

日米

THE JAPANESE AMERICAN
PUBLISHED DAILY AT 650 ELLIS STREET, SAN FRANCISCO, CALIFORNIA.

華州排外

一般投票案

華盛頓州の排外土地法一般投票案は、目下案として成立を期す。...

支那軍露軍と衝突

支那軍の公報に依れば支那軍は、西比利亞に侵入し、露軍と衝突した。...

支那と過激派との間に中立地

支那と過激派との間に中立地を設けようとする動きがある。...

獨逸議會聯合列強を非難

獨逸議會聯合列強を非難する動きがある。...

英佛首相希臘會議

英佛首相希臘會議の模様。...

愛蘭諸報知

愛蘭諸報知の模様。...

露國波蘭講和破談

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排日訴訟提起

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日米條約交渉終了せん

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露國過激派軍印度侵略策の模様。...

羊毛輸入禁止案

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内閣書記官長喚問事件に 辯護士から裁判長を忌避

高橋光威氏名譽毀損の公判
内閣書記官長高橋光威氏の名譽を毀損したとの公判を待たずに、高橋氏の辯護士が裁判長を忌避した。高橋氏は十一月二日、東京地方裁判所で、名譽毀損の公判を受けた。高橋氏は、十一月二日、東京地方裁判所で、名譽毀損の公判を受けた。高橋氏は、十一月二日、東京地方裁判所で、名譽毀損の公判を受けた。

在營期短縮
今年秋の徴兵令が、在營期間を短縮する。

今年秋の徴兵令が、在營期間を短縮する。従来は二年にわたる在營期間だったが、今年からは一年と半に短縮される。これは、戦況の急変によるものである。徴兵令は十一月五日、閣議で決定された。

金曜日の桑港市場
芋が弱気

芋が弱気
甘藷が下落、芋は弱気。市場は不安定な動きを示している。芋の相場は下落傾向にある。甘藷の相場も下落している。市場の動きは、今後の収穫量と需要に左右される。

花の繪島 青々園

花の繪島 青々園
絵島が口を利かぬので、青々園の花が咲いた。青々園の花は、絵島の口を利かぬので、咲いた。青々園の花は、絵島の口を利かぬので、咲いた。

若い婦人

若い婦人
文部省では去年十月二十日から、全国の中学校、高等学校、師範学校、中等学校、高等女学校、の教員検定試験が行われた。試験の結果は、概して良好であった。若い婦人の活躍が期待される。

新年度文藝募集
短編小説、俳句、詩、随筆、評論、小説、戯曲、児童文芸、青年文芸、婦人文芸、児童文芸、青年文芸、婦人文芸。募集期間は十一月十日から十二月十日まで。

MAIL'S SHOE STORE
是非日本人の御来店を希望す
男子 婦人 小児 靴
メルル靴店
桑港ノルモア街一七〇一七三三

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Dr. L. D. V. H. O.
Holler Seed Co.
Holler Seed Co.
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Seattle, Wash.

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O. P. Box 74 Berkeley, Calif.
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預金利率上ゲ廣告
在外者小口當座預金 年六分五厘
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御禮廣告
種子物 (ナツメ)
米國一のモデルを集めた
197 Jackson St., San Jose, Cal.

又八
井本旅館
日米旅館
北米旅館
田村旅館
近江屋旅館
加州屋旅館
名古屋屋
南海屋
桑港旅館組合船客送迎事務所

創業二十五週年
記念大賣出し
創業二十五週年を迎えるに際し平素の御厚情を酬ゆる為め食料品金物類雑貨呉服小間物類一切破格の廉賣を開始致候間此機を逸せざ陸續御来店願上候 敬白
フレスノ市
神川兄弟商會
電話一八二一 郵函一三二一六

御禮廣告
種子物 (ナツメ)
米國一のモデルを集めた
197 Jackson St., San Jose, Cal.

The New Treaty and the Senate.

The Japanese American News, in Japanese, thus commented last Wednesday on what chances the proposed new treaty between Japan and the United States shall stand of ratification when it reaches the Senate:

SUPPOSING the new treaty, reported as being drafted by the State Department and the Japanese Embassy at Washington, prohibiting, on the one hand, the coming of Japanese immigrants to this country, and, on the other, giving Japanese in America full rights of citizenship except such public rights as casting the ballot, electing officers and the like, is presented to the Senate for ratification? To what extent could the anti-Japanese party gain control of the document, be their effort never so strenuous?

