

日米

THE JAPANESE AMERICAN NEWS... 500 ELLIS STREET, SAN FRANCISCO, CALIFORNIA

金産協力

銀行家と實業家の懇談を希望す

銀行家は、銀行を金産の媒介として、銀行家を金産の媒介として、銀行家を金産の媒介として...

米國軍費請求強硬

米國船補助法案聽聞會

米軍獨逸駐屯費要求問題

佛外債を全部償却

愛爾南北兩派の對戰準備

伊太利協約討論

民主黨内訌風説

土軍の攻勢準備

協約論繼續

大統領の歸華期

佛首相の聲明

英國首相聲明

激露恐怖時代再現準備

米國軍費請求強硬... 米國船補助法案聽聞會... 米軍獨逸駐屯費要求問題... 佛外債を全部償却... 愛爾南北兩派の對戰準備... 伊太利協約討論... 民主黨内訌風説... 土軍の攻勢準備... 協約論繼續... 大統領の歸華期... 佛首相の聲明... 英國首相聲明... 激露恐怖時代再現準備

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網紀肅正案は 研究幸四派妥協か

貴族院に於ける裏面の消息 (二)

網紀肅正案は、貴族院に於ける裏面の消息として、研究幸四派の妥協か、と云ふことが、最近の貴族院の動きから窺はれる。網紀肅正案は、貴族院に於ける裏面の消息として、研究幸四派の妥協か、と云ふことが、最近の貴族院の動きから窺はれる。

陪審法案 犯人の捜査も 國民の總掛り

江木博士談

陪審法案は、犯人の捜査も國民の總掛り、と云ふことが、最近の貴族院の動きから窺はれる。陪審法案は、犯人の捜査も國民の總掛り、と云ふことが、最近の貴族院の動きから窺はれる。

死刑宣告 の不文書が 松方金子兩氏へ

松方金子兩氏へ

死刑宣告の不文書が、松方金子兩氏へ、と云ふことが、最近の貴族院の動きから窺はれる。死刑宣告の不文書が、松方金子兩氏へ、と云ふことが、最近の貴族院の動きから窺はれる。

可愛い妹を 拘留して下い

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可愛い妹を拘留して下い、と云ふことが、最近の貴族院の動きから窺はれる。可愛い妹を拘留して下い、と云ふことが、最近の貴族院の動きから窺はれる。

桑港南場農産物 更下下落

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桑港南場農産物 更下下落、と云ふことが、最近の貴族院の動きから窺はれる。桑港南場農産物 更下下落、と云ふことが、最近の貴族院の動きから窺はれる。

妻子を殺し 犯人は殺死

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妻子を殺し 犯人は殺死、と云ふことが、最近の貴族院の動きから窺はれる。妻子を殺し 犯人は殺死、と云ふことが、最近の貴族院の動きから窺はれる。

種子物 農産物

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故國政界の 未來ある人々

故國政界の未來ある人々

故國政界の未來ある人々、と云ふことが、最近の貴族院の動きから窺はれる。故國政界の未來ある人々、と云ふことが、最近の貴族院の動きから窺はれる。

可憐な妹を 拘留して下い

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見習い至急入用

金庫 見習い至急入用

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NYK 出帆廣告

NYK 出帆廣告

小田運送店

小田運送店

鮮魚精肉

鮮魚精肉

金門商會

金門商會

加州ホテル

加州ホテル

紀の國屋旅館

紀の國屋旅館

特別大割引

特別大割引

相馬茶店

相馬茶店

大自園

大自園

相馬茶店

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大自園

大自園

大自園

地方自治 須羅市 須羅市佛教會 須羅市青年會 須羅市小兒院

羅府に奪れた 須市青年會の大發展

第一回副賞 須市青年會の大發展 須市青年會の活動は...

四萬五千 羅府に奪れた

四萬五千 羅府に奪れた 須市青年會の大發展...

模範競技 山田浩二氏 須市青年會の大發展...

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模範競技 山田浩二氏 須市青年會の大發展...

