









### 害虫除新法

#### 薬劑混合粉末撒布(二)

##### 害虫ホッパ他果樹害虫

ニコダスト粉末の撒布に依つて、新作物は、其目的を達せしむるに成功する。胡蝶菜の害虫、ホッパ、他果樹害虫、ニコダスト粉末の撒布に依つて、其目的を達せしむるに成功する。胡蝶菜の害虫、ホッパ、他果樹害虫、ニコダスト粉末の撒布に依つて、其目的を達せしむるに成功する。

### 有効輕便なニコダスト粉末

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### 寄生し居るから驅除

ニコダスト粉末の撒布に依つて、新作物は、其目的を達せしむるに成功する。胡蝶菜の害虫、ホッパ、他果樹害虫、ニコダスト粉末の撒布に依つて、其目的を達せしむるに成功する。

### 生長したヤブタバコ

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### 器機は比較的簡單である

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### 五分含有分一付度十二

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### 引き込めば必要である

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### 大形のものを撒布せよ

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耕作し、成功せしむるに成功する。胡蝶菜の害虫、ホッパ、他果樹害虫、ニコダスト粉末の撒布に依つて、其目的を達せしむるに成功する。

### 霜害の原因

霜害の原因は、大抵、空気が冷たくなるからである。霜害の原因は、大抵、空気が冷たくなるからである。

### 霜害の防止

霜害の防止は、空気を暖かく保つておくことが重要である。霜害の防止は、空気を暖かく保つておくことが重要である。

### 霜害の被害

霜害の被害は、作物の生育を妨げ、収穫量を減少させる。霜害の被害は、作物の生育を妨げ、収穫量を減少させる。

### 霜害の対策

霜害の対策は、霜よけネットの設置や、灌水による保温である。霜害の対策は、霜よけネットの設置や、灌水による保温である。

### 霜害の被害額

霜害の被害額は、作物の種類や被害の程度によって異なる。霜害の被害額は、作物の種類や被害の程度によって異なる。

### 霜害の被害防止

霜害の被害防止は、適切な霜よけネットの設置が重要である。霜害の被害防止は、適切な霜よけネットの設置が重要である。

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### 霜害の被害防止

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過去帳の一部。星人生。過去帳の一部。星人生。過去帳の一部。星人生。

### 俳句募集

俳句募集。五月十二日。俳句募集。五月十二日。俳句募集。五月十二日。

### 夏雑詠

夏雑詠。五月十三日。夏雑詠。五月十三日。夏雑詠。五月十三日。

### 各種別紙

各種別紙。五月十四日。各種別紙。五月十四日。各種別紙。五月十四日。

### 蟬蛙會

蟬蛙會。五月十五日。蟬蛙會。五月十五日。蟬蛙會。五月十五日。

### 適當に判別してシニン

適當に判別してシニン。五月十六日。適當に判別してシニン。五月十六日。適當に判別してシニン。五月十六日。

### 果物の完全な成長

果物の完全な成長。五月十七日。果物の完全な成長。五月十七日。果物の完全な成長。五月十七日。

### 果樹の色

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野菜運賃 値下げ諮問 商業會議堂で開かれた野菜組合の代表者による野菜運賃の値下げを要求する...

チリ、市議選の模様 五月五日の記念日にチリ市議選の結果が発表された...

教師訴へらる フレスノ 子供を殴つて 在学チリ小学校の教師が、五月五日の朝、子供を殴つた...

勸銀の臨時總會 二十五日午後七時、勸業銀行は現在十萬の株を布市に上場する...

ハンフオード便り 三月十六日の便り、山本氏、三月十六日の便り、山本氏、三月十六日の便り...

洋食店譲渡 橋場醫院 移轉廣告 太田醫院 産科醫院 橋本病院 羅原眼科 小川時計店 小川時計店 小川時計店...

南加日本病院 橋本病院 羅原眼科 小川時計店 小川時計店 小川時計店...

農業家の 最安全最確實の投資 肥料は農家の確かな投資...

太平洋沿岸魚市場 佐藤書店 小野助四郎 温泉 松本兄弟書店 府羅 太平洋ホテル...