We feel that they could not win over more than one-third of the Senate. The senators from the Pacific States have six votes—two each from California, Oregon and Washington. There is a possibility that the neighboring states of Arizona, Colorado, Idaho, Nevada, Utah, Montana and New Mexico would add fourteen senators to the first six.

Supposing all these ten states vote unanimously on the anti-Japanese question; it would mean but twenty votes in the Senate. But when we consider the seven states in this group other than the three Pacific Coast states we find reason to believe they do not purpose to persecute the Japanese, engaged peaceably in their daily tasks, or to place any further restrictions upon their right to hold property.

The only thing they desire to restrict is further Japanese immigration to this country. There are some senators from the other seven states who would be sensible enough to see this point. Therefore, the Japanophobes are expecting too much when they think they can control the twenty votes in the Senate from the Pacific Coast and neighboring states.

To ratify any treaty a two-thirds majority of the Senate is necessary. That is to say, sixty-four of the ninety-six senators from the forty-eight states must vote for the treaty. To block ratification thirty-three votes are necessary. Then, with only twenty votes—and that number in doubt—it would be almost impossible to control the Senate.

Sometimes it would appear that the rest of the nation would be for the treaty, and in many a household it never was known. Let us forget, let us be thankful that a devoted little band of pilgrims made their way to the shore of Massachusetts three hundred years ago and landed safely at Plymouth Rock. Let us be thankful that they laid the foundation for the great republic this is today, that they gave to the world a new conception of freedom.

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Again, the Japanophobes would point to the great danger to the United States if these "unassimilable aliens" were allowed to remain in this country, as they now are, allowed to have their annual increase in population. Here is truly a great addition to America's social problems, which center in the negro question in the South, already a heavy burden on the United States.

If it is found that the Southern senators have agreed to the California program to some extent, it will be necessary for us Japanese to be thoroughly prepared. We shall have to make the showing that Japanese are indeed assimilable. We must prove that after two or three generations the Japanese would have perfectly assimilated American social as well as political institutions, just as all the European nations are said to do when they come to this country.

As to the problem of state rights: In 1913, when the California land law was up for passage, Senator Hiram W. Johnson, then governor of California, would have none of William Jennings Bryan, then secretary of state. Governor Johnson contended that California had its own constitutional right to enact an anti-alien land law and that any interference on the part of the Federal Government was in violation of state's rights. He carried his point to the last.

If this point shall be brought up in the Senate, Senator Johnson, who undoubtedly has gained national fame as a statesman through his past record and his unsuccessful fight to win the nomination of the G. O. P. for the Presidency, surely will stand on the position he took in 1913.

The independence of state rights, so far as the organization of the federated states is concerned, is to be kept independent insofar as it does not violate the Constitution of the United States and treaties with other powers. But to reverse the proposition, the state has no right to enact any law that is contrary to treaty or against any enactment by the United States. A state enactment, prior to a treaty made by the federal government with another power, would lose its effect. In other words, the treaty making power is vested in the federal government—the executive head and the Senate. When a treaty is negotiated it becomes the instrument of the nation as a whole, and a state, which is a part of the nation, naturally must set aside its own rights for the sake of the nation as a whole. Particularly is this true when the state right is employed to an end that would jeopardize international relations.

Such tendency, somehow or other, should be curbed. As for the proposed new treaty, we hope the healthy consensus of opinion of the American people and their humanistic ideals will be properly reflected in the United States Senate and that a two-thirds or three-fourths majority of the Senate will ratify the treaty when it is presented.

Facts About Japanese Population.

THERE were born in Japan proper an average of 1,750,000 souls annually during the past decade, which means 33.0 for every 1,000 population. The rate is much lower among Western nations—for instance, in Germany it was 29.5; in France 19.5; in England 24.9, and in America 21.0, during five pre-war years.

