

下院議員の大活劇

虚言つきこ不潔な犬の喧嘩

鐵道罷業問題が原因で突發

鐵拳の雨が降り掛けた院内

軍縮會全權詮衡は原敬君の大傑作

世人の豫想外の徳川公任命

門地に聲望、人格は定評あり

酒井忠亮子談

國會議論に從來の外交問題留

徳川公全權の任命には實力目を

圓くし居れる所なり原敬君が世

人の全く豫想せざる徳川公に目

を附けたるは着服の凡ならざる

を離ると共に最後に同公を口

説き落したは居る近來の傑作

人が格は海外に使節たるに好合かな

に門地に聲望の重

に推薦したるは國家の大事

に付き貴族院の意志を尊重する

意し政府も接觸する場合常に遣

ざることなるべき日本本の態

暴利合組

國會議論に對する誠意を表示す

るものは日本本の態

に好合なるべし殊に斯様な

現れるが此組合は當局の認可

ントン氏が全米労働聯合の首領サミエス、スマハ氏を頭と日本本の衆議院に食事しない芝居を演じた云はれて居るが未だ時々日本本の衆議院に食事しない芝居を演じた向ふの傍聴人を喜ばせる事がある。昨日もテキサス州のアーニー州選出バーク氏と全米労働聯合大能率問題で

かダメ、ライカーとか不潔な犬等と餘り高尚でない罵詈難言の出づるプラン・トム氏がベンシングルヨー州選出バーク氏と全米労働聯合大能率問題で

が降り掛けた院内

交換をして今にも殴り合ふよ

になつたのを守衛が耐つて入り

バーカー代議士の肩を捉へて仲裁

しやつと其事を理をして居たオハ

アーニー州選出議員セドード・アシ

が出来ず暫らくの間院内は云は

な研究を遂げた
人でなければ成らないといふ事
そういうふうに臺笠を棄ててから政治
界へ飛出せば屹度大きな成功が
得られるといふ事、其んな意味
で伯爵は秀實を廻まつたり煽て
たりした、そうして何時も連
くまで尻を据えて居るのが、秀
實のいふ泊り客のものとの櫻づ
てかそこそこに歸つて行つた。
秀實に取つては、その元老た
る藤原伯爵が、其ういふ詞を賜
はつたのが、自分の勇氣を鼓舞
するばかりでなく、將來に於け
る自分の成功を裏書きするもので
ある。しかし外交官時代には顔
を合はしても滅多に口さへ利いて
てくれなかつた伯爵が、斯んな
に狎れ、しく應對してくれた
のも、弟妹が一種渙渡しだした故だ
と思ふ。愈々喜子が有難くて
なつて来る、もう秀實の眼には
勢喜子が自分を理解してくれる
友達とも、自分を指導してくれる
る恩人とも見れて、感謝と尊敬
ふたつながらを拂はないで
は

が樂でないといふ事は秀實も知
つて居る、でも此方から其の事を
言ひ出せば成る程、金を貰
て行かねば成らぬ、だから
伯爵は秀實を廻まつたり煽て
たりした、そうして何時も連
くまで尻を据えて居るのが、秀
實のいふ泊り客のものとの櫻づ
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ふたつながらを拂はないで
は



秀實が上京してから二日目の晩に、藤井伯爵の馬車が珍しく元園町へ着いた。伯爵は旅行先から昨日歸つたの事で丁度秀實も居合はしてから、勢い嘉子は造作なく伯爵へ紹介する事が出来た。

「外務省に勤めて居ました頃事が出来た。

「おお、嘉子さん、あなたにいろ

ますが、何うか宜し願ひます」

伯爵の方は極めて打解けた態度であった。

「あんたが貴族院議員の候補に立たれると云ふ事は、此の内の細君から聞いて居ますが、私の力の及ぶだけは後援をするつもりや」

斯ういつた後で、千葉縣下で有力な多額納税者の名前を一つ挙げて、其等の人たちは皆、自分が知つて居るのみならぬ。

秀實が嘉子と別れるのが辛かつた。嘉子は勢い嘉子と別れるのが辛かつた。

「御見附になつたが、私は此の大さの列車で立たなくちやならないのです」

「まだ御宿なつても宜しいぢやありませんか、私は常に御名媛、惜哉御座いますわ」

「私だけて」秀實は言ひかけたが、男のくせに感傷的だと思はれるのが極く悪くなつて他の事に詞をそらした、「私が逗留して居た爲め計算な失費をかけて済まなかつたが、其の代價としてでは無く、此れは恭一の小遣でもして遣つて下さい」

