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THE JAPANESE AMERICAN... PUBLISHED DAILY AT 830 ELLIS STREET, SAN FRANCISCO, CALIFORNIA.

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### 獄中の三兇惡團員

#### 私刑に處せらるる

覆面せる四百餘の武装暴徒  
郡監獄に殺到、官憲を脅迫す  
昨夜を破つた物凄き大喧嘩

### サンタローザの椿事

サンタローザ市に於て突如として暴徒四百餘名の探偵署に殺到し、官憲を脅迫して郡監獄に殺到した。昨夜を破つた物凄き大喧嘩。探偵署に殺到した暴徒は、探偵署の建物に火を放ち、官憲を脅迫して郡監獄に殺到した。探偵署に殺到した暴徒は、探偵署の建物に火を放ち、官憲を脅迫して郡監獄に殺到した。

### 墓地内に

#### 異様の群集

附近居住者の意見  
サンタローザ市、埋地の南方に位置するアルカデ墓地内に、昨夜二時頃、異様の群集が現れた。附近居住者の意見は、この群集が暴徒によるものであると推測している。

### 戦慄悲鳴

#### 三兇漢の

無情なる暴行  
用意周到なる暴徒は、墓地内に侵入し、墓石を破壊し、死者の遺骨を踏み躪した。この暴行は、市民に戦慄と悲鳴を呼び起した。

### 凄又惨

#### 樹上の悲鳴叫喚

地上の暴徒より銃火を集中す  
燈火に照らされた三兇漢の惨状は、見る者に戦慄を起した。地上の暴徒は、樹上から悲鳴を叫び、銃火を集中させた。

### 大殺到

#### 其數約四百名

シニョラに防止不可能  
同夜十二時に達するや、突然無数の武装暴徒がサンタローザ市に大殺到した。その数は約四百名と推定されている。

### 暴徒に

#### 武裝せ

約二百名の  
暴徒は、武器を手にし、市民に恐怖を植えつけた。武裝した暴徒は、市民を脅迫し、財産を略奪した。

### 桑港に

#### 一昨、暴行

された、為難の非難に  
サンタローザ市に於ける暴徒の暴行は、市民に大きな被害をもたらした。一昨日、暴徒は市民に暴行を加え、財産を略奪した。

### 知事非難

#### 司法威信問題

今回の暴徒の私刑事件に關し、知事に対する非難が起つた。司法の威信が損なわれ、市民の安全が脅かされていると指摘されている。

### 管理人の却下

#### 土地の管理

土地の管理に關する問題が、管理人に却下された。土地の所有権と管理権の争い、市民の利益を損なう恐れがある。

### 子供の遺産

#### 譲渡許可

子供の遺産に關する問題が、譲渡許可を得た。子供の遺産を適切に管理し、子供の利益を守る必要がある。

### 閉鎖運動

#### 競技館の

閉鎖運動が、競技館で行われた。市民の安全を確保するため、競技館は閉鎖された。

### 暴徒に

#### 自動車に

暴徒が、自動車に暴行を加えた。暴徒は、自動車を破壊し、乗車を脅迫した。

### 草毒の

#### 収穫終了

草毒の収穫が、完了した。草毒の収穫は、市民の健康を脅かす恐れがあるため、厳格に管理されている。

### 暴徒に

#### 閉鎖運動

暴徒による閉鎖運動が行われた。暴徒は、市民の安全を脅かすため、閉鎖運動を行った。

### 暴徒に

#### 暴徒に

暴徒による暴行が行われた。暴徒は、市民に暴行を加え、財産を略奪した。

### 日本人客貨の

#### 吸収に苦心

日本人客貨の吸収に苦心している。客貨の吸収は、市民の生活を脅かす恐れがある。

### 旅館組合

#### 臨時總會

旅館組合の臨時總會が開かれた。旅館組合は、市民の安全を確保するために活動している。

### 子供の重傷

#### 自動車の轢かれ

子供の重傷が、自動車の轢かれによるものである。子供の安全を確保するために、自動車運転に厳格な規制が必要である。

### 清瀬代議士

#### 出立

清瀬代議士の出立が行われた。清瀬代議士は、市民の利益を守るために活動している。

### 暴徒に

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暴徒による暴行が行われた。暴徒は、市民に暴行を加え、財産を略奪した。