GARRICK THEATRE 大活動寫真 來る十九日

Henry G. De Roos, Inc. 寫真機

特殊部落 日本に於ける特殊部落

公共團體援助 投票規定

東洋汽船會社

桑港旅館組合

紙用票投

水晶印形 第二回配當拂出確定

新開業 牛馬の御飯

水島印形

須羅市佛教會

須羅市青年會

野球の春は来り 大争覇戦は迫り

△半決勝戦は櫻府と布市にて舉行
 本社主催の加州同胞野球大會は既に一の重大なる年中行事として認められるやうになり、米人が國技と誇り、又米人氣質を遺憾なく發揮せる野球の競技を我等同胞青年が學び且つ樂しむべき云々とは實に愉快な現象と云はばなりませぬ。加ふるに此勇壯なる競技に際しては、同胞の男女老若の凡てがファンとなり、熱狂するのでありまして、野球大會は云はば米同胞の大懇話會である云つて差支ないです。今年はその意味から特に櫻府と布市を半決勝戦の舉行地と定め、地方愛球家に十分の満足を得たいと期して居ますが、本社主催大會の成功は一に讀者諸君の深大なる同情に俟たざるを得ないのでありまして、諸君が夫れく地方代表チームを後援するに同時に、大會其ものを充分に後援して頂きたいのであります。左に新に協定成れる大會規定を公表します。各地方執事も是れに基いて優秀なるチームを選定されんことを望むと共に、一般同胞諸君の大會に對する十分の後援を切に冀ふ次第です。

児童能力研究の手引書

昨日在日會
 昨午在日會で児童能力研究の手引書を發行した。此手引書は、児童の能力を測定し、その結果を基に教育方法を決定するための参考となる。手引書には、児童の年齢、性別、教育環境などの要素が考慮されており、具体的な測定方法や評価基準が示されている。これは、教育者にとって非常に貴重な資料となる。また、手引書の発行に際しては、関係者の協力があったと感謝されている。

六ヶ月間の賜暇 幣原大使歸朝後報

幣原大使は、大連に引上げる際、定めて六ヶ月の賜暇を請願された。幣原大使は、大連に引上げる際、定めて六ヶ月の賜暇を請願された。幣原大使は、大連に引上げる際、定めて六ヶ月の賜暇を請願された。幣原大使は、大連に引上げる際、定めて六ヶ月の賜暇を請願された。

米船買収

日本郵船會社
 日本郵船會社は、大連に引上げる際、定めて六ヶ月の賜暇を請願された。日本郵船會社は、大連に引上げる際、定めて六ヶ月の賜暇を請願された。日本郵船會社は、大連に引上げる際、定めて六ヶ月の賜暇を請願された。

市民権證書迄盗まる

夫婦で外出中忍び込んで
 スーツケース四箇盗んだ
 夫婦で外出中、忍び込んでスーツケース四箇を盗んだ。夫婦で外出中、忍び込んでスーツケース四箇を盗んだ。夫婦で外出中、忍び込んでスーツケース四箇を盗んだ。