仇花實花

長者丸

<img alt="A vintage Japanese advertisement for 'Dai-En' (大院) Pharmacy. The top features large stylized characters: '大院' (Dai-En), '藥' (Yaku), and '店' (Ten). Below these are two rows of text: '無邊 無病' (Muhen Muhi) on the right and '男女強精錠' (Otona Kyōsei Ryō) on the left. The central part of the ad contains the text '法療度沃' (Furyōdō Waku) above '經丸' (Kei-maru). To the left of '經丸' is a circular emblem with a dragon-like creature. Below '經丸' are five circular icons representing different conditions: '有効通' (Yūkōtsu - Effective), '確安全' (Kakun安全 - Safe), '有効度' (Yūkōdō - Effectiveness), '強筋強' (Kyōshin Kyōshin - Strong tendons, strong bones), and '精神錠' (Shinjin Ryō - Mental strength). The bottom section contains detailed descriptions of the product's uses and ingredients, including '強筋強筋' (Kyōshin Kyōshin), '神經衰弱' (Shinkō Shūryoku), '急慢性疾' (Kikō Seishōki), '腰腿子宮病' (Sōtai Sōyōbyō), '強精力增池' (Kyōsei Ryōshūzai), and '創製奇藥' (Sōshisei Kiyaku). There are also sections for '赤土胃' (Akabutoi), '腸' (Tō), and '腎' (Shin). The bottom right corner includes the company name 'OSAKA DRUG CO' and its address '1594 Post St., S. P. Calif.'</div>

Henry G. De Roos, Inc.
88-3rd St., S. F. Calif.
寫眞機（娛樂向）寫眞用品一切
寫眞仕上げ、引延、色着け、迅速町等
キヤメラ、レンズ等の交換の需に應す
其他
望遠鏡、眼鏡
桑港第三街八八（電カーネー五四七五）
最大
ヘンリー、
チードルース商社

意
電話クオーテル一〇二四
新宿御茶ノ水駅前
上田産院 家木英子
桑港ブランシ病院一八〇八
電話フキドア一九八六
公認医師 上田タメ
桑港エヌヌタ第一街一五二六
電報クオーテル一六八
桑港バイン聯一三五九
会
木暮篤太郎
スミヤハチロー
キョウセイ
桑港ガスト酒會
エヌヌタ一八四四
木暮篤太郎
スミヤハチロー
キョウセイ
桑港年始會
白人四名日本二名あり
ナダニイ博士日本語に精道
美以和學校
美以和學校

桑港認齒科醫師
1631 Post St. S. E.
牙醫
吸痰器、耳鏡、紅丹、婦人病
白液にて不明原因診斷
地方人士に照會あれ
S. S. F.
加

開業披露
御社久々に新規
御社ダグラス二八七一
月 Mari.
川口藤子
電話フキヤナング街一七二四
櫻庭療院
科学的マッサージ
電風呂設備完成
桑港ブリヂ
電話フキヤナング街一五四二
公認産婆林イエ
桑港ブリヂ
電話フキヤナング街一五七六八
倉本ひな
内務省
電話フキヤナング街一九〇七
公林産院
桑港ブリヂ
電話フキヤナング街一九〇四
電話フキヤナング街一九〇四
在直も最締
本社は冬在
説明

◎ 使用法 説明書き入用の方は御一報次第に送呈致します。◎
日本大阪市北區同心町三丁目 日本ラヂウム株式會社
シャトル市東ユニオン街一〇〇七 池田商會宛
特約販賣店募集