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### 懸値無金

#### 金門貨自動車

懸値無金の金門貨自動車。金門貨自動車の懸値無金問題は、市民の利益を脅かしている。

### 英語個人教授

#### 原田寫眞館

英語個人教授。原田寫眞館は、市民の英語学習をサポートしている。

### 小幡裁縫學校

#### 森山寫眞館

小幡裁縫學校。森山寫眞館は、市民の裁縫学習をサポートしている。

### 元吉寫眞館

#### 吉里寫眞館

元吉寫眞館。吉里寫眞館は、市民の寫眞撮影をサポートしている。

### ちん餅

#### 合同菓子店

ちん餅。合同菓子店は、市民の菓子購入をサポートしている。

### 文具品並に玩具

#### LATHER'S TOYS

文具品並に玩具。LATHER'S TOYSは、市民の文具購入をサポートしている。

### 新茶定價表

#### 相馬茶店

新茶定價表。相馬茶店は、市民の新茶購入をサポートしている。

### 正月餅

#### 松屋

正月餅。松屋は、市民の正月餅購入をサポートしている。

### 米

#### 二進商會

米。二進商會は、市民の米購入をサポートしている。

### 餅月正

#### 進調強勉大

餅月正。進調強勉大は、市民の餅月正購入をサポートしている。

### 谷靴店

#### 桑港一五〇九

谷靴店。桑港一五〇九は、市民の靴購入をサポートしている。

### わ正月餅

#### 春月堂

わ正月餅。春月堂は、市民の正月餅購入をサポートしている。

### 一日十仙

#### 太田永太郎

一日十仙。太田永太郎は、市民の一日十仙購入をサポートしている。

### 大原法律事務所

#### THE OKAWA, HENST BUILDING SAN FRANCISCO, CALIF.

大原法律事務所。THE OKAWA, HENST BUILDING SAN FRANCISCO, CALIF.は、市民の法律相談をサポートしている。

### 古庄弘

#### 古庄弘

古庄弘。古庄弘は、市民の古庄弘購入をサポートしている。

### 薬

#### 薬

薬。薬は、市民の薬購入をサポートしている。







No Room For Concessions.

THE QUESTION of what the present Congress will do with the Japanese immigration problem was discussed in The Japanese American News last Saturday. The following is a free translation:

At the coming session of Congress, which will open December 6, Chairman Johnson of the House Immigration Committee will introduce a bill for the purpose of temporarily prohibiting all immigration to this country, it is reported to have been determined, for the sake of a test. We are inclined to think there is more probability of this bill being adopted than the King bill.

In accordance with the provisions of the Johnson bill, for the next two years the United States would prohibit all foreign immigration, with the following exceptions:

1st—Naturalized aliens or those who have expressed intention of becoming citizens, as provided by law, may call to this country their parents, grandfathers and children under 18; also unmarried or widowed daughters or granddaughters.

2nd—Travelers remaining in the United States not more than six months.

3rd—Officials of foreign governments, their families and servants.

4th—Aliens who remain more than one year in Canada, Cuba or Mexico.

The Johnson bill is framed particularly for Europeans and the plan does not appear to have been thought out Japanese-wise. There is no provision, for instance, for readmission into this country. It is not easy to understand what is the reason, but until we shall have seen the bill as a whole we shall not make any particular comment on this particular phase of it.

However, if readmission is not provided for in the Johnson bill, some appropriate means should be framed, for, as regards readmission of immigrants, there are vast differences between European immigrants and Japanese.

When we say "European immigrants" we include all sorts of races and nationalities. Naturally we cannot discuss, under this heading, any particular class.

Some of the European immigrants who are seeking readmission into this country, and, to that end, are flocking to the ports of Europe, volunteered their services to the United States Government during the war, while others were drafted. Some returned to their homes for the purpose of going to war. So that it was a temporary home returning—that is to say, these immigrants had their homes in America and returned to their native lands as travelers.

A large number of these have no business; they are not employed in the United States; they are lacking in money, lacking in position. Therefore, upon readmission into this country they must, generally speaking, become laborers in order to support themselves.

