



THE JAPANESE AMERICAN... 520 ELLIS STREET, SAN FRANCISCO, CALIFORNIA...

若返り

最近十年間に在米同胞は著しく老いた。素より十年経てば...

内相弾劾案再提出

野黨の普通選挙主張聯合會は廿四日の議會上...

海軍志願兵數減少

海軍省は海軍志願兵の減少を以て本年度徴募すべき志願兵六千...

山東鐵道私營希望

支那大總統徐世昌氏は山東省の膠濟鐵道を私營することを...

妥協的保留案提出

△太平洋協約案委員會本日採決

太平洋海軍造船所を存置

海軍省の九洲海軍造船所を存置することを...

普選案騒擾の後報

憲政會本部にて警備活動

首相會合の六問題

△ゼノア會議議題制限外三項

英佛兩首相昨日より會合

英國首相アズレード氏と佛國首相ブナクレール氏は...

米獨通商條約交渉

獨逸外務省と伯林米獨大使館との米獨通商條約交渉は...

歐洲を巡歴して

△古刀根生

墨國政府承認要求

米國議會下院の演説

英陸軍人員三萬三千削減

英國陸軍省は國防費削減と財政緊縮を以て陸軍人員三萬三千削減を...

伊太利後繼内閣組織困難

伊太利共和党内閣の後繼内閣組織は困難に遭遇する...

大使召喚案

英領事館は米國の理想と目的を...

愛蘭損害の賠償

英國海軍大臣アズレード氏は愛蘭革命軍の損害賠償を...

軍用航空船無用

米國海軍省は軍用航空船の無用を...

前獨船多數拂下

前獨逸船隻の多數は拂下された...

炭坑閉鎖の採決

全米炭坑閉鎖採決は四月一日...

伊太利議會解散せられん

伊太利共和党内閣の後繼内閣組織は困難に遭遇する...

英佛兩首相昨日より會合

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米獨通商條約交渉

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雛人形陳列會 二月十五日より 特製雛人形並に各種及御道具類ごりに美しく

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兩宮家へ 學生風の嫌疑者

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●相談会を催す
●山梨県人佐々木氏
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Tokyo Should Not Interfere.

THE BEST and the most desirable way of solving the Japanese problems in California is for the Tokyo government to withdraw from all matters concerning the trouble and thereby leave everything in the hands of the American people and the Japanese settlers in this country, said The Japanese American News in Japanese last Thursday.

The greatest mistake ever made by the local Japanese was their attempt to solve their trouble in connection with the anti-Japanese agitation among Americans, not by their own efforts but through the influences of their home government. The Japanese people, whether at home or abroad, have inherited from their forefathers a peculiar, and, at the same time, shameful psychology of KANSON-MIMPI, which means "respect for the government and contempt for the people."

The origin of this psychology is to be traced to the days of the feudal system, when the governments, either central or local, controlled every phase of the people's daily life, and, in consequence, nothing could be done unless supported by the government. The great restoration of Meiji witnessed the abolition of the feudal system, but the habitual psychology of KANSON-MIMPI did not perish in a day, having dominated the people's mind throughout the decades during which Japan has become outwardly a great power.

In fact, the present wealth and prosperity of Japan have been accumulated by those who, on several occasions, received special favor from the government. In a word, practically all the millionaires of Japan are purveyors to the government, and their examples are good enough to make the people believe that the best and the easiest way to be successful in every branch of human activity is to approach the government like a beggar.

The growth of the Japanese settlers in California has assumed an entirely different aspect from the very beginning. They came to this country empty handed. They were by no means under the home government's care. They had never been assisted by their government in getting their jobs. The only thing they could do was to work hard unaided. And they did so, and finally became prosperous through their own efforts.