桑港 英領加奈太

米國 一一手輸入元

サクランメント スタクトン フレスノ 羅府

其他各地へ特約販賣店を設け度し御希望の方は手紙を以て「シャトル市東ユニオン街一〇〇七池田商會宛に
御申込を願ます」

の時期は既に過ぎたり
在留同胞 合位の

決意を促す

在留同胞 大多數の熱烈なる贊助を無にせざらん爲更に
切期日 十一月十五日まで延期し

完全なるものを完成せんとす
に決心して申込みあらん事を

は忽ち経過すべき日數なり躊躇せず直ちに申込を乞ふ
在地及び附近は社員又は代理人訪問すれば遠方の方何卒直接御申込を乞ふ
は御一報次第送呈す
合位が互に進んで申込み易成るに資す旨より既に申込みたる方は本書を益々完

本人人名辭典　日米社同人努力の結晶

□　□　□　□　□　□　□　□　□　□　□　□

日アサンゼルス (二)

試訴提起

當市大字紙

の詳報

Down With Fortifications.

THE FIRST CONTINGENT of the Japanese delegation to the Washington conference, said The Japanese American News in Japanese last Wednesday, arrived yesterday as per schedule, and immediately after the landing Admiral K. Kato and General K. Tanaka made public their statements, which aroused a very favorable impression upon the American people.

Particularly favorable was the statement given out by the naval delegation. Brief as it is, its attitude is sincere as it points out the problems of fortification on the Pacific. It surely must be satisfactory to the intellectual American people. It says in part:

"Japan, the United States and Great Britain, facing each other across the great Atlantic and Pacific oceans, should utilize the natural advantages of their island domains and possessions and ocean highways, not as a proximate cause to incite war, but for the advancement of free communication and mutual realization of the fruits of civilization."

This primarily means the Pacific, we believe. When Admiral Kato mentions the islands in the Pacific, "not as a proximate cause to incite war," perhaps he has in mind the island possessions of Japan and America.

It is a known fact that the United States recently has been fortifying Hawaii and Guam very strongly, and it appears the fortification of the Philippine Islands in connection with these two groups is calculated to overawe the whole Pacific.

The United States may point to the fortification of Bonin, Ryu-kyu and Formosa and the building of an auxiliary naval base on nearby islands, and argue that what the United States is undertaking in island fortification is simply to keep pace with Japan's plans. But, as we have said many times in the past, Bonin and Ryu-kyu islands, as shown on the map, are very proximately situated to the mainland of Japan, and the fortification of those islands is but a defensive measure. There is no hidden scheme behind the plan.

As regards Hawaii and Guam the situation is entirely different. Their fortification has nothing to do with the defense of the American continent. It appears, rather, to be a measure to overawe the Far East. In another sense, it aims particularly at Japan. It may be, of course, a measure to safeguard the Philippine Islands and to guarantee maintenance of safe communication between the United States and those island possessions. But when we consider the measure in connection with the concentration of the United States fleet on the Pacific, we fear it possesses an explosive possibility to incite war.

We are fully cognizant of the American desire to maintain peace. Also, we pay full respect to President Harding's call for a meeting for the purpose of promoting the lasting peace of the world; but, it seems to us, the military equipment and fortification of the Pacific islands by the American government, which is dangerous in that it might incite war, contradicts her good wishes.

It is high time to cast off the eighteenth century idea that "the navy is for the protection of commerce," and proceed with trade expansion without the backing of military force. Let commercial competition go forward freely and peacefully on this basis of established custom. At the Washington conference the nations concerned should come to an understanding as to the limitation of military undertakings to a minimum on the Pacific, and should abolish the fortifications on the islands controlled by Japan and America.

Some Americans have groundless apprehensions, but Japan absolutely entertains no ambitions as regards the Philippines. Even after the islands became independent, Japan never would seek to spread an undue influence there. This is the Japanese attitude; it has been made public repeatedly, and, should it become necessary, we believe the government would officially make public its stand.

In that case America would see no cause for the extensive fortification of Hawaii, Guam and the Philippines, as the government is fervently proceeding to do at present. Suppose Japan were willing to demolish the fortifications on Formosa, Ryu-kyu and Bonin islands; then the United States should be willing to do away with the fortifications on her island possessions. When this is accomplished, today's tense situation will be moderated.