The case of the Japanese is entirely different. Large numbers of them have their homes in this country and return to their native land for the sake of travel. When they do so they plan, generally, to spend three or four months in the "old country," then return to the United States. Furthermore, when they return to the fatherland, no small number of them leave their business here in the hands of someone entrusted to conduct it—or lock up until they get back. They travel when business—agriculture, for instance—does not particularly demand their presence here.

It is for that reason that the return of Japanese immigrants to the United States is different from the return of European immigrants; and in the case of the Japanese this returning should not be prohibited.

As regards the calling of their relatives to this country, the Johnson bill would prohibit the bringing here of parents or children unless the person bringing others into this country be an American citizen. In his present status a Japanese may not become an American citizen, is not even permitted to declare his intention of becoming one. This, logically, would make it impossible for the Japanese to bring relatives to this country. The bill says nothing about wives. Therefore, if it is to be enacted, the Japanese will stand in a disadvantageous position. To live with one's wife, parents and children, as one family, is a fundamental principle of the human race. In no circumstances should this right be gained.

For temporary immigrants home life may not have been a consideration. But in the case of Japanese residing in America, they have decided to remain permanently in this country, or, at least, semi-permanently—although there are some exceptions—and the calling here of their parents, wives and children should be permitted as at present.

We are thoroughly in sympathy with the American Government and the legislatures, which are taking great pains to reach a solution of this problem of immigration. But in the past the Japanese already have made the greatest possible sacrifice, and there is no room for further concessions. It is fervently, therefore, that we hope the proposed Johnson bill will not press the Japanese any harder than they now are pressed.

A New Law Announced.

The following is a free translation of an editorial, in Japanese, published in this newspaper last Monday:

REFERENDUM No. 1, voted November 2, was carried by 668,483 votes for and 222,086 votes against, it is announced by Secretary of State Jordan.

Ratification of this measure was announced unofficially almost immediately after the California vote had been cast. There is no need for surprise when the formal announcement is made.

We are inclined to think, with Chester Rowell, former president and editor of the Fresno Republican, Governor Stephens and members of the executive committee of the San Francisco Chamber of Commerce, that this bill was voted by Californians as a means of expressing their unwillingness to suffer Japanese to expand within their state. It can mean nothing more, because not only the Japanese in America but all aliens residing in the United States are extended proper protection by the Constitution. That document provides that no aliens ever shall be accorded inhumanistic treatment.

Aliens residing in this country are privileged to enjoy life in their own manner, provided they do not violate the Constitution and the laws. Viewing the situation from this vantage ground, we are extremely sorry that Californians have passed such a cruel, such an inhumanistic, law against the Japanese, not because they have not properly understood Japan and the Japanese, but because they understood perfectly the "Japanese menace" in the state.

The "Japanese menace," we have reason to believe, they have construed on a thorough misunderstanding of Japan and the Japanese.

To prove this we must point out that the presence of Japanese in California is not a menace to the state but a contribution to its welfare.

Some Californians may say the Japanese are different, ethnographically, culturally, religiously, as well as philosophically; and, having those inherent differences, they do not mix and assimilate with Americans. Ergo, they threaten the national as well as the social organization of the United States. In other words, they contend the Japanese are a menace to California.

Right here we must tell the Californians that the Japanese is not such an unassimilable race as he fancies.

The Japanese in America as a whole, and particularly the Japanese in California, are not accorded good treatment. They are under unfavorable conditions, yet they have learned the mode of life and the ideals of Americans, and they zealously strive to promote their welfare and to become cultivated.

If we compare the Japanese of the present with those of five or ten years ago we find they have made remarkable progress in many directions. From this we are safe in inferring that in five or ten years more there will be further wonderful progress by the Japanese, and this ought to prove that the Japanese in America are almost entirely changed.

All this regards Japanese who were born in Japan and crossed the ocean in mid-life. Regarding American-born Japanese, they are Americans in their ways of thinking and feeling. We do not observe any marked differences in the behavior of Japanese and American children.

We continually are asserting that if Americans had given to Japanese in this country at least equal treatment with other aliens and had given them guidance, we are certain the Japanese would have shown a more remarkable instinct for Americanization—perhaps they would have become more completely and speedily Americanized than other aliens.

On the other hand, as they have been and as they are, the general intelligence and education of the Japanese is far superior to European immigrants. They are industrious and self-respecting, and devotedly endeavor to promote the welfare of California. We do not misrate a single soul when we say the Japanese are not, in the eyes of the courts, undesirable immigrants, as is usually charged by the Japanophobes.

