

日米

對獨報恩

日本に對する報恩の心... 獨逸の報恩... 獨逸の報恩... 獨逸の報恩...

THE JAPANESE AMERICAN... BRANCHES: STOCKTON, SAN JOSE, SALT LAKE, OAKLAND, VACAVILLE, PORTLAND, WATSONVILLE.

各州兵炭坑地出動

兵炭坑地出動... 兵炭坑地出動... 兵炭坑地出動...

オハイオ州國民軍も出動

オハイオ州國民軍も出動... オハイオ州國民軍も出動... オハイオ州國民軍も出動...

上院委員調停無効

上院委員調停無効... 上院委員調停無効... 上院委員調停無効...

罷業防止の建議案

罷業防止の建議案... 罷業防止の建議案... 罷業防止の建議案...

政府の罷業對抗策

政府の罷業對抗策... 政府の罷業對抗策... 政府の罷業對抗策...

鐵道四大組合提議

鐵道四大組合提議... 鐵道四大組合提議... 鐵道四大組合提議...

職工二千人を解雇

職工二千人を解雇... 職工二千人を解雇... 職工二千人を解雇...

松本財務官は華府に駐在

松本財務官は華府に駐在... 松本財務官は華府に駐在... 松本財務官は華府に駐在...

黒田子爵美術院長に任命

黒田子爵美術院長に任命... 黒田子爵美術院長に任命... 黒田子爵美術院長に任命...

税法整理原案採用

税法整理原案採用... 税法整理原案採用... 税法整理原案採用...

戰時中の燃料取調法採用

戰時中の燃料取調法採用... 戰時中の燃料取調法採用... 戰時中の燃料取調法採用...

米艦長孫氏に抗議

米艦長孫氏に抗議... 米艦長孫氏に抗議... 米艦長孫氏に抗議...

米國砲艦湖江宣教師救護

米國砲艦湖江宣教師救護... 米國砲艦湖江宣教師救護... 米國砲艦湖江宣教師救護...

愛蘭叛軍更に退却

愛蘭叛軍更に退却... 愛蘭叛軍更に退却... 愛蘭叛軍更に退却...

捕虜銃器彈藥を多數捕獲

捕虜銃器彈藥を多數捕獲... 捕虜銃器彈藥を多數捕獲... 捕虜銃器彈藥を多數捕獲...

智利秘露紛争解決

智利秘露紛争解決... 智利秘露紛争解決... 智利秘露紛争解決...

委員會議決反對

委員會議決反對... 委員會議決反對... 委員會議決反對...

世界的賭博場の主人

世界的賭博場の主人... 世界的賭博場の主人... 世界的賭博場の主人...

藝術界の大恩人

藝術界の大恩人... 藝術界の大恩人... 藝術界の大恩人...

米國拉因駐屯費

米國拉因駐屯費... 米國拉因駐屯費... 米國拉因駐屯費...

THE SUMITOMO BANK, LTD. (COMMERCIAL) San Francisco Calif. 515-519 California St. Tel. Sutter 196

株式住友銀行... 株式住友銀行... 株式住友銀行...

人類の再生... 人類の再生... 人類の再生...

火の鳥... 火の鳥... 火の鳥...

女醫者... 女醫者... 女醫者...

久平和... 久平和... 久平和...

近松淨瑠璃... 近松淨瑠璃... 近松淨瑠璃...

日本御料理 小川ホテル... 日本御料理 小川ホテル... 日本御料理 小川ホテル...

帝國ホテル... 帝國ホテル... 帝國ホテル...

三カドホテル... 三カドホテル... 三カドホテル...

THE YOKOHAMA SPECIE BANK, LTD. 415-429 Sanson St., San Francisco, Calif. P. O. Box 3125 Tel. Kearny 1396

正金銀行支店... 正金銀行支店... 正金銀行支店...

佛の心と親心... 佛の心と親心... 佛の心と親心...

春の流... 春の流... 春の流...

實用寫眞術... 實用寫眞術... 實用寫眞術...

大木青... 大木青... 大木青...

成堂... 成堂... 成堂...