The death rate is also higher in Japan than most of the Occidental countries. During a similar period the average number of annual deaths in Japan reached 1,000,000, which is 20.6 per 1,000 population. The rate was 16.5 for Germany; 18.6 for France, 14.9 for England and 14.1 for America during the years 1910-1915.

The Japanese census authorities computed that in Japan three souls are born and two die every second. How do they die? In Japan ten per cent of the total deaths is due to tuberculosis; 11 per cent to diarrhoea and other intestinal diseases; 8.5 per cent to pneumonia. In America 10.3 per cent of the total deaths occurs from tuberculosis; 10.5 per cent from pneumonia, and 10.8 per cent from heart disease. Japan is a great country for suicide, and 12,000, or 1.2 per cent of the total deaths, are due to this cause. In America suicide occurs at the rate of 0.9 per cent of the total deaths.

Japan is one of the few countries in which the number of females falls short of that of males. Dearth of the male is certainly a serious problem in Europe, for even prior to the war England had 1,200,000 more women than men, and Germany had 1,000,000 extra women. It is estimated that America has a few million more women than men. The ratio of females for every 100 males is (1911) in England 106; in France 104; in Germany 103. In Japan it is 97.8.

This does not mean that more females are born in Western countries and less in Nippon. In fact, the birth rate of females compared with that of males is higher in Nippon than in other countries referred to. While in Europe an average of 105 boys are born for every 100 girls, in Japan only 104 boys are born for every 100 girls. Thus, in Europe a less number of females are born, and yet the female population outnumbers the male population. In Japan more females are born, and yet the male population outnumbers them by nearly a million. The cause for the dearth of women in Japan is the high death rate. Out of 1,000,000 annual deaths 550,000 are women. Experts attribute the high death rate of Japanese women to poor nutrition, lack of exercise and bearing too many children.

The marriage rate per 10,000 population in Japan was 81.4 in 1916. In America it was 105. The rate was 76 for England, 78 for Germany and 77 for France. Apparently Americans have a greater love of marriage. But how about divorce? During the transitional period between 1880 and 1900 there was an appalling high number of divorces in Japan. During this period there was one divorce for every three marriages. A turning period set in in 1900, when the Japanese society recovered from the shifting period of the Restoration era and the civil law was greatly revised, rendering the regulations of marriage and divorce more stringent.

During the past decade the average divorce diminished to 135.0 per 1,000 marriages. This, however, is still a lamentably high rate when compared with that of other nations. It was thus 1.2 in France; 0.1 in England; 1.3 in Germany. Only the United States somewhat approaches Japan with 107 divorces per 1,000 marriages. Roughly, therefore, there is one divorce for every seven marriages in Japan, one for every ten in the United States, and one for every 10,000 in England. The divorces granted to husbands was eight times as large as those granted to wives in Japan, but in America the divorces granted to wives were double those granted to husbands. In America the greatest number of divorces take place after the couples have lived together two years; in Japan only one year. Desertion, cruelty and unfaithfulness are the greatest causes of divorce in America. In Japan they are domestic complications, lack of harmony in interests, and cruelty,

Thanksgiving Day.

THANKSGIVING DAY has come and gone again and nothing that has been the subject will alter the facts of Thursday, November 25, 1920.

However, it is customary to comment on the gala days and the holidays as they come and go. Thanksgiving Day always provokes profound thoughts.

In America a turkey is symbolic of Thanksgiving. The turkey is an American bird. The pilgrim fathers found the bird pleasing to the palate. All that was necessary to a feast was good shooting, a little plucking and careful cooking.

Today something more is involved. The price of turkey is so high that it rather ruins the appetite of most people. The idea of Thanksgiving Day is exactly what the name would seem to indicate—a day of thanksgiving.

The pilgrim fathers set aside a day when they should give thanks to the Almighty for the many blessings they had been able to wrest from the rocky soil of New England. They were thankful to be shot of Europe and its tyrannies, that India and her gods had laid them all low, that pestilence had spared them. They were thankful to be alive and well, thankful of the opportunity—carved by themselves with much determination and at great risk and hardship—to live their own lives and worship God after their own manner.

They looked around them and they found turkeys and cranberries and potatoes and other sweet things—all of America, American. Naturally, they were thankful that day a few minutes was a wild dissipation—for those days and those devout souls.