We are satisfied Californians would lose in excluding the Japanese, without gaining anything. Holding such views, we lament exceedingly that

WHEN THIS OLD WORLD WAS YOUNG.

(Continued from Last Saturday.)

AT LENGTH THE FAME of the Lady Kaguya reached the imperial court. The Mikado, anxious to see her, sent Fusago, one of the ladies of his palace, to visit the bamboo cutter's daughter and report back to him.

When Fusago reached the bamboo cutter's cottage the Lady Kaguya refused to see her. There was nothing for the court lady to do but return and report to the Mikado the failure of her mission. Displeased, His Majesty sent for the bamboo cutter and bade him bring his daughter to court.

"Perchance," he added, "a hat of nobility shall be her father's reward."

Mildly the old bamboo cutter deprecated the extraordinary behavior of his daughter. He loved court favors well enough and probably would have liked nothing better than to have won a hat, but he was first of all true to his duty as a father.

Returning home he discussed the affair with the proud beauty. Lady Kaguya informed him that if she were compelled to go to court it would certainly be the death of her. "The price of my father's hat of nobility," she added, "will be the destruction of his child."

Deeply affected by these words, the old man once more set out for court. There he made known, with due apologies, the final decision of his daughter.

THE MIKADO'S STRATEGY.

His curiosity only whetted, and determined that he should not be denied by even a woman of extraordinary beauty, the Mikado hit upon the ingenious plan of ordering a royal hunt. He so arranged it that he might arrive at the bamboo cutter's dwelling, and, if luck favored, see the beauty who could set at defiance the desires of a mighty ruler.

Accordingly, on the day of the royal hunt the Mikado entered the bamboo cutter's house. He was startled to observe in the room in which he stood a wonderful light. The light shone full upon the ravishing Lady Kaguya.

Advancing, His Majesty touched the sleeve of the maiden. She hid her face, but not before he had caught a glimpse of her lovely features. Enthralled by her extreme beauty, and disregarding her maidenly protests, he ordered a palace litter to be brought. Upon its arrival the Lady Kaguya suddenly vanished.

It was patent now to the Mikado that he was dealing with no mortal maid. "It shall be as thou desirest, maiden," he said, "but I pray that thou resume thy form, that once more thy beauty may be seen."

Instantly the Lady Kaguya resumed her human form. Before departing His Majesty composed the following verses:

"Mournful of the return of the royal hunt, and full of sorrow the brooding heart; For she resists and stays behind, the Lady Kaguya!"

In answer the maiden wrote:

"Under the roof o'ergrown with hophorn, how long were the years she passed. How may she dare to look upon The Palace of Precious Jade?"

THE LADY KAGUYA'S SADNESS.

In the springtime of the third year after the royal hunt the Lady Kaguya continually gazed at the moon. In the seventh month, during the full of the moon, her sorrow increased until her constant weeping sorely distressed her hand-maidens. Going at length to the old bamboo cutter, she said:

"Sir, the Lady Kaguya has watched the moon long and long, waxing in melancholy with the waxing thereof, until now her sadness passes all understanding. Constantly she weeps and wails, wherefore we beg of thee to speak with her."

Seeking his daughter, the Lady Kaguya informed her father that the sight of the moon caused her to reflect upon the wretchedness of the world.

In the eighth month the Lady Kaguya, her maids clustered about her, revealed that she was no ordinary mortal. Her birthplace, she confided, was the capital of the Land of the Moon. The time was at hand, she said, when she was destined to leave the world and return to her old home.

Both the old man and the Mikado were heart-broken at this sorrowful news. His Majesty was informed that in the full of the ninth moon a company would be sent down from Luna to take the beautiful lady away. He determined to put a check upon this celestial invasion. He ordered that a guard of soldiers be stationed about the cottage of the bamboo cutter, armed cap-a-pie, to send a cloud of arrows, if need be, into the Moonfolk.

With such a guard to protect his daughter, the old bamboo cutter thought, the invasion would come to naught. When he discussed the matter with the Lady Kaguya she told him: "The useless, father, ye cannot prevail over the Moonfolk, nor will your artillery harm them nor your defenses avail against them, for every door will fly open at their approach; nor may your valor help, for ye never so stout-hearted, when the Moonfolk are all in vain will for your struggle against them."