青木大... 青木大... 青木大...

成堂... 成堂... 成堂...

成堂... 成堂... 成堂...



### 病苦を押して 日本に使命を傳へ

#### 華府で大統領と會見

加州の同胞には歸途に會ふ

醫學界の權威者として、日本の教育界に多大の功績を著した、理學博士、東京帝國大學醫學部教授、大塚秀高氏は、昨朝入港し、華府に於いて、大塚博士の同僚、山岡博士を伴ひ、華府の同胞に會見した。大塚氏は、華府に於いて、同胞に會見した。大塚氏は、華府に於いて、同胞に會見した。

### 王冠盜難

#### 埃帝室傳説の寶

西遊記の傳説に、王冠の盜難が起つた。埃帝室傳説の寶、西遊記の傳説に、王冠の盜難が起つた。埃帝室傳説の寶、西遊記の傳説に、王冠の盜難が起つた。

### 同胞職工の立場を思へ

#### ユニオンは常に日本人を排斥

七月十日 松谷生

去る二十年来、鐵道工場に於いて、同胞職工の立場を思へ、ユニオンは常に日本人を排斥する。去る二十年来、鐵道工場に於いて、同胞職工の立場を思へ、ユニオンは常に日本人を排斥する。

### 日本から見た 多量の生糸

#### 日本貿易の復興を期す

日本貿易の復興を期す、日本から見た多量の生糸。日本貿易の復興を期す、日本から見た多量の生糸。

### 支拂ひ停止

#### 内國商業銀行

支拂ひ停止、内國商業銀行。支拂ひ停止、内國商業銀行。

### 幣制改革

#### 支那で進行中

幣制改革、支那で進行中。幣制改革、支那で進行中。

### 浮城の如き 大洋丸の安着

#### 乗客は多量に安着

浮城の如き、大洋丸の安着。乗客は多量に安着。浮城の如き、大洋丸の安着。

### 船貨満腹の 傾向現はる

#### 東支店が

船貨満腹の傾向現はる、東支店が。船貨満腹の傾向現はる、東支店が。

### 又候流行

#### 田舎に賭博が

又候流行、田舎に賭博が。又候流行、田舎に賭博が。

### 東部で捕る 麗洋丸水夫

#### 禁煙密輸を企て

東部で捕る麗洋丸水夫、禁煙密輸を企て。東部で捕る麗洋丸水夫、禁煙密輸を企て。

### 寄贈品

#### 本社手帳寫真技術

寄贈品、本社手帳寫真技術。寄贈品、本社手帳寫真技術。

### 帆船海賊に逢ふ

#### フロリダ州の沖で

帆船海賊に逢ふ、フロリダ州の沖で。帆船海賊に逢ふ、フロリダ州の沖で。

### 素人寫眞 競技會

#### 應募規定

素人寫眞競技會、應募規定。素人寫眞競技會、應募規定。

### 統計内容

#### 同胞動靜状態

統計内容、同胞動靜状態。統計内容、同胞動靜状態。

### 自由公債

#### 日米新聞社

自由公債、日米新聞社。自由公債、日米新聞社。

### 三井銀行

#### 在外者特別當座預金利息年六分

三井銀行、在外者特別當座預金利息年六分。三井銀行、在外者特別當座預金利息年六分。

### 桑港旅館組合

#### プレジデントクラブ

桑港旅館組合、プレジデントクラブ。桑港旅館組合、プレジデントクラブ。