The idea of the feast has never been lost sight of. Sometimes it would appear that the rest of the nation would be for the treaty, and in many a household it never was known. Let us forget, let us be thankful that a devoted little band of pilgrims made their way to the shore of Massachusetts three hundred years ago and landed safely at Plymouth Rock. Let us be thankful that they laid the foundation for the great republic this is today, that they gave to the world a new conception of freedom.

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A REVOLUTIONARY METHOD OF COURTSHIP.

CONFUCIUS is responsible for the lamented deep gap existing between young men and young women of Japan. It was he who taught, "Let no boy and girl be placed after they have reached the age of six."

The ancient Japanese carried the precept to the letter and established the custom of keeping strictly separated the boys and girls of blooming age. Just like the Moorish king of Granada, Japanese parents of olden days used to take minute care to rear their daughters in seclusion so as never to have them learn anything like love till the proper time of wedding came.

The same principle was also applied in bringing up boys, though in a less strict manner. This ancient relic still clings even at the present time, and to the wall of many young people, does great harm in the realization of "conjugal democracy."

Freedom in the choice of a life-mate the young people of Japan surely want. They think it the natural right of human beings, if not of other beings. They are intoxicated with the magic wine of "soft love," the "soft love" of romance, to which the advent of the Western "movies," with reckless loving and elopement, added no little impetus. All these stories and poems and films conveying the love of young men and women of unexpressed love have been the sources of new inspiration among the immaculate sons and daughters of the flowery land. They burned the red fire of revolution in youthful hearts for the noble cause of the "conjugal democracy."

The measure proposed for the solution of the difficulty is a decidedly novel plan of courtship, which, being no less timely, had been spreading rapidly in large cities of Japan. The plan embraces the trinity of speed, economy and practicability, and is considered by some as an innovation comparable with that of a steam engine. It is an institution which, having control of a park some couple miles from the city, has been set up to bring together young men and women looking for marriage. The process by which the institution effects the happy consequences, is interesting. It is essentially like an employment bureau. It keeps records of applicants from both ends of the ties, and tries to bind them "for keeps."

Supposing a young lady, having no parents or friends who may look after her marriage, but who dares not defy the social conventions, applies to the cupid institution. She is asked frankly to state her age, family position and lineage, education and the ideals of the partner. Having learned everything pertinent for the purpose, the clerk goes over the records of male parties and selects—say a dozen—splendid ones who come well-nigh fulfilling the ideal of the said young lady. Now arrangements are made to introduce the candidates one by one to the young lady and an opportunity is given them to exchange their views and ideals, to discuss their principles of life and their social positions and to know each other sufficiently well to warrant a final decision.

Should both agree to the bargain, and experience the emotion of love, they report it to the institution, which with great economy and satisfaction takes care of the complex steps inherent in a nuptial consummation, legal and social; and if asked, it will conduct the wedding party in various degrees of elaborateness according to the sum of money the parties propose to expend, and all ends well.

If, however, none of the twelve candidates selected satisfied the fastidious tastes of the young lady, the institution taps a new reservoir of the candidates and introduces her to as many as she pleases, a hundred or a thousand, until she finally discovers the man of her fancy and happy marriage results. The fee is immaterial, being less than 20 yen for one marriage.

Takasago is the largest of the kind in Tokyo, and it boasts the record of having brought more than two thousand happy unions into the Empire every year. There have appeared within the past few years some one hundred of the institutions in Japan, all of them on commercial basis, suggesting at once the social approval as well as the business success of the undertaking.

JAPANESE PROVERBS.

- Like blood, like goods and like age makes the happiest marriage.
Likeness is the mother of love.
Little brooks make great rivers.
Little goods, little care.
Little strokes fell great oaks.
Live within your harvest.
Live not to eat, but eat to live.
Long absent, soon forgotten.
Lost to sight, lost to mind.
Look on both sides of the shield.
Lookers-on see more than players.



From the Drama of Ki-no-Kaion.

KURONUSHI the very next day was stripped of his rank and title, his estate and properties were confiscated, his retainers banished from the capital. But his proper punishment was deferred to a later date.