This made the old man very angry. "My nails will turn to talons," he declared, "I shall completely annihilate any visitors from the moon."

(CONTINUED NEXT SATURDAY.)

California should have enacted such a law. But the law is enacted, the result has been formally announced by the secretary of state, and will become effective December 9. Therefore, as in the past, we admonish all Japanese in California, as law-abiding citizens, to cleave strictly to the law of the Californians. Until some proper means shall be vouchsafed us, we must conduct ourselves in accordance with the law.

As for the new treaty between the United States and Japan, negotiations concerning which frequently have been reported in progress, we, of course, can say nothing at this moment concerning how far it will agree with the California law. But whether this anti-Japanese law shall be in accord with the Constitution and the treaty between the United States and Japan is another question.

These are problems of the future. The thing to be done at this moment by the Japanese in California is to obey willingly the law of the Californians—and obey it. At the same time it is not wrong, of course, to explain to the Californians that this law was enacted as a result of their misunderstanding of Japan and the Japanese. We must try, by legal means, to clear up this misunderstanding. Also, Japanese should not cease to develop themselves in any direction followed by them in the past, in a lawful way for it certainly is necessary for their self-defense.

We hold that the Japanese in California have nothing to worry about because of the passage of this law, no need to be pessimistic regarding the future. As hardships and troubles multiply their morale and their vitality must grow stronger than ever, so that they shall not be controlled by circumstances, but, on the contrary, shall be their master.

TREASON OF MITSUhide

FROM THE YEHON TAIKO-KI.

I.

AKECCHI Mitsuhide was a valiant warrior who lived toward the close of the sixteenth century. Under the command of Oda Nobunaga he distinguished himself in a number of battles. General Nobunaga conferred upon him extensive fiefs in the provinces of Tamba and Omi, in recognition of his exploits, and made of him one of the chief daimios. Grateful for his promotion, Mitsuhide served his prince with even greater loyalty than ever.

Nobunaga had been born a lesser daimio in the province of Owari, during the Dark Age of Japan's history. He had subjugated nearly all the powerful chieftains in the different provinces who were contending against one another, and had restored peace throughout the greater part of the empire. In recognition of this achievement the Emperor appointed him Minister of the Right. Nobunaga never assumed the title of Shogun, but, nevertheless, he practically ruled Japan in the name of the Emperor.

For all his valor and sagacity, Nobunaga was quick of temper, arrogant, capricious. Often he resorted to violence, and ruled despotically. Denigrating this deeply, Mitsuhide frequently remonstrated with his prince. "Faithful advice sounds harsh to the ears," the proverb says, and his loyal retainer's suggestions offended the doughty general, who began to keep Mitsuhide at a distance.

A SNAKE IN THE GRASS.

There was another reason for the estrangement between lord and retainer. A handsome young man named Mori Rammaru, a favorite page of Nobunaga's, harbored a grudge against Mitsuhide on account of a dispute about their fiefs. Rammaru therefore lost no opportunity to slander Mitsuhide. One day he arranged to meet Nobunaga, and gradually came to look upon Mitsuhide first with mistrust, then with positive hatred, until at length he concluded he would dismiss his loyal retainer. But Nobunaga was at a loss for grounds for so charging Mitsuhide, who continued to serve him with unwavering loyalty and obeyed his every command, however unreasonable, without show of discontent.

Nobunaga's eldest son, Nobutada, received a promotion. An imperial messenger bearing the writ of appointment was sent to Nobunaga's castle at Azuchi on Lake Biwa. Mitsuhide and Rammaru were commanded by Nobunaga to receive and feast the envoy.

Being well versed in etiquette, Mitsuhide took the whole responsibility of the affair upon his own shoulders and bustled himself with the necessary arrangements. This so displeased Rammaru that he watched for an opportunity to pick a quarrel.

As the time drew near for the entertainment of the honored guest, Mitsuhide and his son, Juro, were busy with their orders for the banquet. Mitsuhide had no suspicions of the dark thoughts ranking in Rammaru's breast. Suddenly the latter walked up to him and demanded angrily: "Why are you making all these arrangements without once consulting me? Why do you never consult me? Give me a satisfactory explanation or I shall have satisfaction by other means."

