。

救急隊の侵入

救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。

救急隊の侵入

救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。

救急隊の侵入

救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。

救急隊の侵入

救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。救急隊の侵入。

西洋料理

西洋料理。西洋料理。西洋料理。西洋料理。西洋料理。西洋料理。西洋料理。西洋料理。西洋料理。西洋料理。

車自

車自。車自。車自。車自。車自。車自。車自。車自。車自。車自。

院醫田沖

院醫田沖。院醫田沖。院醫田沖。院醫田沖。院醫田沖。院醫田沖。院醫田沖。院醫田沖。院醫田沖。院醫田沖。

新米特價

新米特價。新米特價。新米特價。新米特價。新米特價。新米特價。新米特價。新米特價。新米特價。新米特價。

何故に皮膚病は

何故に皮膚病は。何故に皮膚病は。何故に皮膚病は。何故に皮膚病は。何故に皮膚病は。何故に皮膚病は。何故に皮膚病は。何故に皮膚病は。何故に皮膚病は。何故に皮膚病は。

谷本商店

谷本商店。谷本商店。谷本商店。谷本商店。谷本商店。谷本商店。谷本商店。谷本商店。谷本商店。谷本商店。

日本島屋

日本島屋。日本島屋。日本島屋。日本島屋。日本島屋。日本島屋。日本島屋。日本島屋。日本島屋。日本島屋。

和家具會

和家具會。和家具會。和家具會。和家具會。和家具會。和家具會。和家具會。和家具會。和家具會。和家具會。

須市ホテル

須市ホテル。須市ホテル。須市ホテル。須市ホテル。須市ホテル。須市ホテル。須市ホテル。須市ホテル。須市ホテル。須市ホテル。

旭貸自動車

旭貸自動車。旭貸自動車。旭貸自動車。旭貸自動車。旭貸自動車。旭貸自動車。旭貸自動車。旭貸自動車。旭貸自動車。旭貸自動車。

各種肥料

各種肥料。各種肥料。各種肥料。各種肥料。各種肥料。各種肥料。各種肥料。各種肥料。各種肥料。各種肥料。

久世産婆

久世産婆。久世産婆。久世産婆。久世産婆。久世産婆。久世産婆。久世産婆。久世産婆。久世産婆。久世産婆。

早石醫院

早石醫院。早石醫院。早石醫院。早石醫院。早石醫院。早石醫院。早石醫院。早石醫院。早石醫院。早石醫院。

須市音商店

須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。

北産院

北産院。北産院。北産院。北産院。北産院。北産院。北産院。北産院。北産院。北産院。

須市音商店

須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。

須市音商店

須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。

須市音商店

須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。須市音商店。