直訴者

宮城侵入を企てた
 直訴者が宮城に侵入を企てた。直訴者が宮城に侵入を企てた。直訴者が宮城に侵入を企てた。

神の迷ひ子

ミスター嬢の
 神の迷ひ子、ミスター嬢の。神の迷ひ子、ミスター嬢の。神の迷ひ子、ミスター嬢の。

回答は一つ

昨日到着した
 回答は一つ、昨日到着した。回答は一つ、昨日到着した。回答は一つ、昨日到着した。

新築落成披露

橋本岩太郎
 新築落成披露、橋本岩太郎。新築落成披露、橋本岩太郎。新築落成披露、橋本岩太郎。

廣告

矢車
 矢車、廣告。矢車、廣告。矢車、廣告。

英語個人教授

小幡成雄女學校
 英語個人教授、小幡成雄女學校。英語個人教授、小幡成雄女學校。英語個人教授、小幡成雄女學校。

御祝佛事用

御菓子司 勉強堂
 御祝佛事用、御菓子司 勉強堂。御祝佛事用、御菓子司 勉強堂。御祝佛事用、御菓子司 勉強堂。

谷靴店
 新着靴類
 谷靴店、新着靴類。谷靴店、新着靴類。谷靴店、新着靴類。

水村五郎
 訴訟特許鑑定
 水村五郎、訴訟特許鑑定。水村五郎、訴訟特許鑑定。水村五郎、訴訟特許鑑定。

酒巻野々口
 酒巻野々口、酒巻野々口。酒巻野々口、酒巻野々口。

矢車
 御料理 矢車
 御料理 矢車、御料理 矢車。御料理 矢車、御料理 矢車。

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 御菓子司 勉強堂
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新築落成披露
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 御菓子司 勉強堂
 御祝佛事用、御菓子司 勉強堂。御祝佛事用、御菓子司 勉強堂。

谷靴店
 新着靴類
 谷靴店、新着靴類。谷靴店、新着靴類。

水村五郎
 訴訟特許鑑定
 水村五郎、訴訟特許鑑定。水村五郎、訴訟特許鑑定。

酒巻野々口
 酒巻野々口、酒巻野々口。酒巻野々口、酒巻野々口。

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 御料理 矢車
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御祝佛事用
 御菓子司 勉強堂
 御祝佛事用、御菓子司 勉強堂。御祝佛事用、御菓子司 勉強堂。

中山法律事務所
 民刑訴訟鑑定及手続、法律書類作製、翻譯價廉取
 中山法律事務所、民刑訴訟鑑定及手続、法律書類作製、翻譯價廉取。

藤本商店
 本商店、藤本商店。本商店、藤本商店。本商店、藤本商店。

和洋食料品雜貨
 和洋食料品雜貨、和洋食料品雜貨。和洋食料品雜貨、和洋食料品雜貨。

新亞細亞商會
 新亞細亞商會、新亞細亞商會。新亞細亞商會、新亞細亞商會。

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御祝佛事用
 御菓子司 勉強堂
 御祝佛事用、御菓子司 勉強堂。御祝佛事用、御菓子司 勉強堂。

雄辯を振ふ

日本語で... 雄辯を振ふ... 演説... 雄辯を振ふ... 演説... 雄辯を振ふ... 演説...

大野の身元判明

大野の身元判明... 失蹤... 身元判明... 大野の身元判明... 失蹤... 身元判明...

七人の兒女

七人の兒女... 出生を確認... 七人の兒女... 出生を確認... 七人の兒女... 出生を確認...

出生を確認

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日本新聞社... 木村俊雄... 代理店... 代理店... 代理店...

和家具商... 大家具商... 和家具商... 大家具商... 和家具商... 大家具商...

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津島旅館... 現金で大安賣り... 津島旅館... 現金で大安賣り... 津島旅館... 現金で大安賣り...

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日米新聞社... 木村俊雄... 代理店... 代理店... 代理店... 代理店...

山浦なつ子... 小林ひろ子... 武田正夫... 山浦なつ子... 小林ひろ子... 武田正夫... 山浦なつ子... 小林ひろ子... 武田正夫...

照會所... 照會所... 照會所... 照會所... 照會所... 照會所...

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ホワイットホテル... 下鴨寫真館... 廣島商店... 高橋商店... 高橋商店... 高橋商店... 高橋商店... 高橋商店...

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工藤齒科醫院... 高橋商店... 高橋商店... 高橋商店... 高橋商店... 高橋商店... 高橋商店... 高橋商店... 高橋商店...

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津島旅館... 現金で大安賣り... 津島旅館... 現金で大安賣り... 津島旅館... 現金で大安賣り...

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来れ!!... アイルトン... 破格の高給... 来れ!!... アイルトン... 破格の高給... 来れ!!... アイルトン... 破格の高給...

A Selfish Policy.