TOO BUSY FOR NONSENSE.

"Pshaw!" returned Mitsuhide, surprised, "how can I take much notice of you? The time for the banquet is drawing near, and I am busy with the preparations."

"But," argued Rammaru, "we both were appointed to the duty of feasting the imperial envoy. You act as though this were your affair alone. That is offering me personal affront. Perchance you are making all these arrangements in an arrogant, egotistical old fool!"

Not satisfied with this, Rammaru heaped abuse upon Mitsuhide, until at length the latter lost all patience and flew into a mighty passion. "Why an insolent young whelp you are!" he roared. "Say one more word, and it will be your last!"

"Kill me if you can!" Rammaru sneered, standing before Mitsuhide. They were about to fall to with their daggers when the sliding paper partition (fusuma) suddenly was slid back and Nobunaga appeared upon the scene.

"What general seized him by the collar of his kimono and pinned him to the floor. 'What insolence,' he cried, 'to protest against Rammaru's commands! His authority is second only to my own. Scoundrel! Slap here in the face, Rammaru! Hit hard!'"

Ranmaru whacked Mitsuhide on the forehead with an iron fan. His blows were dealt with such force that Mitsuhide's head was bruised and began to beat blindingly. He bore the pain, however, with fortitude, compressing his lips and sucking in his cheeks. Nobunaga eyed him with a sarcastic smile.

"How does it feel, eh, Mitsuhide?" the general asked. "Does Rammaru's fan fan you to a tury? He is beating you for me."

HIS LOYALTY UNSHAKEN.

Mitsuhide answered calmly: "I feel no resentment, my lord. My life is devoted to your lordship's service. Were my bones to be crushed, my flesh mangled at your command, I never would say one word against you. My only regret is that I cannot die more bravely for you."

"I'll kick you out if you don't go!" Rammaru threatened.

"How do you reply, Mitsuhide pressed his hand to his wounded forehead and departed ruefully with his son. The boy was weeping bitterly.

(TO BE CONTINUED.)

CONFUCIANISMS.

THE Duke Gao asked Tsao Go about the altars of the spirits of the land. Tsao Go replied: "The Hea sovereign used the pine tree; the man of the Yin used the cypress, and the man of the Chow used the chestnut tree, meaning thereby to cause the people to be in awe." When the Master heard it he said: "Things that are done it is needless to speak about; things that have had their course, it is needless to reprobate about; things that are past, it is needless to blame."

THE Master said: "Small indeed was the capacity of Kwan Chung!" Some one asked: "Was Kwan Chung parsimonious?" "Kwan," was the reply, "had the San Kwei and his officers performed no double duties, how can he be considered parsimonious?" Then, did Kwan Chung know the rules of propriety?" The Master said: "The princes of states have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of states on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?"

THE Duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied: "A prince should employ his ministers according to the rules of propriety; ministers should serve their prince with faithfulness."

THE BIRTH OF THE GODS.

By DR. E. A. STURGE.

TWO HEAVENLY beings, Yo and In,

Stepped down from the rainbow bridge To the beautiful earth, undefiled with sin; And sacred to many since has been The bold Kirishima's ridge.

Then Yo on the left side, and In on the right, Explored the magnificent isle, So lately awakened from chaos and night. Through paradise crowded with every delight, They wandered for many a mile.

They circled the beautiful island and met Again on the opposite shore. "To meet such a lovely companion is sweet!" The goddess exclaimed, in her joy to greet! Her heavenly lord once more.

The goddess spoke first, as a goddess will, Which angered her spouse divine, Who, vexed at this liberty, bade her be still, And also to make, for opposing his will, The journey a second time.

They circled the island and met again Once more on the other side. "How sweet is the pleasure," cried Yo, who began, "To meet such a goddess as you, in Japan! Together now let us abide."

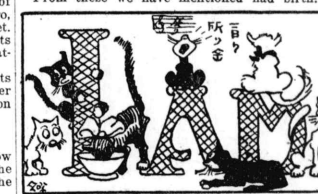
Thus, love had beginning and from it there sprung Both the gods and people of earth; The first was a daughter, the radiant sun, Called Ama-Terasu, the glorious one, Transferred to the sky from her birth.

The second, a daughter called Tsuki, the moon, Resembling the sun, but less bright. At first they reigned jointly, but poor Tsuki soon Offended her sister, who ordered the moon To show herself only at night.