Komachi and her father Yoshizane received a summons to the imperial palace, where the Emperor conferred upon her the dignity of court lady and created her poetess laureate in recognition of the miracle she had achieved. Father and daughter were filled with gratitude.

Soon after the ceremony the Emperor summoned the prime minister, announced that on account of his advanced age he intended shortly to abdicate in favor of Crown Prince Hanetaru. For the prince's bride the Lady Komachi, on account of her supreme beauty and her remarkable intelligence, was selected as bride.

The wedding, it was ordained, was to be solemnized in a short time and she was to make the palace her home pending the completion of the final arrangements for the nuptials.

When the minister had heard the imperial command he communicated it to Yoshizane and Komachi. The father almost wept for gratitude, and bidding his daughter stay, left the court in an ecstasy of joy.

Left alone, Komachi fell into a reverie. To have been appointed Crown Princess was the greatest possible honor, but how could she break her pledged troth with Lord Arihira? She had not asked for a Crown Princess, but already she considered herself the wife of Arihira. Therefore, although she had been commanded by the Emperor, she could not desert Arihira without vitiating her duty as a woman of virtue.

On the other hand, how was she to disobey the imperial command? Here was indeed a dreadful dilemma. The only thing remaining for her to do was to take her own life.

ARIHIRA APPEARS.

What was her surprise and delight to find the one who had been her betrothed her betrothed, Arihira. He had that day been summoned to the court on duty. Hearing of Komachi's appointment as Crown Princess, he had sought her for a talk.

Speechless with emotion, they gazed into another's eyes for several moments. Komachi was the first to speak. While the tears fell fast she told Arihira all that had happened and why she had determined to end her life. Arihira, on hearing her story was overcome with admiration and gratitude, but he spoke with assumed composure.

"It is indeed gratifying to hear of your fidelity, dearest, but I cannot bear to see you take your life for my sake. Nor must you disobey the imperial command. The only course open to you is to give me up. Try to enjoy the pomp and luxury of a Crown Princess. I release you from all your vows; I am willing to withdraw my own. Farewell, dearest Komachi."

Arihira prepared to depart, but Komachi clung to his sleeve weeping bitterly.

"I cannot, as I live, give you up! Do not say such cruel things again." "Your devotion touches my heart, dearest. I must not let words be only to persuade you to abandon your idea of killing yourself. I promise you that I will keep my vows forever. Your determination, however, makes it impossible for us to remain here longer. Without delay we must fly. Let us hurry!"

Do you really wish me to go with you, Lord Arihira?" "Yes! Make haste, please, and come now." "No! One fortunate word was near. Unnoticed, the lover's couple made their way out of the palace, through the gates, and fled into the woods.

Once outside the palace, Komachi and Arihira made for the suburbs without any particular thought of where they were going. Then, fearing pursuit, they sought out unfrequented places. All through the night they wandered on and on, hand in hand. Sometimes they lost themselves in the habit of walking upon the moon, and their way among ghastly rows of tombstones. At dawn they found themselves, quite exhausted, at Arashiyama. There they saw a cottage, evidently the habitation of some Buddhist priest living a life of solitude and devotion.

Making their way wearily to the door in order to beg shelter and a little rest, they were met by a young priest, who greeted them cordially.

"How glad I am to see you, my lord and lady!" he cried. "May I ask what has brought you to such a lonely place?" The lovers were delighted to recognize in the priest one of their party who had saved on the occasion of their flight on Mount Ohara. That had occurred on the very day when they had plighted their troth. Freely, therefore, they confided in him, telling him the whole story of their unrequited love, and how they had exchanged vows of eternal fidelity. Also, they told how Komachi's poem had caused rain to fall at the "poetry-meeting," as a result of which she had been appointed crown princess. After telling of their elopement, they begged the priest to give them shelter and protection for a time. Quite promptly and willingly he complied.

A GALLANT PRIEST.

"Gladly would I do anything that might be of service to my lord and lady," the priest declared. "You may remain here as long as you please. But my accommodations, I fear, are not very convenient. However, in such an out-of-the-way place you will be safe from pursuit. But eat you must, for you must be dreadfully hungry. I shall run to the village and get some food. Please rest you in the inner room until my return."