In spite of this noble pioneer spirit and tradition, and carelessly forgetting the golden rule of self-help, they cried aloud for help when the anti-Japanese agitation was instituted by Western Americans. They sent their spokesman to Tokyo to explain the situation. They dispatched messengers to Washington and appealed to their ambassador. Thus the Japanese problem in California, which was from the beginning an entirely local question and should have been decided by the settlers without outside interference, assumed an aspect of international controversy between Tokyo and Washington.

And on the other hand, the noble pioneer spirit, which the Japanese in California were duly entitled to be proud of, was shattered. They surrendered, unconsciously or unconsciously, to the shameful psychology of KANSON-MIMPI. No greater self-humiliation, indeed!

What has been brought about through diplomatic negotiations between Tokyo and Washington as regards the Japanese problems in California is needless to describe. Undoubtedly the carelessness of the Japanese government in taking up the matter as a diplomatic question was equally to be blamed as the self-humiliating attitude taken by the Japanese settlers in calling for help from their home government.

As a natural result, the Japanese diplomats, through successive negotiations, have surrendered one thing after another, finally being placed in a position to accept, provided the Morris-Shidehara agreement becomes valid, America's determined proposal to restrict the entrance of all sorts of Japanese immigrants to this country, while giving their brethren already entered and settled practically nothing.

With such experiences before them—such humiliation and such surrenders of interest—ought the Japanese settlers in California still depend upon the tactics and wisdom of the officials of their home government, who have betrayed them, if not intentionally, in all cases?

There is only one answer. Let the noble pioneer spirit revive in their weakened minds, and thereby let them resolutely determine to settle for themselves all the troubles confronting them. Let them repent the shameful mistake they carelessly committed in calling for help in a matter they could have solved unaided.

When the local Japanese thus make up their minds they will be entitled to demand withdrawal of their home government from all diplomatic negotiations in connection with the Japanese problems in California.

Regulation of Modern Ideals.

The following is a liberal translation of an editorial in Japanese published in this newspaper last Wednesday.

IT IS VERY AMUSING to see the most hyperaesthetic government officials of Japan worrying themselves sick over the report that Mrs. Margaret Sanger, advocate of birth control, is on her way to Japan. A recent report from Japan says the government is drafting a regulation for the restriction of the Socialists. This overrides the sphere of humor and makes us anxious as to what its effect will be.

The officials of the Japanese interior department are famous for their bigotry and anachronism, particularly Mr. Takejiro Tokonami, who right now occupies the chair of the secretary of the interior. He does not know the current thought of the day, and as a result every policy he outlines provokes laughter from the public. The time was when Mr. Tokonami was considered an able statesman with a bright future, but whatever he undertakes these days only tends further to undermine his reputation and that of the associates surrounding him.

So far as our observation goes, what the ministers of the government and the members of the Diet regard as dangerous is the universally expressed dissatisfaction with the old social system. It is incorrect to condemn these as dangerous imported ideas, although of course there are qualities and shades of meaning in them.

The reason why the Japanese of today find a common interest in Socialism goes into the fundamentals of existing conditions. On the one hand the life of the old Japanese social system is nearing its end, while on the other hand, the education of the Meiji era, which held its keynote in the omnipotence of materialism, is losing its hold. Japanese statesmen of the old school are like the hen who hatched a sitting of duck eggs unwittingly. Then she wondered why her little brood acted so strangely.

Materialism always breeds capitalism and leads to socialism. The consequence is natural. The government fosters business prosperity, allowing capitalism to strut about, and then tries to regulate Socialism, which is capitalism's counter-irritant. This is both unreasonable and impractical. The folly of the officials of the interior department, unable in their stupidity to understand simple and plain reasoning, is beyond us.