The third was Hiruko, a cripple, and he At three was unable to stand; So making a boat from a sweet camphor tree, They set him afloat on the wide open sea, The first of the fisherman's band.

The fourth was a scapegrace, Susan, by name, Who ruled o'er the great, restless sea, His spirit the gods were unable to tame; He trod down the rice fields again and again, His sister had sown on the sea.

The gods of the mountains, the thunder and rain, The gods of the river and earth, The god of the winds and the god of flame, With myriad others, too many to name, From these we have mentioned had birth.



By SOSEKI NATSUME.

(Translated by a Japanese Schoolboy.)

WHEN I WENT in at residence by music teacher, as it was tenth January, the decorations of New Year the festivals already taken out and early spring sunshines were peacefully and so calmly spreading on trees and glasses of garden and every thing appeared to be so very lively.

When I approached to porch there were no persons to be seen and the screens were all closed, so I thought the music teacher was absent. I didn't care very much about whether the music teacher were out or not, but I did care to know how Miss Mike, whether she is getting well or worse; this is the very question which I wanted to know.

As there were no marks at all that there were any human beings, I stepped up to porch in my pretty muddy feet and then I took the advantages and I laid myself on the beautiful cushion and I felt very fine indeed I did so. As it is very comfortable I began to be sleepy and have forgotten of Miss Mike and fallen into the sound sleep. Then there came some sort of human voice or other to my ear:

"Well well, it must have been some trouble; how was the thing? Was it ready? Let me see it, it is really good, the voice of the music teacher and she was not absent as I thought."

"Yes, Mad'm, they said this was made more carefully than that of the man so it never come off as it is usually the case. And they said they have specially attended to the written character," said the maid.

"Oh, that was very good indeed; now let me see it. Why, it is very beautifully made, isn't it? Mike must be very glad indeed if she knows this. This gold is all right, I think, it never come off," said the music teacher.

"Yes, Mad'm, they said this was made more carefully than that of the man so it never come off as it is usually the case. And they said they have specially attended to the written character," said the maid.

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OSAKA ISSUES INVITATION TO AMERICAN FIRMS.

THE city of Osaka, with a population equal to that of Philadelphia, is the center of Japan's industry and commerce. In recent years its trade with America has expanded to such an extent as to attract the attention of American business men looking for trade with Japan.

The city has been receiving inquiries from American firms as to how they can obtain business connections with the Osaka market. With a view to assisting these firms, and many others which may be glad of an opportunity to establish such connection, the Department of Commerce and Industry of Osaka has sent the following letter to American business men:

"Gentlemen:—We request you to fill out the blank, furnishing references and other information, and mail to the Department so that we may be able to introduce you to the Osaka market. The Department is always ready to assist you as much as possible—introducing merchants, manufacturers, etc., in this city—issuing certificates and tests—investigating commercial and industrial matters at your request. Regarding the development of the trade between both countries, we shall be glad to receive inquiries, to which our prompt attention will be paid and satisfactory answers despatched.

Yours very truly, Department of Commerce and Industry, Municipality of Osaka, Osaka, Japan.

BLANK: 1. Name 2. Address 3. Amount of paid-up capital 4. Cable address 5. Codes used 6. Bank or other references 7. Terms 8. Products and output thereof (in case of manufacturers and producers) 9. Principal lines dealt in (in case of importers and exporters) 10. Information desired in as to languages, English is preferred."

JAPANESE PROVERBS. Masters should be sometimes blind and sometimes deaf. Measure is a treasure. Mind deceives man. More are drowned in the wine cup than in the ocean. Mother-in-law and daughter-in-law are a tempest and hailstorm.

When I heard this conversation I thought it was funny and some thing must have been occurred to Miss Mike. So I stood up on the cushion. Then there came some prayers offered to the lady in my love by the music teachers. "You will have to offer your prayer to Mike," speak the music teacher.

Then the maid began to offer her prayer to Mike. I tell you when I found this out my heart beats enormously increased. Just as I stood on the cushion I felt I became very suddenly a wooden statue or something. My eyes stopped its movement.