深澤齒科醫院 齋藤齒科醫院 山崎シモ 梁川健雄 羅原眼科 小川時計店 小川時計店...

御菓子部 御菓子部 御菓子部 御菓子部 御菓子部 御菓子部...

鐵工場閉鎖

ホルト及びハリス... 鐵工場閉鎖の消息... 昨午、ホルト及びハリスの鐵工場が閉鎖された。

須日参事會

須日参事會... 須日参事會は今日午後二時、須日参事會所にて開議した。

俄日會臨時

俄日會臨時... 俄日會臨時會は今日午後二時、俄日會臨時會所にて開議した。

總會開會

總會開會... 總會開會は今日午後二時、總會開會所にて開議した。

定住者組合

定住者組合... 定住者組合は今日午後二時、定住者組合所にて開議した。

謝火災御見舞

謝火災御見舞... 謝火災御見舞の御見舞を申し上げます。

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歸米御挨拶

歸米御挨拶... 歸米御挨拶の御挨拶を申し上げます。

長谷川商店

長谷川商店... 長谷川商店の御挨拶を申し上げます。

預金者大會

預金者大會... 預金者大會の御挨拶を申し上げます。

再開準備委員

再開準備委員... 再開準備委員の御挨拶を申し上げます。

謝火災御見舞

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Various small advertisements for businesses like '早石醫院', '高津便利社', '吉永醫院', etc.

Adjournment of Legislature.

The following is a free translation of an editorial in Japanese published in this newspaper April 30, 1921.

THE STATE LEGISLATURE is to adjourn today and Senators and members of Assembly, one hundred twenty in all, will return with many political presents to their home folks.

The Japanese in California, numbering perhaps seventy or eighty thousand, have direct or indirect concern with the Legislature.

We have been paying earnest attention to the Legislature since last January and feel we owe many thanks to the members of this particular body.

We believe most observers will agree that the undertakings of the State Legislature at this term have accomplished much toward bringing about the development of the State and happiness of Californians, and the respect of three million Californians will be directed toward the statesmen.

We Japanese feel the same, but at the same time we feel a tinge of regret. It is almost a fixed custom to see twenty or thirty bills, aimed at the Japanese, introduced in the Legislature every two years.

Some of them were passed as resolutions and others were debated as separate bills, passed by the body and forwarded to the Governor for his signature.

Among those bills passed by the Legislature there are some that owe their passage to the gross misinformation and misunderstanding of the business of Japanese and Japanese themselves.

For instance, a bill was passed on the assumption that many Japanese might have acquired land illegally. A certain sum was allotted to carry on the investigation and begin legal prosecution if any were found guilty of breaking the law.

And an amendment to the anti-Japanese land law, making it still more stringent, has been passed. Also a bill was passed which deals with Japanese language schools.

All of these bills, without a single exception, were passed because the legislators had no correct information of the condition of the Japanese.

In other words, they were passed because they did not understand what the Japanese people are doing here. As a result, the expense of the State and taxation of the citizens are increased. We greatly regret this fact.

Again, one of the resolutions adopted authorizes the anti-Japanese faction to assemble all articles against the Japanese and it was apparently passed without much consideration.

Not only that, but this resolution has been forwarded to the Federal Government and Legislature, and the instigators of the bill aim to form a league of Western states whose object will be to take steps against the Japanese.

Such a resolution as this will not bring any advantage to the State and, moreover, it is against the general welfare of the United States. It is a blind resolution and is rather a jest.

We understand the condition in the State: the spreading influence of anti-Japanese has clouded the impartial judgment of the citizens and the Legislature has a strong tendency to follow the crowd, but a representative body like the State Legislature should base their resolution on not such make-shift investigation as the report published by Mr. Chambers.

Instead, the basis for their resolution should be taken from absolutely reliable investigation. It is true we should not expect too much of local politicians.

Particularly in a state like California, where the general tendency is to exclude Japanese economically and as a race. The politician whose life hangs on popularity among the voters will follow the mass sentiment rather than base his judgment upon cool sense of justice.

We are fully aware of this fact, therefore we will not signify our dissatisfaction toward California's Legislature alone. But the only way to improve living conditions of the Japanese in every branch is to gain the sympathetic understanding of the general public in the State.