Particularly at present proposed regulations for the control of Socialists are at present unknown to us, and therefore we must withhold our criticism. Only we fear that what the officials of the interior department condemn as dangerous ideas include the universal mental attitude of the young men of today. Judging by Mr. Tokonami's past policy, it is not at all impossible that he will advocate anachronistic regulations. Communism and anarchy, needless to say, endanger the idea of a thoroughly nationalized Japan, and it is quite proper that government officials should suppress such propaganda. But if they attempt to throttle every idea running counter to the old social system, and try to apply criminal prosecution, their action will become a denial and an effort at suppression of every idea of the Japanese of today. Enforcement of such a policy would act as a whip to control those who believe in the gradual advance principle of the Bolshevistic group. Such regulation only would instigate opposition.

Exhibition of Japanese Paintings.

INTEREST IN THE ART of Japan continues unabated, regardless of what the Japanophobes may say of the policies, politics and characteristics of the Japanese. This was demonstrated at the opening of the exhibition of modern Japanese paintings by members of the Nippon Bijutsu-in of Tokyo at the Palace of Fine Arts last Friday. It was a rainy, disagreeable day, but in spite of that there was an attendance of about one thousand, mostly American women of culture.

HEROES OF OLDEN DAYS.

STRANGE as the stories told of the heroes of Old Japan sound in these times of great enlightenment, says Autolycus in the Japan Advertiser, that very childishness makes a special appeal, and they teach us more of the customs and thought of the early centuries of Japanese civilization than many of the more elaborate writings of today.

The Heian Period (785-1192 A. D.), during which the Imperial Family under the repression of the Fujiwara Family was relegated to a position of innocuous desuetude, abounds in stories of marvels and prodigies in the land. Heian literature is noted for unadorned praise of men honored for deeds of surpassing purity; and a modicum of the most meager courage who attained a modicum of common sense in a society gone mad with superstitious fears easily obtained canonization as heroes.

In comparison with the chorus which sings the praise of those who faced supernatural dangers, daring on the fields of battle four fe to chant his glories. For daring in battle was common enough, while against the perils of the darkness of the night, and the unseen world of demons only the most courageous could bear themselves as men. Men could not see the danger of the battlefield and avoid them if they would, but against the dangers of the dark no man could be prepared, no man could avoid the unseen. Temples waxed fat through the morning and evening of the Emperor, Sanjo no Tenno, believed that the blindness which afflicted him was caused by a supernatural raven which was ever seated on his head flapping its ill-omened wings about his face.

PASSES AS HISTORY.

The Heian Epoch abounds in imaginative literature which passes current even at this day as history, but which is no more worthy the name of history than are the legends of the knights of the Middle Ages. One of the most striking conventions of Japanese literature is their constant use of these classic stories of bravery against supernatural phenomena as perfect examples of manly courage. One good sized freeraker exploded in the precincts of the Imperial Palace at any hour after dark would have sent the whole court into hysterics, and for months afterwards the temples would have been crowded from morning to night with quaking courtiers striving by the fervency of their devotions to avert the awful calamities which such a noise in such a place foretold.

One might wonder much at the badger-for superlatives which still have such force in the popular imagination even today! Far from contemptible were the actual achievements of that heroic figure, Minamoto Yoritomo (1147-1219 A. D.), who in the reign of the Emperor Ichijo (1171-1181 A. D.) played an important part in stamping out the robber bands that periodically ravaged the capital city (then Kyoto), and more than once set fire to the Imperial Palace. The Regent Michizane, Fujiwara, appointed Yoritomo to the command of the Imperial cavalry guard, and it is written that he brought his troop to a high state of efficiency.

Retarded for his services in Kyoto by the governorship of Settsu (in which Osaka lies), Yoritomo assisted Michizane in fastening the rule of the Fujiwara on the country and in the discharge of his duties there gave opportunity to the diarists of the day to record many stories of heroic daring of which the following is a typical example.

THE DEMON BRAT.

In the reign of the Emperor Ichijo, while Minamoto Yoritomo was acting as governor of Settsu, the land was cleared of robber bands who infested the roads and highways. One day Yoritomo visited his brother Yoritoku. Delighted with the strength of Yoritoku's castle he made a casual inspection of its walls, even condescending to look at the castle stables, where he managed to see a child bound with a heavy iron chain to a ring in the wall. "Why is this? What has this child done," he asked his brother.