"It was really sorry for her," said the maid, "at the beginning I was just thinking she got cold but—"

"Yes, if Dr. Sweet-tree would have given some medicine to Mike, I imagine it would have been otherwise," said the music teachers. "I think it was the fault of Dr. Sweet-tree that Mike is dead as he never treated her seriously."

This was the remark of the maid. "Why, you should not said such a thing to other persons, this is nothing but her destiny you know," said the music teacher.

It seemed to me that Miss Mike was also treated by this same Doctor Sweet-tree.

MORE OF THIS TALK. The Music teacher was still going on to recite: "After all I should think that it was the fault of that HOBO CAT of the school teacher's house as he so frequently took her out."

"Oh, yes, it was that damned bad cat; he is the great enemy of Miss Mike."

This was the reaction of the maid party. I really wanted to defend myself but I thought it was necessary to be patient now; it was not time to make any protest. Then the conversation was jammed a moment.

"Oh, nothing in this world goes as it ought to be; such a beautiful one like our Mike died so young and such an angry one like that of the HOBO CAT of the school teacher does live long. Oh I don't know whether the justice rules this world or not—this quite philosophical remark was made by music teachers.

"Yes indeed, it is really true, Mad'm. You never can find such a good one like Miss Mike, I should say there no two persons like Mike in this whole world," prate the maid.

"When I heard this conversation I thought it was funny and some thing must have been occurred to Miss Mike. So I stood up on the cushion. Then there came some prayers offered to the lady in my love by the music teachers. "You will have to offer your prayer to Mike," speak the music teacher.

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悲観と樂觀

大統領選挙は、一般に不景氣な中、悲観と樂觀の二つの傾向がある。...

清瀬代議士

清瀬代議士は、昨日、本州に於いて、清瀬代議士の演説が、...

昨夜の大火

昨夜の大火は、本市の中心部に於いて、大火が起り、...

特別大勉強

特別大勉強は、本市の各学区に於いて、特別大勉強が、...

ちん餅

ちん餅は、本市の各学区に於いて、ちん餅が、...

大勉強

大勉強は、本市の各学区に於いて、大勉強が、...

各種苗木販賣

各種苗木販賣は、本市の各学区に於いて、各種苗木販賣が、...

木植卸賣

木植卸賣は、本市の各学区に於いて、木植卸賣が、...

新刊及日記類

新刊及日記類は、本市の各学区に於いて、新刊及日記類が、...

転居小長房

転居小長房は、本市の各学区に於いて、転居小長房が、...

木植卸賣

木植卸賣は、本市の各学区に於いて、木植卸賣が、...

日米新聞 THE JAPANESE AMERICAN 650 Ellis St., San Francisco, Calif.

日米新聞の新年号 本誌は大正十年の新春を記念する...

各種苗木販賣 富士屋 各種苗木販賣...

大勉強 ちん餅 各種苗木販賣...

養老小野助四郎 養老小野助四郎...

魚市場 セントラル魚市場...

川福 川福...

松本兄弟書店 松本兄弟書店...



### サクラメント (十)

### 母を尋ねて (二)

●二十三年目の遊遊  
●愛と愛の義理の相  
●愛と愛の義理の相  
●愛と愛の義理の相

### 懸賞金一千弗

●外に須市、金百弗  
●外に須市、金百弗  
●外に須市、金百弗

### 譲受廣告

●今般須市南エル街三〇  
●今般須市南エル街三〇  
●今般須市南エル街三〇

### 正月餅

●松月堂  
●松月堂  
●松月堂

### 産婆

●須市南エル街三〇  
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●須市南エル街三〇

### 劇場支配人、評状

●日前須市南エル街三〇  
●日前須市南エル街三〇  
●日前須市南エル街三〇

### スタクソン (九)

●清瀬代議士演説 十一日  
●清瀬代議士演説 十一日  
●清瀬代議士演説 十一日

### 和家具會

●須市南エル街三〇  
●須市南エル街三〇  
●須市南エル街三〇

### 吉田齒科醫院

●須市南エル街三〇  
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●須市南エル街三〇

### 清水商店

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### 苗種米日

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●須市南エル街三〇

### 新米特價

●空前の大安賣  
●空前の大安賣  
●空前の大安賣

### 大賣出し

●谷本商店  
●谷本商店  
●谷本商店

### 谷本商店

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### 精神療法

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●須市南エル街三〇  
●須市南エル街三〇

### 須市ホテル

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