The priest departed. Greatly relieved, Komachi and Arihira entered the inner room and settled down to rest. But it was not long before their hearts were set thumping by the sound of men entering the cottage. Peeping through the chinks of the shoji, they were amazed to see a band of men, their faces concealed by handkerchiefs, looking for all the world like outlaws.

"Ho, there!" cried the ruffians. "We want tea!" "Here is a scuffling of feet on the mats, a sliding open of the shoji, and the young lovers were revealed to the rowdies. "Ha! Ha! A fine eloping pair, oh—Komachi and Arihira! Ho! We are delighted to see you. Behold the retainers of my Lord Kuronushi. Thanks to your interference, our lord was stripped of his rank and title and cast into prison. Disguising ourselves as outlaws, we have searched for you in order to run you to earth. You have eloped in violation of the imperial command. If we capture you and take you back we shall be granted our lord's pardon. Fortune has been good to us this day; you have been delivered into our hands."

ORIENTAL ART—A WORD MESSAGE.

By MRS. PHILIP H. DODGE.

MR. LAWRENCE BINYON, curator of the Oriental department of the British Museum, says in his Monograph upon the Yuan: "To the mind of the East the universe is conceived as a stupendous Unity, through which runs the eternal energy. It is this conception—this 'Sublime intuition of oneness,' as Okakura-Kakuzo, the great Japanese art critic, phrases it—that is embodied in Oriental art. A truth, then, that an occasional Western saint—a St. Francis or a St. Theresa—catches a glimpse of as the solution of life's questions, this truth plays in Oriental art the part of the cord in the rosary.

Is it then too much to claim for this art that it has a message for the world? To study it until one can trace the story of Oneness through animal life and plant life, through the very rocks and earth and clouds and on and on through human life to life divine is surely worth the while of West as well as East.

Just as the Oriental craftsman makes his boxes and baskets in groups that fit one into another, so the Oriental artist fits his individual work into the statement of Unity made by the art as a whole. For instance, the temple of the mountains, how they fit into the surrounding landscape—their general outlines following the lines of the mountains—their colors at one with the rocks and trees. How different from the Western idea of dominating the landscape, which is often the case, the actual temple or shrine is placed in some remote and all but inaccessible spot—above precipices, beyond waterfalls—engineering feats are necessitated that even from the ordinary Western standpoint are worthy of consideration.

Now, just as the landscape holds the temple, the temple holds the work of the artist—the picture or statue in which, with the aid of symbolism, he has represented some aspect of universal At-one-ment. Thus one finds the temple enshrining as well as being enshrined—a jewel casket that is itself a jewel within a larger casket and this is only a glimpse of a sequence that culminates in the vast encompassing whole. To prove this for oneself is only a matter of study. Such authorities as Fenellosa, Binyon and E. B. Havell are dazzled by the glory and wonder of the symbolical and metaphysical aspects of this art. To summarize the opinion of Gaston Migeon, a representative of the Louvre, sent into the Orient for study, it is a spiritual art, a series of divine images, each the facet of a diamond, reflecting some special aspect of the universal Over-soul, embodying the farthest stretch of the imagination, the most abstract idealized images of Deity as All in One and One in All.

As it is the art of the heart of man to conceive such an art, it is too much to hope that its ideals may some time, somewhere, somehow be realized in the life of man; that the world may in time be recognized as a whole—not loosely joined in alien hemispheres, but a

When I was informed about that I felt something funny that I could hardly express with my words; the best I can express is to say that I felt as if I have had a bad, fearful, awful, un-pleasant dream. I felt so heavy that it is just as if the whole atmospheric air were condensed or frozen and press on me—that way I felt, you see.

WHEN they called doctor.

When I was informed about that I felt something funny that I could hardly express with my words; the best I can express is to say that I felt as if I have had a bad, fearful, awful, un-pleasant dream. I felt so heavy that it is just as if the whole atmospheric air were condensed or frozen and press on me—that way I felt, you see.