"What was his crime?" asked Yoritoku. "He is a demon child, a demon's child, which his retainers had captured that very day. 'Ha! that chain is not enough, these demon brats have the strength of a hundred men. Bind him with heavier chains.' Yoritoku urged and the castle servants rushed to do his bidding, until the demon child was lost to sight in a mountain of chains which a thousand men could scarce have moved.

But not so Rokuzo, who raged against Yoritoku. Demons have no power the day of day, but that night when all was still within the castle yards, and when Yoritoku and Yoritoku with their familiar attendants were passing the sake cup, and the castle servants rushed and waited on the castle roof the hour when Yoritoku would be sunk in slumber. The sounds of revelry ceased, and without making a single sound the demon brat began to tear the roof tiles from their sockets, and the demon, careless. With a sweep of his arm he stripped the ceiling boards away from the sleeping chamber of his enemy. But the slightest sound was sufficient to rouse the slumbering hero. Rushing from his bed, he seized his sword, and bade them send the castle guard. He himself hastened to the neighboring temple on Kurumayama, and spent the remainder of the night in prayer.

DEMON CHANGES TACTICS.

The demon, balked of his revenge by the protection of the gods, slunk away, his hatred unquenched. Out in the open plain where the heavenly power could not reach him, he hid an ox and hiding himself in its warm entrails he awaited the dawn.

Secure in the coming of the day, and lulled by his night of prayer, Yoritoku, accompanied by his brother and his retainers, went to the field in the field of Ichijō Hara. Many wild cattle were running about the plain. Yoritoku ordered his retainers to shoot at them with arrows. But, by some mistake of aim, or perhaps by the hand of fate itself, Yoritoku's arrow struck into the belly of an ox lying dead upon the plain. When the laughter was merriest on the hunters' lips, the dead ox was seen to move, and the Kido-Maru sprang from his hiding place. Brandishing a huge sword, the demon rushed straight at Yoritoku, who, nothing daunted, drew his sword, and with one stroke severed the demon's body from his head.

The attendants could hardly believe the evidence of their eyes, as with great shouts of joy they rushed to their victorious master, whose ignominious death had a moment before seemed certain. As they flocked about their chief's charger, the demon's head, animated by the demon soul, flung with hatred even at the very gates of the realm of everlasting death, sprang from the ground beneath the charger's feet and sank its teeth deep in the neck of the poor animal. Shrieking in pain, unable to shake loose the demon jaws, the horse rushed into the midst of the courtiers and fell on its side in the agony of death. Quick as a flash, as he saw the demon head spring from the ground, Yoritoku threw himself headlong from his horse, and by a miracle of grace neither his courtiers nor himself were injured by the last act of the demon's wrath.

It is also reported of Yoritoku that he killed the robber chief named Shuden-doji, who lived in Mount Iu-kiyama, in the province of O-Mino. This robber is commonly reported to have been the greatest prince of all the demons. He is always represented in art as a female demon.

Everyone interested in Japan and things Japanese should see this exhibition, given by the San Francisco Museum of Art in conjunction with the Japan Society of America. The exhibition includes Minamoto Yoritomo's collection of teabu and Japanese screen room, comprising seventeenth century screens and other examples of Japanese art of the period.

THE MIRACLE AT THE FERRY OF YAGUCHI.

Based on the Shirui Yaguchi no Watashi.

By HIRAGA GENZAI.

CONTINUED FROM LAST SATURDAY.