### 日米新聞社

#### 自由公債

日米新聞社、自由公債。日米新聞社、自由公債。

### 桑港出帆廣告

#### 東洋汽船株式會社

桑港出帆廣告、東洋汽船株式會社。桑港出帆廣告、東洋汽船株式會社。

### 熊本旅館

#### 井木旅館

熊本旅館、井木旅館。熊本旅館、井木旅館。

### 安藝ホテル

#### 日本ホテル

安藝ホテル、日本ホテル。安藝ホテル、日本ホテル。

### 近江屋旅館

#### 工本旅館

近江屋旅館、工本旅館。近江屋旅館、工本旅館。

### 福岡旅館

#### 永本旅館

福岡旅館、永本旅館。福岡旅館、永本旅館。

### 名古屋旅館

#### 北米旅館

名古屋旅館、北米旅館。名古屋旅館、北米旅館。

### 日米ホテル

#### 廣島旅館

日米ホテル、廣島旅館。日米ホテル、廣島旅館。

### 紀の國屋

#### 南米旅館

紀の國屋、南米旅館。紀の國屋、南米旅館。

### 田村旅館

#### 防長旅館

田村旅館、防長旅館。田村旅館、防長旅館。



### TEN O'CLOCK ALL OUT

夜公園

### 夜公園

夜公園

### 夜公園

夜公園

### 夜公園

夜公園

### 夜公園

夜公園

### 夜公園

夜公園

### 夜公園

夜公園

### 夜公園

夜公園

### 夜公園

夜公園

お小夜

お小夜 (八十二) 寺澤琴風
た米が源吉の事から、その當分の心持を考へて...



「女将さん、は...」
「お前さん、お前さん...」

男まさりな村長の妻

女の身空で遺
(三) 産の整理
私は、母の命で早急上京する...

「東京へ、お前さん...」
「お前さん、お前さん...」

「お前さん、お前さん...」
「お前さん、お前さん...」

Medical and professional advertisements including '加州齒科醫師會' and '皮病病科'.

Large advertisement for '大坂薬店' (Osaka Pharmacy) featuring various medicines like '通経丸' and 'コノタル'.

Advertisement for 'ピーチ、葡萄摘採' (Peach and Grape Harvesting) in the local area, mentioning '労働者大募集'.

Advertisement for '御婦人方の福音' (Blessing for Women) featuring '乙女ふくろ' (Girl's Bag) with five main features.

Advertisement for '御婦人方の福音' (Blessing for Women) featuring '乙女ふくろ' (Girl's Bag) with five main features.

### 雄姿堂々帝國練習艦隊 昨日羅府に入港

#### 本社特派員飛行機に乗つて 繪葉書や日米紙を投下歓迎

(七月廿一日羅府發 西方本社特派員電報)