Last but not least, we welcome the rejection of the fishing bill, for the State fishing industry and also be it to the honor of the legislators that they have done this good deed.

The Japanese in the State have a very important place in the fishing industry and Mr. Inman and his followers did everything to check this activity. Their effort revived the bill many times, but at last it was laid down in the dark after a losing fight.

They tried to connect it with the coast defense and advanced the argument to the effect that it is dangerous to allow Japanese fishermen on the shore. But such unreasonable reasoning had no effect in moving the Legislature and put to eternal rest that opposition.

If this bill had been passed the fishing industry of California would have received a fatal blow. For four months, since January, the State Legislature has been in session, but it is all over now. We are spared from further hearings of the anti-Japanese voice. That will be one pleasant side of our lives here in the future.

A Peaceful Nation.

The following is a free translation of an editorial in Japanese published in this newspaper May 1, 1921.

A SMALL NUMBER of American people are beginning to feel a groundless apprehension on American-Japanese relations, since the indiscreet anti-Japanese party, and especially the San Francisco Bulletin and Sacramento Bee are bent on fomenting a war between the two countries.

At this opportune time the bold and thorough statement made by Edward Russell, the renowned sociologist, to the effect that the Japanese people do not wish to have a war with the United States will receive our hearty approval. His scholarly attainment and power of observation enabled him to gain the impartial and thorough view on Japan and the Japanese during his short sojourn in the Orient.

Of course, there are a few agitating politicians, military men, newspapers and magazines in Japan and some of them occasionally get hot-headed and blindly accuse the United States, but the total number and their followers are far less than those we must face in the United States.

It is not uncommon to find a member of the Federal Legislature advancing an argument for the American-Japanese war; or, again, we sometimes see an ex-Senator making a strong attack against Japan on some notable occasion.

The extremely indiscreet conduct of the newspapers here is almost beyond our understanding. They do not mind in the least about publishing the irresponsible serials that would bring a wedge between American and Japanese relations. To accuse Japan they even go so far as to shamelessly manufacture false reports. The San Francisco Bulletin is one of the best examples.

Japanese newspapers, as stated by Mr. Russell, in comparison with some of the American newspapers, are decidedly mild and the tendency for agitating and destructive publicity is visibly less. Japanese for the independence of the nation will fight to the last man, but they are not aggressive people who want to attack and conquer other nations in order to expand their territory.

Especially the Japanese of today are expending every ounce of their energy on improvement of everything improvable and raising their standard of living; they have no more energy left for such a stupendous thing as challenging the United States to war. For this reason Mr. Russell's final statement, that there will be no American-Japanese war is correct and commands respect.

Perhaps there are a number of nations in the world which inwardly wish America and Japan would fight. The miserable world war of five years' duration wounded every one of the European nations and only America and Japan, on account of their geographical isolation, the scale they were willing to undertake in the war and time of entrance, came out of the war without any appreciable scar. But if these two nations fight their condition will be just as miserable as the European nations today.

If America and Japan fight then all the European nations would be glad to sell armaments and other necessary stuff for war, thus making economic gain and perhaps help them in returning to their normal condition. This is the reason why some of the European nations wish to see America and Japan fight.

Especially as England is jealous of the United States. America now cuts quite a figure in world affairs and threatens to surpass England. England has always possessed the greatest navy in the world and she is on the eve of seeing her nearest competitor reach the same station. Now the greatest power in the Orient, Japan will not so easily follow the orders of England as before and England has no desire to have her interest in the Orient oppressed by Japan.

Suppose these two strong nations fight, then both of them will certainly receive serious wounds and as the result the supremacy of England in the world of affairs will be kept safe for some time to come.

It is not necessary to mention the traditional policy of China, who always paves the way for the fight between other nations in order to grab

THE UNITY OF ASIA.

(From the Bombay Chronicle, India.)

THIS is the second time during this century that Asia is discovering her unity. Asia was splintering from the eighteenth century until the battle of the Yalu in 1904. That battle, and the subsequent battle on land and sea that followed it in the Russo-Japanese war, filled the whole of Asia with great joy.