WHILE her father stood gasping, too astonished for utterance, O-Fune continued quietly: "I was amazed to hear Rokuzo say that the stranger in our house was Yoshimine. Yet, regardless of his identity, I was determined to protect him so far as I could, and after sending Rokuzo in search of you I sought Yoshimine up here and told him I would aid him to escape. I confessed my love for him, and while he seemed greatly affected he said he could not marry me in this life, in view of the fact that I am the daughter of the man who murdered his brother. However, he continued, if I could give him some proof that I did not share your enmity toward him, he would gladly take me to wife in the next world.

"Overjoyed with this promise, I urged him to seek shelter elsewhere, warning him that his life was in imminent danger here. Wherefore I took him and the sweet girl who is his sister across the river by boat—

"Now at last Tombel recovered the power of speech, and with it his rage. He flew into a great passion, gnashed his teeth, tore his hair, stamped on the mat, spat upon the floor, and roared: "Hussy! Shameless wretch! You fall in love with a traveling knave, and you disclose to him my secret, and you tell him that I am the daughter of the man who murdered his brother. How could I do that! I did not share your enmity toward him, he would gladly take me to wife in the next world.

"Yes, but, father, poor O-Fune said, endeavoring to ward off with her slender hands the blows which her heartless, cruel father rained upon her devoted head, 'I love Yoshimine! Oh, if you have pity for your daughter, forget your evil plans and help me to save my noble young man. Please, daddy!'

"Noble young man!" yelled Tombel in derision. "Rubbish! Would I not be breaking my pledge and Takewaza were I to allow Yoshimine to escape?"

As his rage deepened the old man's brutality increased, until now he was in a towering fury. He struck his poor daughter again and again, until she, choked with sobs until she could not utter a word, clutched at his sleeve and mutely implored him to be merciful. But he threw her aside and leaped down into the yard. Seizing the rocket which stood ready, he set fire to it. The signal exploded with a loud report. Soon answered trumpet calls in the village could be heard.

O-Fune, now in a dying condition, started up in amazement as the sound reached her ears. Believing Yoshimine to be in imminent danger, she wept bitterly. But even in her weakened condition despite her wounds and her misery, her mind was active. Looking up at the drum suspended from the wall, she thought: "If I have heard, is to be beaten as a signal that some hunted person has been captured. When its sounds are heard the hunt, of course, is abandoned by the searchers. Here is a golden opportunity to save my own Yoshimine! New courage and a new strength came to her with this thought. Reaching out her white, trembling hand, she seized the drumstick and labored the drum with all her might.

ROKUZO GRAPPLES O-FUNE.

Rokuzo, on watch downstairs, was amazed when he heard the reverberating notes of the drum. Rushing upstairs, he grasped with the riri, and he fought his way through the crowd, and while they struggled Tombel was scuffling, boat with all his strength in pursuit of Yoshimine.

O-Fune caught sight of her father in the boat and her frantic grief and despair began to scream: "Father! Father! Just one moment, I pray you!"

All in vain. Tombel but threw greater energy into his sculling. The girl tried to belabor the drum some more, but Rokuzo seized the stick and thwarted her purpose. Drawing her dirk, the girl lashed at the rascal. He sprang backward to avoid the thrust, toppled off the railing and fell headlong into the river.

Freed from her antagonist, O-Fune with the scabbard of the dirk beat a lusty tattoo upon the drum. Tombel continued to row with all his strength. Rokuzo was a good swimmer and breast-stroke the current with powerful strokes that quickly landed him on the opposite shore. O-Fune's beating of the drum became weaker and weaker and her strength grew less and less, until, on the mat, she died. In another moment she had breathed her last.

Tombel reached the far shore, climbed the steep bank and ran as fast as his old legs would carry him. Yoshimine, hiding behind a bush, suddenly arose and attacked the old man with his drawn sword. A fierce light shone in Yoshimine's eyes as he cried: "Prepare to meet thy death, murderer of my brother!"

TO BE CONTINUED.

JAPANESE DECORATIONS.