When I was returning to home I was troubled with this particular idea and I had such an agony I should say. I was thinking of her and of her only—why is it? How can it possible? She was so pretty and fair, and so lively and healthy—Oh, why Miss—

This here sweet nonsense was so abruptly disturbed by the great friend of the master when she said: "Just a minute, you have been mentioning the name of the lady as Miss So and So, perhaps more than twice in your talk, and I am naturally curious enough to know her name if it is possible. Won't you tell us, if you can't mind?"

Saying this the great friend of the sweet master looked at the dear master and the fond master responded to this meaningful look by saying: "What which means 'Oh, why I be'ing?" "Well I am sorry," reciprocated Mr. Coldmoon, "but this might be a great embarrassment to the party. I must be pardoned not to mention her name."

"Ha, ha, I see what you want—you like to fool us, eh?" said the great friend of the silly master; "you like to keep it as obscure as you can, isn't it? All right, go on—"

"Why, but an deadly earnest in this case, you know, so I shall be very direct and plain if you gentlemen would please me in that way. Anyhow, I want you gentlemen to suppose that this lady suddenly got sick," said Mr. Coldmoon.

"When I was thinking that I felt such loneliness that I felt exactly as if the whole energy in me all at once called the general strike, or walk-out and I lost the whole energy from me, and in that feeling I happened to cross the Azuma bridge so heart-strickenly. On the bridge I looked down into the river of water and I could not find whether it was ebb or flow, but I could detect dark waters were moving on and on as if it was some crowd on the street. Then, from the direction of Inasakawado, a Jinrikisha came on to the bridge.

THE THIRSTY JINRIKISHA.

"The Jinrikisha carried a lantern lighted so I was watching the light of the lantern when it was running fast until it was to fade away, becoming thinner and thinner and finally into the darkness in the direction of the Sapporo Beer Co."

"Again I looked on the water. Then, I was mighty funny, but I could hear some one was calling me down in the river; it was such a faint voice far away in the river. I thought it was really funny because I could think nothing that in this late hour I have no one to call on me in that way; but I could hear me calling so that I looked at the water to find who it was calling on me.

"But I could find no one there. Then I thought it was my nerve made me think that way and it was better to return home as quick as possible."

"But when I began to walk to the direction of my home a step or two I could hear again somebody was calling on me in still small voice in far and far away. Again I stopped and listened to the voice. When I was called by my name on the third time I was so strongly shivering in my knees although I was strongly cringing to the bridge.

"That voice was coming from the far distance or under the water. I was so sure about it but surer than that was the voice was that of

sphere playing its part harmoniously among countless other spheres; a harmonious part of a harmonious whole rather than a kind of puzzle map, each irregular section pressed over by a tribal god? With such a recognition, would not wars cease and the brotherhood of man become an actuality? Would not even the infinitesimal orbit of individual man find itself in harmony with the spheres? This reminds one of Shakespeare's lines:

"There's not the smallest orb which thou behold'st, But in his motion like an angel sings, Still quiring to the young-eager cherubim. Such harmony is in immortal souls."

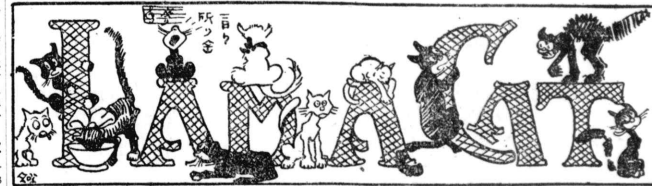
A "far-off divine event" truly, but made thinkable, even in the present awful clashing of human orbits, by the consideration of Oriental art.

AS VIEWED FROM AFAR.

COMMENTING editorially on the adoption of the California initiative land law at the polls, the Nation, in its issue of November 17, says:

"By a decisive majority California has made a law that Japanese can own no land, can lease no land, cannot act as guardians for their American-born children in whose name land is held, and cannot own any share in American-controlled land owning companies. That legislation constitutes the gravest injustice to the Japanese residents of California few will deny. In that State America's traditional sense of fair play has been swept away in a ferment of race prejudice and campaign bluncheon. The notion that the Japanese land ownership constitutes a 'menace' in the sense employed by anti-immigrationists is entirely refuted by the facts. Of the twenty-eight million acres of farming area which compose one-fourth of the State's total acreage, only 48,000 acres, or 1.6 per cent, are under cultivation by Japanese. But this is not all. Of this ridiculously small proportion not over twenty-seven thousand acres—less than one-tenth of one per cent—are owned by Japanese, the balance being made up of lands cultivated by Japanese under leases, under crop share contracts, under labor contracts, and finally, of 48,000 acres owned by American corporations with some Japanese shareholders. The California verdict serves merely as the basis for wholly justified Japanese indignation. As such, it is worth the earnest consideration of all who in time of peace would prepare to avoid war. For while no differences exist between the two nations that cannot be settled by amicable arbitration despite the efforts of racial jingoes on both sides of the Pacific, it is America, speaking through California, that has committed the first overt act of unfriendliness. Let us hope that sane counsel may yet prevail and a way be found to emerge with justice."

Money will make money. Money will make money. Money will make money.



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

"Miss—, I so unconsciously responded to the voice, 'Here I am.'"

"Well, this voice was so strong and loud that it echoed in my ear and I was surprised by my voice and I looked around if any one was there. There was nothing there but myself—no man and no dog and no moon. Then there came some mysterious feeling in me to mind such a strong desire; I wanted to go to the place where I heard into this peculiar air of the NIGHT; wanted to go where that voice was coming from to me."

VOICES OF THE NIGHT.

"Then again the voice of Miss— came to me as if she was suffering and appealingly to me or as if she was bespeaking my rescue and that strong voice aroused me that I answered the voice by saying, 'I am coming right way,' and I pushed my body almost to the edge of the bridge to jump into the water; but I looked the dark water again."

"The voice seemed to me was coming from the very bottom of the water just as if it was in such a position that one was so strongly pressed—that is to say, in such a suppositively. I was then so sure that the voice was just underness of the bridge so I was ready to jump in when I hear next one have been jumping into the water just as if it was a stone—"

"Well, finally you jumped in. Uh? said the delicious master, blinking his eyes. "I didn't think you would go so far as to get wet," remarked the great friend of the kind master, and he patted the tip of his nose.

"After I jumped in I was faintly dead to the world and for some time I was unconscious. After, however, I regained my consciousness I felt intensely cold, but warmer part of the body I was not a bit wet or soaked and also there was nothing which would indicate that I was drowned into the water. I was so sure that I jumped in, but it was certainly funny. You might say it was mysterious. So I began to look around there and to my great surprise I found that, instead of jumping into the water I jumped on the other direction, that is to say, I jumped on the bridge; and I was so sorry for that. Yes, indeed, I could not get the place where that sweet voice was calling on me just because I made mistake in judging the front and back."

MORE OF THE SAME.

"It is really interesting. The mysterious part of this story is just exactly it is the same with my own experience. This is a very good material for the study like Prof. James, I am sure. Or if any one would write some realistic description of this experience with the title 'THE HUMAN REACTION,' I am so sure it would be some surprise to the literary world—by the way, how was the sick Miss—?" the great friend of the master was asking to Mr. Coldmoon as he wanted to have more fun with him.

"Well, after a few days, when I called on her, she was playing with the maids in the garden; I think she is all right now," said Mr. Coldmoon. "And when this was finished the gentle master came into the scene as if he was thinking that he also have to present some experience to this EXPERIENCE MEETING by saying, 'I have something also.'"

"What do you mean, you have something also? What do you have, anyway?" said the great friend of the droll master, when the great friend of the great master said this he meant to say he didn't have anything which is to be related in this great meeting.

"My experience was also occurred last year and it was in the same time—that is, at the end of the year," said the intelligent master. "All of the experiences were occurred at the end of the year. It was some coincidence, wasn't it?" said Mr. Coldmoon. "I should say his also occurred at the same time of same day," the great friend of the sweet patootie master already began to mix-up. (The story of the master is cont. to next Sat'day.)

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御禮廣告
御禮の心を込めて

新刊及日記類

新刊及日記類
新刊の出版、日記の紹介

博文堂

博文堂
書籍の紹介、営業の案内

小長房

小長房
小長房の営業案内

新開業

新開業
旅館及玉場、新開業の案内

桑港櫻府

桑港櫻府
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電氣鐵道

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松本兄弟書店

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月藤齒科醫院

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