IT WAS the late John Hay, famous Secretary of State, who proposed the policy of "the open door and equal opportunity" for China, and all the powers recognized it as a fundamental principle, said the Japanese American News in Japanese last Tuesday.

Today there is one particular country in the world which is compelled by other countries to abide by this policy, and often she is severely criticized for not observing the policy faithfully.

The United States is the originator of the open door and equal opportunity policy, and in this country we observe the deeply rooted idea of the closed door and expulsion of other countrymen.

England and the United States are two treaty nations of Japan, on an equal basis, and they were represented at the Washington conference side by side as the three most powerful nations of the world.

Try to travel in South Africa, whatever your social standing may be the officials will not allow you to enter the country unless you are connected with some big concern in Japan.

We earnestly hope that the day will soon arrive when the open door and equal opportunity policy, which is recognized and enforced in Asia, shall be observed all over the world.

Universal Suffrage for Japan.

UNIVERSAL SUFFRAGE IN JAPAN was defeated last month, but it will be brought up again next year, and if it is defeated then, it will be brought up the year following, and there is little doubt that it will be brought up year after year until finally it shall be ratified.

The day has at last arrived. February 23 is the last day for the universal suffrage movement. If the movement fails on this day we must wait another year for the realization of the extension of ballots.

The authorities and the Seiyukai are reposing their hope only in the police. They all know very well that they can not exist even for a day but for it. Therefore, they rely upon the efforts of police officers for the maintenance of their power.

Tens of thousands of men who demand universal suffrage are pouring into the Metropolis from the provinces. Why do they come? Because, as the movements of the people of the capital have failed repeatedly and they have awaited the materialization of their desires for a number of years in vain, they are going to participate in the last popular movements for the suffrage to be held tomorrow.

Army Cut Inconsistent?

THE proposers for army reduction assert that, in view of the collapse of Russia and Germany, the present army which was organized for the purpose of coping with the military strength of these two countries ought to be reduced to a radical extent.

JAPAN'S TAX RETURN.

JAPAN'S revenue collection of the current financial year is reported to have been slightly in excess of that for the preceding year. The extent of the increase represents a small percentage of the gain registered in the Treasury's payments.

The current financial year's payments up to the end of January amounted to 1,082,352,691 yen against 962,345,349 yen at the same date in the previous financial year. There was an increase of 120,007,342 yen.

The collection of revenue up to the end of January reached 1,082,352,691 yen against 1,325,297,895 yen at the same date, 1921. There was an increase of 36,505,601 yen.

Ordinary account revenue amounted at the end of January to 680,282,721 yen against 605,895,302 yen at the same date last year, there being an increase of 74,387,419 yen.

Table with columns: Current year, Previous year, Taxes, Stamp duties, State properties, Terprises revenue, Miscellaneous

The gain in ordinary account revenue is mainly found in taxes. Under this head import duties and textile consumption taxes make up the best part of the gain.

Under extraordinary account the receipt of interest on the Treasury investments is almost the only important item that shows an increase.

THE NEEDLE'S FESTIVAL.

OLD JAPAN is passing away—but today O-Hanasa-san steps out of this beautiful picture to bring us something of its charm and to tell us of the oldest custom she used to celebrate on February 8 generations ago, the Japan Advertiser said recently.

She lived at a time when home was woman's province, when the Japanese girl was the pretty chatelaine of the home, when the various forms of in-articulate language—pantomime, flowers, art and symbolism—were practiced greatly from those expressed in the present day.

O-Hanasa-san is a charming girl of about sixteen summers. Her hair is elaborately coiffured and she is dressed in a kimono of highly colored silk crepe in which the contrasting colors of scarlet and azure blend their tones, and she is girdled with an obi of magnificent green and silver brocade.

On this day seamstresses, teachers of needlework, women and girls in their homes take a rest and decorate their workboxes fancifully, threading their needles with various colored silks and sticking them in pincushions.

A WOMAN'S HOLIDAY. In some homes a kitchen sieve is attached to the end of a bamboo pole and put out on the roof of the house; a shrine is erected to the needles in the tokonoma, and rice and beans are presented in offering to them.