If we suppose that Admiral Kato's statement is made on the assumption that the conference will proceed to undertake such a measure as this, we are persuaded that supposition is not far from the truth.

A Case of Self-Defense.

The following is a free translation of an editorial in Japanese published in this newspaper recently:

WE ARE GREATLY ENCOURAGED to see that the Japanese farmers of California have taken action to put the Alien Land Law to the test. Lashed by the unbounded cruelty of the Japanophobes, the patience of those farmers has been brought to the point of exhaustion. They feel that they cannot endure any more. They have come to a realization of the fact that the anti-Japanese agitators will stop at nothing. Their inhuman and unjustifiable treatment of Japanese has gone through various stages until now it has reached the limit of endurance.

Misinterpreting the Land Law of 1920, they insist that even crop contracting is a violation of the law. Now they are trying to stuff this interpretation down the throats of the people of California.

In opposition, out of a dire necessity for self-defense, the Japanese farmers of this state have decided to stand on the American tradition that all the laws of America should always be equal and reasonable toward all.

Since the enactment of the land law of last autumn, we have discussed many times the various questions bearing upon its constitutionality. We have advised our suffering nationals who are farmers that it would be best for them to stand on the second line of defense, which must be a judicial testing of this law. We have encouraged them, saying that justice undoubtedly will be done by the courts, which always have been defenders of public justice and the rights of man when menaced by some popular agitation. Also, we have advised them that it would be far better that they should remain in this country and improve their condition in this land of hope and prosperity, than that they should return to their native country.

Such a test case as is necessary to be tried in the courts will encounter many vicissitudes, for the California Land Law of 1920 was written and rewritten repeatedly by expert lawyers before it took its final form. Those anti-Japanese agitators, armed with and assured by the expert knowledge of learned lawyers, thought that this law would be able to render the Japanese farmer impotent. When they were satisfied of that, they let the measure go to a referendum. They certainly will stand by their guns to the finish.

Therefore it is necessary that we should prepare for this great fight. We should spare nothing in the preparation. The amount of money needed will be quite large. The length of the judicial procedure will be longer than we can imagine. By organization and team work the Japanese farmers of California must win.

The issue may go through several courts before we can secure a final settlement, whether for or against us. At any rate, we must carry on. While we wage our fight on the constitutionality of the law, we must strive most humbly to maintain harmonious relations with the citizens of California. In the eyes of Californians, we are foreigners and temporary residents, not hosts. We should not hesitate to insist upon and defend our rights, but at the same time we should not neglect to fulfill our duties as residents of California. Our respect for the citizens of the state as well as our friendly attitude toward them must be maintained.

The terrible flame of anti-Japanese feeling has not as yet entirely been extinguished. It smoulders. It may break out afresh at any moment, fanned skilfully by agitators. We should fully realize that even though we might win the legal fight, we will not then be certain of complete victory, for, socially, we might be defeated. And in that we would incur a loss in retardation of the development of our people.

It is absolutely necessary that all Japanese in California, whether residing in the northern, southern, eastern or western part of the state, shall unite in the great task of defending their right, the right to exist.

Disturbing Armament Reports.

THE ENGLISH GOVERNMENT is reported to have adopted a plan to rehabilitate her naval base at Singapore, said this newspaper in Japanese last Thursday, and of rearing a powerful fort in the Bermuda Islands. If the report is true, the plan must be killed at the Washington conference. For the purpose of the conference is to make arrangements whereby all nations participating shall reduce existing armaments as much as possible. The reported plan of England is counter to the purpose of the conference.

MANY DISARMAMENT ESSAYISTS.

JAPANESE STUDENTS of world affairs who submitted essays on the subject of disarmament to The Japanese American News in its prize essay contest have given the editors of this newspaper something to do and a great deal to think about.

The contest closed last Saturday midnight. To date but one essay has been received too late for consideration, and that was mailed right here in San Francisco three days after the close of the contest.

The editors are giving the manuscripts submitted particular consideration, and will announce the winners as soon as possible.