SEVEN kinds of decorations are instituted in Japan: (1) The Grand Cordon of the Chrysanthemum, granted only to holders of the Grand Order of Merit; (2) The Grand Cordon of the Rising Sun and Paulownia, granted to holders of First Class Merit; (3) The Order of the Rising Sun (1st to 8th grades); (4) Order of the Sacred Treasure (1st to 8th grades); (5) Order of the Crown (1st to 8th grades, and only for women); (6) Order of Paulownia (7th-8th grades); and lastly, (7) Order of the Golden Kite (1st to 8th grades). The Golden Kite carries an annuity ranging from 1,500 yen, granted to a holder of the first grade, and 100 yen granted to a holder of the seventh, the lowest class. This kind of honor is granted only to soldiers who have done acts of bravery.

Besides the above seven classes there are the Blue Ribbon Medal, conferred on ordinary people who distinguish themselves in the cause of public service; the Green Ribbon Medal, conferred on those distinguished for filial piety, and the Red Ribbon Medal, granted to those who rescue humans at the peril of their own lives.

A JAPANESE TENOR IN LONDON.

SINGERS AND PLAYERS from all parts of the world are again seeking the suffrage of the London public in a way that outdoes that of previous days, says the London Standard. The latest is Mr. Yosei Fujiwara, a Japanese tenor, who gave a decidedly interesting recital at the Steinway Hall.

Mr. Fujiwara has a voice of a pure and remarkably flexible character, resembling that of the average good Italian singer, though somewhat lighter and more penetrating. His breath control was not quite perfect, which spoils the close of some of his particularly fine arias. "So il mio nome," from Rossini's "Barber of Seville." His rendering of Brahms' "Wegelied"—sung in Italian—was over-conventional, but his absolute repose of manner did much to make it effective, and actually added to the dramatic force of "Chludo gli occhi," from Massenet's "Manon." The number was so popular that it had to be repeated.

The many part is to do with might and main what you can do. Two of a trade seldom agree. The lion's skin is never cheap.

FOR THOSE WHO ARE HERE.

UNDER THE HEADING "For Those Who Are Here," The Fresno Republican recently expressed some sensible thoughts concerning Japanese residents of this country, and what should be the American attitude toward them. We quote the editorial verbatim:

One of our most important public policies here in California should be to thoroughly incorporate our residents of Japanese blood in our industrial and political structure.

We should not continue any policy of alienation against these men and women. Especially, we should give these people every chance to become loyal Americans.

As a matter of policy we must adhere to the realization that Japanese shall not be capable of naturalization. But their children are Americans without naturalization. We should give them every chance to become Americans in sympathy as well as in fact.

Above all, we should not confuse questions of social contacts with those of residence and citizenship. We should recognize that residence itself gives certain privileges and immunities and responsibilities, and we should enable our Japanese fellow residents and citizens to make the most of these for their help and for our benefit.

We have had certain occasion to suspect Japanese loyalty to their native country. It is a loyalty natural and to be expected, especially among a hostile people, as Americans have been hostile to them.

We should seek to instill into the Japanese that are lawfully in this country the same distinction that we make ourselves between the Japanese that are here, have a right to be here, and should be incorporated into our American life by the citizen. Those that are not here, should not be allowed to come here, because of the problem of incorporating thousands more is too great for us to undertake.

Problems of intelligent Japanese understand this policy, and are loyally co-operating in its solution. They are training their children as Americans, and are intensely anxious that their children shall consider themselves as Americans and not as Japanese. They have told Japanese of distinction from their native land that they wish to escape the onus of being wards of Japan. They want to look to the American government and not to that at Tokyo for protection of their interests.

DORMIE HAS A RIVAL.

DORMIE, the San Francisco dog who was tried in court some time ago on a charge of cat murder, apparently has a rival in Tokyo. According to a Tokyo newspaper, a police officer of the Japanese capital arrested a dog for carrying the cat's body in his mouth. Conveniently the dog was passing a Yore-bank box in Nihonbashi when the arrest was made, so that the patrolman had to do was to hold the dog by the collar while he turned in his alarm.