A QUAINT PICTURE. O-Hanasa-san sitting on the "tatami" in the act of threading a needle, while wooden squares (not reels) of wound silk lie on the mats by her side, quaintly pictures the custom which is emblematic of the gentle tasks of needlework and embroidery.

Japan has cut down her naval strength as much as she can, taking that of her hypothetical enemy into consideration. Then, is it not proper to reduce her army according to the decline in the military strength of those countries she once had as her objectives?

Army reduction is the demand of public opinion. But there is a divergence of opinion on the extent of its execution. While some people maintain that Japan must keep up her present military strength, even though the army be reduced in its proportions, the others advocate the necessity of pruning the strength itself.

We perceive the great potency of our militarists. Both the authorities and political parties are anxious not to hurt their feelings in connection with the question of army reduction and, therefore, it is but natural that they try to make their opinions and principles as vague and ambiguous as possible.

The higher the ape goes, the more he shows his tail. The highest tree has the greatest fall.

THE STIRRING BATTLES OF KOKUSENYA.

By Chikamatsu Monzaemon.

CONTINUED FROM LAST SATURDAY.

A BEAUTIFUL and accomplished girl of sixteen summers was the Princess Sendan. She was well versed in literature and quite intellectual. Princess Sendan repeatedly was urged by the Emperor to accept the hand of Ri Tosen, and repeatedly she refused to listen to him.

The result of the battle, the Emperor artfully suggested, was that the Emperor himself should answer his pretty sister should give to Ri Tosen.

Hearing the sounds of battle, Go Sankel buckled on his armor and rushed into the fray. You may find it difficult to believe that he discovered himself in the midst of young ladies fanning one another with spring bloom.

"This is no time for your majesty to be indulging in dress-making for the moment. The barbarians of the North are watching eagerly for an opportunity to invade our country."

There was stillness of the intensest sort for a few moments, and then the quiet suddenly was shattered by the sound of conches, drums and hair-raising battlecries.

"Think you that the love of our King for Madame Kwaiwei is genuine? Tartar general demanded derisively. "This but a ruse, an object in asking for her was that he might destroy the unborn heir to the Ming throne."

"So you poor barbarians wish to destroy the dynasty of the Great Light—the dynasty that has ruled over this country for at least ten centuries? You might as easily try to swallow a whale! The best course for you to pursue, fellow, is to turn with your arms and flee for your life!"

"I am the spirit of the Great Awabi," the stranger said, making a profound bow. "I am older than Methuselah. I reside in the sea near this island, and I overheard you this morning as you prayed for the soul of Kansuke. Your prayers have moved me deeply, good priest, and I come to you to confess in shame and with contrition that I ate Kansuke. I have hidden my

JAZZ IN JAPAN.

THE JAZZ DANCE is the latest craze in Japan. According to the Asahi and other Japanese language newspapers, it is a "fashionable craze." This newspaper says:

Dancing is becoming a popular frenzy, these days; we found a group of young diplomats, university students and young girls all making merry together at dancing class. They practice to the music of a phonograph with the latest jazz records.

The Japan Advertiser comments: "Tokyo was the first to launch the dancing craze and now Osaka, Kyoto and Kobe are following in her lead. Some progressive husbands allow their wives to dance with young men."

IS CHANGE COMING? "Japanese who have grown to look upon dancing as foreigners do, as an old-established habit, naturally accepted, join us in smiling at the criticisms the vernacular papers express, but behind the humor of certain situations created by the novelty of dancing, these comments reflect the problem which the departure from the old-time customs must present.

"It must be remembered that Japan's society formerly entirely excluded the fair sex. To admit a lady's toilette, to hang on her smiles, perhaps to whisper some witty gallantry in her ear, formed no part of a nobility's program at the Shogun's court.