Receipt of essays from the following is acknowledged:

Miochi Yamaguchi, San Anselmo, Cal.; M. Nishimura, address not given; Michio Kozaik, 2310 Union street, San Francisco; Kikuo Urai, 2203 University Avenue, Oakland; George S. Nasao, 926 Hill street, Los Angeles; Y. Matsumoto, 118 South Eleventh Street, Lincoln, Neb.; Kamatani Kawasaki, 549 Ramona street, Palo Alto, Cal.; M. Kuroyanagi, 434 West Fifth street North, Salt Lake City; Marie S. Miyamoto, Box 108, Sebastopol, Cal.; Miss Asayo Miyamoto, same address; Roy Nakazawa, 1087 Water street, Sausalito, Cal.; Tom (Tsuemeiki) Tomita, 322 Austin avenue, San Francisco; Saburo Matsumoto, 1739 Euclid avenue, Berkeley, Calif.; Shūichi Iwasaki, Box 224, Parkville, Mo. (see too); S. Okazaki, 301 South Commercial street, Stockton, Cal.; N. Nakano, Route 2, Box 904, Naka, Cal.; Tadashi Yokota, San Francisco; Hirozane Hamada, 1589 Post street, San Francisco; S. Kishimoto, 2305 East Eighth street, Los Angeles; R. S. Komura, 1359 Webster street, San Francisco; F. Ichiro Takemura, R. F. D. Box 47A, San Juan Bautista, Cal.; Tokujirō Tokuda, 419 East Fifth street, Los Angeles; Asaji Michizane, 10 Bridge street, New York (see too long); Yoshio Saito, 1760 Post street, San Francisco; K. O. Sugi, 2301 Ward street, Berkeley, Cal.; S. Hirata, Box 51, Wanna, Ore.; T. Horii, 922 West Thirty-fifth street, Los Angeles.

FABLE AND ANECDOTE.

IN Omi province in the village of Tamatsu, says Autolycus in the Japan Advertiser, there is a celebrated temple called the "Shorinji," which is famous for its talismans against the danger of the Thunder-bolt. And this is the story of these charms:

During the last year of the Ashikaga Shogunate (1584) a famous priest named Ikkyu O Shō was resting himself one day in the gardens of the "Shorinji." Quite at his ease on some mats beneath the great pine trees in the temple yard, Ikkyu brought him of the pleasures of the new "hot bath" just coming into the height of its popularity in Kyoto. But the "hot bath" tub had not yet reached the country temple and Ikkyu was obliged to content himself with hot water in his tub. There was a mighty boiling of water in the kettle of the temple kitchens, and Ikkyu directed the wondering priests to place the tub under the trees in the yard where he could sit at ease and enjoy the beautiful green and quiet around him.

Soothed by the hot bath Ikkyu nodded and fell asleep. Overhead the day grew dark with clouds, and the sky hung heavier and heavier over a trembling earth.

THE DEMON'S PLUNGE.

It began to rain, huge drops of water, almost hot, fell on the head of the slumbering Ikkyu, and roused him from his pleasant doze. He hurriedly stepped from the tub a mighty crash of thunder sounded over his head.

A priest had heard the rain drops splashing on the temple roof and beethovened him of the predicament of the noble abbot sleeping in his soothie tub. He rushed with an umbrella to shelter the august head of his superior. Just as he reached the tub he saw the demon of the thunderbolt came hurtling toward the ground, and dashed mistakenly into the temple well, which turned to hellish steam as the demon howled in its dismal depths.

Quick as the thunderbolt itself, Ikkyu grabbed from the trembling priest the upturned umbrella, rushed to the brink of the well, and with a triumphant grin clapped the open umbrella down over the mouth. The god of the thunderbolt hesitated and pleaded, but could not help himself against the priest, who was intoning all the Sutras he could call to mind and exercising the demon with might and main.

LIGHTNING CONDUCTORS.

That particular thunder god probably remains in the well still; anyhow, he was badly frightened, because to this day no thunderbolt ever comes within a mile of the "Shorinji," where, for all they know, the great Ikkyu may still be waiting to catch them in the depths of the well.

Thus it is that the talisman sold at the "Shorinji" are sought for by all men who would protect their homes against lightning. The talisman bears the likeness of the terrible Ikkyu, and no thunder god can gaze on that face without a shiver of fear.