The Turks, the Persians and Chinese were as much thrilled by the news of Japanese victories as the Japanese themselves. The victories of Japan were not merely of national import. They had a continental significance, for they were a continuation of the historic duel between East and West. And now, at this moment, the whole of Asia sobs at the brutal way in which the once mighty Turkish empire is dismembered.

It is not right to say, that it is merely the Sunni Mohammedans who are bewailing the downfall of Turkey. The Shiahs and the Sunnis, Mohammedans, the Hindus, the Chinese and the Japanese, all feel the ruthless partition of the Ottoman empire as a personal insult. They see clearly that the European war has done to the Turks, simply because they are Orientals.

Asia has always been one, fundamentally. Superficially, she might have been divided up into different groups, on account of different religions, different languages, different social underlay all these different religions. Before the birth of Islam, the lands in Central and Western Asia were practically inhabited by men who worshipped different deities. There were Nature-worshippers, worshippers of the Hindu and the Chinese. What are the Vedic hymns and Taoism but the inevitable expressions of the Oriental's passion for Nature? The sun and the star worshippers, the creators of beings, Astarte, Ushas and Indra, were expressing in a different manner, the essentially same Oriental temperament.

In the wars between Asia and Europe the Persians were the first leaders. Then came the Islamic peoples, the Arabs, the Mamelukes, the Seljuks, and the Ottoman Turks, each of them keeping up the glory of Asia. And then came the Dark Ages when Europe triumphed over Asia. And it is during these Dark Ages that Asia has been discovering, intellectually, the temperamental unity of the Asiatics. It is during this period of a little joy and much sorrow that we are feeling that Turkey, India and Japan are but different manifestations of the same vast Asiatic Soul.

UNITY OF ASIA. In what does the unity of Asia consist? There is something in common between the different types of Asiatic dresses which distinguish them from the European dress. The manners and customs of the Asiatic countries have very much more in common with each other than any of them have with those of Western countries. The instinct for nature-worship invariably takes a pantheistic form in Oriental literature and art. What are Shamanism, Vedantism and Taoism but the outcome of Oriental Pantheism? The arts of India, Persia, Arabia and China are full of symbolism, the sense of the infinite, and at the same time of decorative elements—for the Oriental is nothing if not luxurious in his tastes. Europe had to try hard to understand classical Japanese art, when it was first brought to its notice, but an Oriental like the Indians understood it at once by intuition. So, too, the poetry of Doctor Rabindranath Tagore was admired in the West because of its novelty, but it was admired in Japan because it expressed the longings and aspirations of the Japanese people themselves.

In former times the sense of Asiatic unity was subconscious because it was mostly spiritual and aesthetic. But now it is becoming conscious because it is based on social injustice and political wrongs. In old days it was marred by the creation of separate nations, groups, and the Hindu-Buddhist countries were outwardly enemies, though by instinct and temperament, they were the closest of friends. But the unfairness, the arrogance and the impertinence of European nations towards Asiatics are bringing together the Hindu, the Moslem, the Buddhist and the Zoroastrian. The results of this reawakening of Asia can be seen now in the admiring way in which the students of Islamic civilization, the Mohammedans study the philosophy and art of the Hindus and the Hindu artists sit at the feet of the Japanese masters.

HIGHER EDUCATION AND MARRIAGE. ALTHOUGH EDUCATIONISTS are not prone to admit it, the ex-Emperor's son, the college girls do not marry in a ratio corresponding to other girls. An appalling fact is that nearly one-half of the college women remain single, and the other half, if they marry at all, do so very late in life. This is generally true of widowers with a number of children to care for.

The reason for the failure of Japanese college women to find mates is a complicated and delicate one. Young Japanese people contract marriages much earlier in life than Americans. Between the ages of 18 and 20 is considered the best time for a girl to be married. When she has reached the age of 25 and is not yet married, people look upon her with surprise. She is regarded as a disadvantage because the first preference is generally given to the younger ones. Now, according to statistics, 73 per cent of college women are between the ages of 22 and 31 at the time of graduation, only 27 per cent being below 22. The advanced age of college women is the first great handicap. But, being highly educated, she naturally looks for a refined, well-educated man for her mate. Unfortunately, young men of high education and ability likely to please her will be displaced with her—she is, to start with, too old. Then again there still prevails a dislike for "too argumentative" women, because they are hard to manage.