"In the fifteenth century some Buddhist priests departed from the state, not with its stately players in starched robes, and inaugurated a combination of religious dances with popular tales. In the seventeenth century in some old castle-towns became the custom of the people, especially the younger set, to assemble on moonlight nights in the streets or open spaces and dance a sort of subtitled dance, moving around in a circle and clapping hands.

"The higher the ape goes, the more he shows his tail. The highest tree has the greatest fall.

THE SPIRIT OF THE GREAT AWABI.

THE BEGGAR CHILD.

From the Osaka Mainichi.

OH I AM a beggar child, heigh ho! I neither work nor play. I sit and count the passing feet. I love a sunny day!

But oh, when winter comes, a-lack! I wish this legless man. To whom my parents rent me out. Would make a better plan.

It's cold here on the pavement. I'm wet through to the skin! Here comes a crowd of travelers, Now how shall I begin?

"Alms, alms, good sirs, I'll cry, "Alms, alms,—My Father here and I Just see how destitute we are!" Heigh ho, but I can lie!

Last year I served a blind man. And that was better fun. This crumble here! I'll cheat him too. Ha! Buddha! I can run!

This beggar's life it just suits me, And I can fool 'em too— These tender-hearted passers-by, "You'll help me, won't you?—You?"

"EXTREME is my decay," said the Master. "I have not dreamed for a long time, as I was wont to do, that I saw the Duke of Chow."

"THE Master said: "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old Pa'ng."

followers depart hence, and by way of atonement for my sin I shall take my own stretched life, so that the pearl that is within me may be given to Matakichi!"

"The spirit of the Great Awabi disappeared as soon as he had ceased speaking. Next morning when Matakichi awakened he discovered the enormous awabi he had seen on the bed of the ocean near the island. He took the awabi to the priest, who in turn gave an account of his own experience. The great pearl and shell of the awabi were placed in a temple, and the body was buried with due honors.

A GREWSOME CONFESSION. "I am the spirit of the Great Awabi," the stranger said, making a profound bow. "I am older than Methuselah. I reside in the sea near this island, and I overheard you this morning as you prayed for the soul of Kansuke. Your prayers have moved me deeply, good priest, and I come to you to confess in shame and with contrition that I ate Kansuke. I have hidden my

THE BEGGAR CHILD.

By SOSEKI NATSUME.

(Translated by a Japanese Schoolboy.)

THEN enter in— Upon my word as a cat of honor, I never have observed so many company neighbors at lonely master's house all assembled at once in the same day.

It may resemble the lie if I remark that, for poor old master are not got such vast quantities of the friend. But they come just the same. Exact reason for me to describe about this rare guest are not only he are the rare guest. As I mention before, I have been describing the great event and its aftermath. And this so rare guest could not be put away in art of describing that particular aftermath, it are materials.

I don't hardly seem to be able to comprehend what can be the name of that guest. His face were so long as to be mentioned as either oblong or furious face and to make it appear as longer yet he have grow the long beard on the southern part of his chin. He were of age about forty years past. Meitei are an aesthetician and I would very much appreciate to call the newcomer something like a philosopher.

"Huh, Meitei, old corkscrew? He are floating the fu," which inform you parenthetically are the kind of cracked in the pond inhabited by goldfish. He continue:

TEA-DRINKING DESPERADO. "A few days since he passed to or fro by a unacquainted nobleman's place in company with friend. Meitei are a bold man. He went there with that man to drink of tea there."

"How should I know? Yes, he sure are the born eccentric. He cultivate no thought, he are just like the pinches of goldfish banquet. Suzuki! He come here ever and anon? Why, my goodness, dear me sakes, pity! He can't grasp hold of reasons and theories but nevertheless seem to be pretty smart in regard to the knowledge of worldliness. He can dangle the gold watch on his breast. But he are depressingly shallow, having no depth, not even composition or composure. He tell so much about the harmony and smoothness but he do not comprehend the meanings of them word. If Meitei are the goldfish feed he are the inepted devil tongue root tied up with rice straw. He are badly smooth and shakes, as bamboo."