南加州の同胞が待ちに待たれた帝國練習艦隊は、昨日(廿一日)午後二時無事サンディエゴに到着し、日本海軍の雄姿を大いに歓迎した。

艦隊の先頭を走らせたのは、司令官谷口中将の座乗する旗艦である。艦隊はサンディエゴの上空を飛行し、その雄姿を大いに歓迎した。

本社特派員は飛行機に乗つて、艦隊の雄姿を大いに歓迎し、繪葉書や日米紙を投下した。

### 白熱化した歓迎振り

南加州の同胞が待ちに待たれた帝國練習艦隊は、昨日(廿一日)午後二時無事サンディエゴに到着し、日本海軍の雄姿を大いに歓迎した。

艦隊の先頭を走らせたのは、司令官谷口中将の座乗する旗艦である。艦隊はサンディエゴの上空を飛行し、その雄姿を大いに歓迎した。

本社特派員は飛行機に乗つて、艦隊の雄姿を大いに歓迎し、繪葉書や日米紙を投下した。

### 大山領事各代表の出迎

二百五十名の多数が歓迎船で、大山領事各代表の出迎。

大山領事各代表は、昨日(廿一日)午後二時無事サンディエゴに到着し、日本海軍の雄姿を大いに歓迎した。

艦隊の先頭を走らせたのは、司令官谷口中将の座乗する旗艦である。艦隊はサンディエゴの上空を飛行し、その雄姿を大いに歓迎した。

### 米國海軍代表の公式歓迎

米國海軍代表は、昨日(廿一日)午後二時無事サンディエゴに到着し、日本海軍の雄姿を大いに歓迎した。

艦隊の先頭を走らせたのは、司令官谷口中将の座乗する旗艦である。艦隊はサンディエゴの上空を飛行し、その雄姿を大いに歓迎した。

本社特派員は飛行機に乗つて、艦隊の雄姿を大いに歓迎し、繪葉書や日米紙を投下した。

### 本日司令官以下羅府訪問

本日(廿一日)司令官以下羅府訪問。

司令官谷口中将は、昨日(廿一日)午後二時無事サンディエゴに到着し、日本海軍の雄姿を大いに歓迎した。

艦隊の先頭を走らせたのは、司令官谷口中将の座乗する旗艦である。艦隊はサンディエゴの上空を飛行し、その雄姿を大いに歓迎した。

### 元氣を顔に揃へて 學生見學團の來桑

元氣を顔に揃へて、學生見學團の來桑。

學生見學團は、昨日(廿一日)午後二時無事サンディエゴに到着し、日本海軍の雄姿を大いに歓迎した。

艦隊の先頭を走らせたのは、司令官谷口中将の座乗する旗艦である。艦隊はサンディエゴの上空を飛行し、その雄姿を大いに歓迎した。

### 社會事業に 一身を捧げる

社會事業に、一身を捧げる。

社會事業に、一身を捧げる。

社會事業に、一身を捧げる。

### 渡米した松岡嬢

渡米した松岡嬢。

渡米した松岡嬢。

渡米した松岡嬢。

### 禁劑の密輸入者 大洋丸が出した

禁劑の密輸入者、大洋丸が出した。

禁劑の密輸入者、大洋丸が出した。

禁劑の密輸入者、大洋丸が出した。

### 水痘患者 大洋丸の

水痘患者、大洋丸の。

水痘患者、大洋丸の。

水痘患者、大洋丸の。

### 日本館 設ける用務で

日本館、設ける用務で。

日本館、設ける用務で。

日本館、設ける用務で。

### 黄白戀の棚 妻をあなた

黄白戀の棚、妻をあなた。

黄白戀の棚、妻をあなた。

黄白戀の棚、妻をあなた。

### 米國では 民衆音楽 を研究する

米國では、民衆音楽を研究する。

米國では、民衆音楽を研究する。

米國では、民衆音楽を研究する。

### 上野の大火 大成堂の白人宅

上野の大火、大成堂の白人宅。

上野の大火、大成堂の白人宅。

上野の大火、大成堂の白人宅。

### 南米視察實業團一行 來月五日に來桑する

南米視察實業團一行、來月五日に來桑する。

南米視察實業團一行、來月五日に來桑する。

南米視察實業團一行、來月五日に來桑する。

### 店主の首切りは だこの噂高い

店主の首切りは、だこの噂高い。

店主の首切りは、だこの噂高い。

店主の首切りは、だこの噂高い。

### 黄白戀の棚 妻をあなた

黄白戀の棚、妻をあなた。

黄白戀の棚、妻をあなた。

黄白戀の棚、妻をあなた。

### 黄白戀の棚 妻をあなた

黄白戀の棚、妻をあなた。

黄白戀の棚、妻をあなた。

黄白戀の棚、妻をあなた。

### 植字二名 見習三名 日米新聞社

植字二名、見習三名、日米新聞社。

植字二名、見習三名、日米新聞社。

植字二名、見習三名、日米新聞社。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 婦人帽子

品が良くて安いで、最新型流行柄、並附品一切。

婦人帽子店

1317 Fillmore St., San Francisco

### 新派晴友會青木譽志夫

活動寫真部

吉野家、松屋、御菓子、御葉子、松屋。

### 和洋食料品雜貨

株式會社新亞細亞商會

英語教授、佛事用具、富士見屋、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

### 御祝儀用 御佛事用 御菓子 御葉子 松屋

御祝儀用、御佛事用、御菓子、御葉子、松屋。

南加の邦人漁業... (Main article about Japanese fishing in Southern California)

興業社より... (Business news and company reports)

日會に回答... (Responses to questions from the Japanese community)

金庫盗人取調... (News about a bank robbery investigation)

自動車補助... (News about a car subsidy program)

大火傷... (News about a major fire and injuries)

大募集... (Recruitment notice for a group or organization)

羅府日米新聞社... (Notice from the Los Angeles Japanese American News Company)

Bottom section containing various advertisements for businesses, services, and organizations.



The Cultivation of Waste Land.