The bank book was the property of Haga Teiten and showed he had 685 yen on deposit in the Naka Savings Bank. The dog did not belong to the owner of the bank book but to a Mr. Fukuda, residing in Kagikara-cho.

The legal questions involved present a knotty problem. Can a man be held responsible for the acts of his pet, as employers are responsible when their employees are injured, or when an employee injures another in the performance of his duty? If the owner of this Japanese dog did not want to be held accountable for the dog's act, but the dog alone is responsible, and if it could be shown that the dog had committed a burglary, could the dog himself be punished, or should the dog be punished? Or should he be punished at all?



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

I HAVE DESCRIBED with great pomp and detail that small and elegant cat and then the big function, my beloved master being the chief cornerstone or central figure, which is a way of saying he sat in the spotlight or on the limelight. Now I shall proceed with the merry aftermath of the big event and then I shall conclude and wind up the whole chapter.

Maybe perhaps there do exist some readers who seem to think that my descriptions are the groundless by-product of a surcharged imagination. Nothing of the sort. I'm not that kind of a ket. In each and every word or sentence there lurk the greatest philosophical truths or truisms and when you have strayed or connected them to gether you will find contained therein a great religious preaching.

You never should read this my book while lying down supinely on your back, it are are so awfully disrespectful toward me, its author. So just go ahead and read the chapter through to the bitter end, sitting down or reclining on your feet.

The day after the big warfare, I felt like taking a walk, so I went out and when I came to the corner of the alley, I found the master of Kaneda family and To-son Suzuki in the earnest conversation. Mr. Kaneda was on his way in rikisha and Mr. Suzuki was on his return from Kaneda home, where he wanted to see Kaneda but he was naturally not at home because he was out.

AN HISTORIC MEETING.

The two met on the corner. I have lost interest in Kaneda household recently, so don't go that way much, but since I met him here my interest awakened again and I felt a kind of yearning for them. Also, it is a long time since I have seen Mr. Suzuki, so I want to see his face casually. So I made up my mind and approached resolutely to the place where the two were standing and naturally the conversation reached to my ears. It is not my fault, rather, it is their fault to stand there and talk that way. Kaneda's conscience is such that he hired detectives to detect what were going on in my master's household, so my listening to their conversation casually could not provoke his wrath. If he got mad at me, then I only prove he has no fairness. Anyway, I listened to their conversation. I didn't particularly care for to listening. I didn't want to hear, but the conversation drifted into my own ear.

"I just paid a visit to your home. It is so happy a meeting I met you here." Says To-san and nod his head several times politely. "So you were, h'm, indeed. Truth is I wished to see you ever since a few days ago. That was good." "Yes, sir, it was indeed a good fortune. Have

THE SLAUGHTER OF THE SEA SERPENT.

HOJO TAKATOKI was deeply offended by Oribe Shima and banished him to Kamishima, one of the Ok Islands. Oribe Shima was forced to part with Tokyo, his beautiful daughter, whom he deeply loved.

The time came when it seemed to Tokyo that she could no longer bear the separation. Determined to find her father, she set out upon a journey. At length she arrived in Akasaki, in Hokkaido. From this town on the coast the islands of Oki are visible on a fine day. This was her destination, and many a fisherman she besought to row her out to the islands to meet her.

But to the fisher folk the voyage seemed sheer madness, and they only laughed at the poor girl and urged her to forget her foolish idea and return home. To this advice she refused to listen. When night came she stepped into the lightest skiff she could find. The wind was favorable, and by dint of persistent rowing she came at length into one of the rocky bays of the Oki Islands.

Satisfied for the time being, Tokyo slept soundly that night. In the morning she made a breakfast of shrimps. The meal over, she found a fisher mending his nets.

"I am looking for my father, Oribe Shima," the maiden said. "Can you tell me where I shall find him?"