"Master so prurient been listen at his companion narration as though he pretended to be greatly impressed and laughed loudly, although he didn't seem to laugh for any monumental duration of the time.

"Then what in all the world can you be, tell me that?" "Who, me?" "Sure thing, you." "Well, say, I'm the wild yam and lie in nice mud lengthwise."

THE UNIVERSAL COMPLAINT. "How do you mean, full? That are such disgusting word. No, pity sakes, it are just about sanded, scarcely both end being in site of one another. But I don't have to go hungry, that are settled. I don't get myself scared."

"I feel discomfort and chargin of the spleen. I find complaining cause on all side."

CONFUCIANISMS.

"THE leaving virtue without proper cultivation, the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is good: these are the things which occasion me solicitude."

"WHEN the Master was unoccupied with business his manner was easy and he looked pleased."

"EXTREME is my decay," said the Master. "I have not dreamed for a long time, as I was wont to do, that I saw the Duke of Chow."

"THE Master said: "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old Pa'ng."

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make everyone copy after you just by persuasion. You'll have to manager chop-chop; others do because contrary you can't seem to eat without the discomfort and when you nibble of bread you think to eat it of the size you wish. The skillful tailor make suits of cloth fits to your body from the beginning but you can never commit the suit so that it don't seem to fit in any particular and for the time you get to bear the discomforts bravely with magnanimous fortitude.

But the world made so suit of clothes adopt them selves in body of eccentric wearer in due time. That are certainly fine if parent bring up their offspring to suit the world, that are indeed what you might mention as happiness. But if not, from you will have to contend with bouts against world or wait with what impatience you have until the world adjust itself to suit the man."

"Well, but there don't seem to be no hope for me to get along in jolly good amity with the world. I feels so hopeless."

"Poo, poo. If you wear the unfitting sack coat forcefully it will rip itself. The iteing, suicide and other disorderliness occur. Now, you complain much but you can never commit the suicide and I even assure myself you never have indulged the fight. You belong to a better order, anyway."

"On the quite contrary to your unfounded supposition, I am agitating the fight every blessed day. I seem to get myself mad best when they are no antagonist near. Wouldn't you pronounce that attitude the fight?"

NEW SORT OF COMBAT. "Yes, truly, that are what I would describe as the combat de la solitary. That are indeed very interesting. Go ahead, do it all you want, and give the best man win, God helping the other fellow."

"Yes, but I have got tired of that silly sort of thing."

"You don't mention it? Then by all means my dear you better refrain from it."

"I am aware I are talking with you all right but one's mind cannot seem to be steered so easy fashion."

"Now, that seem to be indeed too bad. What are cause of so much complain?"

Beginning with Rakunikon episode, then follow by raccoon doggy, Pinsuke and Kishago, middle school student, and other complain were narrated affluently in presence of this here philosopher. The philothesia listen for a time in complete silent, then opened his mouth and begun preaching for benefit of my poor dear hopeless master.

"Better maintain yourself unconcerned whatever Pinsuke and Kishigo agitate. It are righteousness anyway. Middle school student have not weight enough that you should take them too seriously. Well, they disturb you, you insist? But you can't put out disturbance by talking negotiation and fighting. When I contemplate those things, I admire more our fourfathers of such an olden time than the Western pipples. Wistarians always mention so much with regard to the positive action, as everybody catalog it these day, but it has the big shortcomings."

TROUBLE WITH DISSATISFACTION. "Firstly, even if you did force yourself into acting positively from beginning to the last, you can never arrive at the sphere of satisfaction or perfection. There are a cyprus tree over there by yonder. Observe it graciously. Suppose you imagine it are in' way of your wistron and so you hew it down. That darn post thing are out of way, you don't never worry about it agen. But what are this? That are a boarding house bothering you, so you make them to leave there and take it away. But again there are another house which you can not stand or even endure. There are no limit if you start out thataway once.

"I feel indeed the manner the Wistarians act. Napoleon and Alexander the great, they won battles, but neither of them was never satisfied."

MORE QUAINT PHILOSOPHY SATURDAY.