Those who generally marry nervous fibre would much rather uphold their dignity by going into some profession than to contract a dissatisfied marriage. But nothing is so miserable in Japan as the career of an unmarried woman. Society is not yet adapted to having independent women. There are not many respectable callings for professional women. Society looks upon them with pity and contempt. In these circumstances courageous college women are driven either to becoming extreme radicals, cursing convention and morality, or to lay aside their pride and become reconciled to the irreconcilable.

Those of tender mind regret that they were highly educated, and silently strive to undo the education which gave birth to their intelligence and knowledge. Before long they are nothing more or less than ordinary housewives with a faint reminiscence of the college days in their minds. There is clearly something wrong with Japanese girls' higher education.

The following is the marriage record of Tokyo Women's College:

Table with 4 columns: Year, Graduates, Married, Unmarried. Data for 1878-88, 1889-93, 1894-98, 1899-1918.

Notice the diminishing tendency of marriage and the increasing tendency of celibacy.

the fishermen's share in the war. Needless to say, China wishes America and Japan to fight.

Thus the eternal wishes caused the propaganda and the story of American and Japanese war was spread in many places. But the intellectual people of two nations are fully aware that friendly nations should never fight for the benefit of a third or fourth nation.

Indiscreet newspapers should give careful consideration of the situation.

STORY OF THE BATTLE OF ICHI-NO-TANI.

(From The Ichi-no-tani Futaba Gunki.)

By NAMIKI SOSUKE. (CONTINUED FROM LAST SATURDAY.)

THEY fought violently for a good while, but as they were evenly matched in fencing they arrived at no result. They then threw down their weapons, alighted from their horses and closed with each other. At last Tadamori, who possessed greater muscular strength, threw Rokuyata down and held him at his mercy; but he hesitated to kill his benefactor. At this moment one of Rokuyata's retainers ran to his rescue and with one blow cut off Tadamori's right arm. Tadamori begged Rokuyata to kill him immediately; whereupon Rokuyata burst into tears of sympathy and reluctantly struck off his head. He then proceeded to carefully examine the hero's person in the hope of finding something in the way of a written will. Instead of this, however, he found in his pocket a tanzaku with the following poem:

"By darkness overtaken and spent, Sore, sore, forsook and travel-worn The cherry-trees their shelter lent, A refuge sweet to me forlorn. As hosts and friends their blossoms fair Tonight will sojourn all my care."

He was struck with the great beauty of the poem and filled with admiration for Tadamori, because he had kept his poetic mood even in the midst of war. He afterwards kindly sent the tanzaku to Lord Shunzei. This poem is still famous. It is familiar to every Japanese as the hero's masterpiece.

CHAPTER III. Atsumori, his foster-father, Tsumemori and his mother Fuji-no-Kata, who had shared the lot of the rest of the Taira clan, were now living at a temporary residence at Fukuhara, not far from Ichi-no-tani.

Atsumori had an adopted daughter. Her name was Tamaori and she was a beautiful damsel, sixteen years of age. He and his wife had brought her up from childhood. They loved her dearly and intended her as Atsumori's wife.

The girl's real father, the old man, was a Taira. He was a mean man and had early deserted the Taira clan whose fortunes were on the wane, and had gone over to the Minamoto clan, which was rising in importance. Now that the Tairas were on the verge of ruin Tokitada had decided to take Tamaori back from Tsumemori's hands in order to marry her to Hiryayama Suishige, a samurai belonging to the Minamoto clan, in accordance with the latter's proposal. He therefore sent a samurai and two footmen to Tsumemori's residence to secure the restoration of the Taira clan whose fortunes were on the wane, and had gone over to the Minamoto clan, which was rising in importance. Now that the Tairas were on the verge of ruin Tokitada had decided to take Tamaori back from Tsumemori's hands in order to marry her to Hiryayama Suishige, a samurai belonging to the Minamoto clan, in accordance with the latter's proposal. 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