The well is still called the "Kaminari Ido,"—"the thunder well."

ART IS NATURE.

The eighth Danjuro was one of the most famous actors in the world. He had been born in the same town and died in the same town, and for many years he failed to rouse any admiration in the Tokyo audiences. One of his favorite parts was that of Kanpei in "Chushingura," who commits suicide under distressing circumstances. Danjuro fancied himself in this part, but the audiences remained indifferent to his death scene, into which he put what he considered the perfection of his acting.

The indifference of the audience worried Danjuro, and every artifice he knew to gain the audience's interest. The actors waited the death scene and never a word of praise was ever given to the actor. His constant failure to rouse admiration in this scene preyed on Danjuro's mind, and finally he came to a desperate resolve.

"If they don't appreciate me, I might as well be dead. So tomorrow I will kill myself in that scene."

And with this desperate resolution, he put all his affairs in order and saying nothing to anyone he went on the stage the following night, determined to commit real "seppuku" in the scene which had always fallen flat before.

THIS REAL THING.

Naturally the state of his mind reacted on his playing and made it intense, strong and natural. From the moment he came on the scene the audience felt his earnestness, and waited with baited breath every word and gesture. The whole theatre was quiet; not a whisper broke the stillness. The Danjuro's intent on his purpose, and overcome with his own emotions, failed to sense the emotion he had at last roused in his audience. Every movement he made had real and true meaning, and as acting his manner was superb. When the moment of "seppuku" came the audience could not hold itself together a single instant longer, but rose as one man and shouted "Senryo, senryo!" in a perfect frenzy of admiration, and the building

KATSUGORO'S REVENGE.

(From The Hakone Reigen Izaru Kataki-uchi.)

By CHIKAMATSU TOKUZO.

(Continued from last Saturday.)

MICHISUKE did not show the least fear. With consummate skill he avoided the spearhead each time it was thrust at his face. Suddenly Shinzayemon's face grew pale. His steps became unsteady, his spear quivered. Observing him narrowly, Michisuke said:

"My lord, why is your spear so unsteady? It is not worthy of the greatest master of fencing in all the Hojo Clan. Your face is pale, your steps uncertain. You have committed *harikiri!*"

Shinzayemon was amazed at the sharpness of the other. Reeling, he fell on his back.

"Your keen sight astonishes me, Sir Inuma! Katsugoro!"

Tearing off his upper garments, Shinzayemon exposed his abdomen, bound with several layers of white silk cloth, dyed scarlet with blood. Sawarabu and Hatsuhashi rushed to his side, crying wildly:

"Why have you killed yourself?"

Speaking to the dying man, Katsugoro examined the wound carefully.

"Your act of *harikiri* is indeed splendid. Shinzayemon. Your moments are numbered. I must confess the truth, and pray your forgiveness. You have guessed aright. I am Inuma Katsugoro. For six years I have wandered throughout Japan in search of Sato Gosuke, that I might avenge the death of my brother. For this purpose, and for the sake of my son, I have sought your guidance. I am a simpleton, and I am sure you will understand my kind proposal that I marry your daughter, because my task is at last undone. But your suicide fills me with amazement. Pray tell me your reason for it."

Suddenly the image departed. Daruma awoke to find himself sitting under the Chinese sage. He had fallen asleep during his meditation. Daruma was truly penitent for neglect of his devotions. Taking a knife from his girdle, he cut off his eyelids and cast them upon the ground, saying: "O Thou Perfectly Awakened!"

The eyelids were transformed into the teaplanet, from which were prepared a beverage called *shinshu*, a drink of tea with sugar or milk, and *sake*, a liquor prepared from rice, the taste of which is like that of *sauterne*. It is generally taken hot and at the beginning of dinner. Only when the drinking bout is over is the rice brought in. Rice is the culmination of the Japanese dinner.

During this period the sage was tempted after the manner of St. Anthony. He wrestled with his temptation by reciting sacred scriptures continually. The frenzied repetitions of the word "jewel" were lost in spiritual significance, becoming associated with the precious stone worn in the ear of a certain amiable and lovely woman.

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