NEVER HEARD OF ORIBE. "Oribe Shima?" replied the fisherman. "Alack-a-day, miss, I never have heard of the same. If he has been banished, take an old man's advice and look no further for him. It might be the death of you both."

Sorrowing, Tokyo built a little shrine which she dedicated to the Lord Buddha, and beneath it she slept that night. But her sleep soon was broken by the clapping of hands. Looking up, she beheld a weeping maiden clad in garments of white. Beside her stood a priest. The priest seemed to be addressing the maiden over the edge of the cliff when Tokyo sprang up and grasped the arm of the maiden.

Seeing Tokyo, the priest explained that, as it was the thirteenth of June, the serpent god, known as Yofune-Nushi, had demanded a sacrifice of a young girl. Unless his wish were gratified, the priest assured Tokyo, the serpent god would become angry and kick up a terrible storm.

A FIGHT TO THE DEATH.

The girl was about to tie the image on her back when a great white serpent crept out of the cave, its wicked little red eyes glancing ominously. Realizing that this creature was none other than Yofune-Nushi, Tokyo drew her dagger and plunged it into the right eye of the god. Taken off guard, the serpent hastily retired to his cave. Tokyo followed bravely and struck another blow. This time the dagger pierced the creature's heart.

Yofune-Nushi stumbled blindly forward for a moment, then, shrieking hysterically with pain, he fell upon the floor of the cavern, dead.

The news in due time was flashed to Lord Teiyoshi, governor of the island. He in turn reported it to Hojo Takatoki.

For some time Hojo Takatoki had been suffering from a malady which defied the skill and the incessant headings of the most learned medicine men. It was observed that his health was restored at the exact hour when his image, which had been cursed and thrown into the sea by some exile, had been restored.

Learning that the fearless Tokyo was the daughter of Oribe Shima, the exile, Hojo Takatoki sent him back posthaste to his home. There he and his beloved daughter lived in peace and happiness to the end of their days.

you some business which prompted you to make you think you wish to see me?" "Well, no, not so important much. I don't care which way, but it can't be done except by you." "If it is within my power to do, I shall do anything. What can it be?"

Says Kaneda and begun to think the matter over silently. "If it is more convenient for you, I shall come again some day when you want me. When would it be best for you?"

NOT SO WERY IMPORTANT. "No, it isn't so important and grave matter anyway—then I shall request you to do, now, at this opportune time." "Go ahead, please, without reserve." "Do you know that eccentric? I mean your old friend, Kushami, I think he is called?" "Yes, what about Kushami?" "No, nothing occurred. But since that occurrence I had pretty bad feeling about him."

"That's true, truly Kushami is so proud—He should think over little about his own social position, it will be much better for him and all concerned, but he thinks he is one man in the world."

"That's yet, he does not worship money, poor businessmen, says he some such thing, very fresh things. If that is the case, I thought, I shall show what we businessmen can do and did many things to make him much trouble. But he holds his ground yet. He is so dogged perseverance. I'm surprised!"

NO SENSE OF SEN. "He has no idea about financial loss and gain and sticks doggedly to his pride. He had that characteristic when he was young. After all, he can not see his disadvantages and, therefore, very hard to handle." "Ha, ha, ha, yes, he is so hard to redeem from sin. I have tried many things and ways. And finally I let the school boys do it." "That's a bright and happy idea. Were you successful in that?" "It seemed he was annoyed much by this means. Soon I expect him to fall."

"That's good, however, he try to be haughty he is alone to stand against many." "Yes, he alone can not do much. He seems to be getting quite bent in but anyway, I wish you would go to his house and see how he is." "Yes, sir. That's easy, shall go there right away and report to you on my way back. It must be very interesting. That hard nut getting despondent, it must be a sight." "Then see me on your way back. I shall be waiting for you." "Then I shall go you leave." DETAIL NEXT SATURDAY.