THE CALIFORNIA Department of Agriculture recently published a pamphlet in which it is stated there are one hundred million acres of land in California, of which seven and one-half million acres are utilized for the cultivation of fruits, vegetables, grains and hay.

The pamphlet further states that during the past twenty years California has taken steps to assist farmers in settling on the land, as a result of which the waste lands in Southern California, which no one up to a score of years ago had thought of using, have been transformed into very fertile farms.

While it is true that there is this vast acreage of uncultivated land in California, the state has expended quite a large sum in land settlement work and the cultivation of barren lands in the southern part of the state has been quite a success.

Imperial Valley is famous as a cantaloupe and cotton producing center. The region was not even habitable until the government finished its great Colorado River irrigation system.

The same thing occurred in reclaiming the marsh lands of the delta country in northern California. American capitalists, of course, invested large sums in the project, building dykes, pumping out the water and constructing drainage systems.

Japanese farmers have had their share in the rice culture of the north, vegetable raising in the south and grape culture in central California. All things considered, the Japanese farmers have done more than their share in the development of agriculture.

The Japanese has an inborn and uncommon ability as a farmer. An article which appeared in these pages recently stated that Japanese have made two original contributions to American industry—fishing and farming.

The Japanese and the Jews.

The following is a liberal translation of an editorial published July 15 in The Los Angeles Japanese American:

JEW INHABIT almost every country of the world, and they are almost universally oppressed. Whenever we inquire into the mistreatment of Japanese we find conditions mild compared with treatment accorded the Jews.

For a thousand years the Jews were hated, disliked and oppressed by Gentiles, to such an extent that they had almost no place in all the world in which they could live.

Outside of America, the Japanese are disliked in few countries. In the birthplace of Western civilization in Europe—England, France and Germany—no voice is raised against the Japanese.

The Jews, we reiterate, are disliked everywhere, and in some countries they are as mistreated today as they were a thousand years ago. But Jews do not seem to care how much mistreated they are.

One reason why the Jews are disliked is because of their extreme miserliness. Is this an inherited instinct, or have they seen the necessity to adopt this attitude as a means of withstanding anti-Semitic oppression?

Those Jews in eastern Europe where the present stage of civilization is not so far advanced as elsewhere are even today subjected to miserable treatment. But in western Europe and in the United States the Jews are giants of finance; their influence is unbounded.

It is remarkable that the Jews, who have such great influence, cannot escape racial discrimination even now.

It is but twenty-odd years since the Japanese first heard a voice raised against them in California. Their experience cannot be compared with that of the Jews. It is true that the mistreatment that has been accorded us is worse than that of the Jews, when we consider how we have been deprived of the right to become citizens of this country and the right to own lands.

Our suffering has been short—but twenty years. But half a man's life has been sacrificed in the struggle. In comparison with the Jews the price we have paid is as nothing.

It is impossible to smooth out racial differences in one or two generations. We must set the ball rolling and our offspring must keep up the good work. And in this fight the main point to be considered is the accumulation of means.

There are great natural differences between the Japanese and the Jews. We cannot follow the lead of the Jews; but we must have something to stand by.

Jangled nerves brought on by worry over the land law and taking a few hundred dollars home for a man to buy a parcel of land big enough to sit on awaits nothing.

A Warning to Japanese Farmers.

THE CONDITION of Japanese farmers in California, said this newspaper in Japanese recently, is, in a general way stable, but they are not enjoying the prosperity they did during the war days.

The price of products has fallen materially, but the wages of farm laborers have not been reduced. Strawberries, sold during the war for about fourteen cents a pound, while now they bring but six or seven cents. Wages remain, however, at about forty cents an hour in the berry fields.

The abnormal war time conditions are long past in the business world. Farmers should plan to cope with this situation, otherwise they will find themselves facing failure.

POEMS FOR A PRINCE.

AMONG THE GIFTS prepared for the Prince of Wales was a selection of poems and prose pieces by Japanese students, writes E. E. Speight in the Japan Advertiser. These represented the most striking literary efforts that had come under Mr. Speight's notice during his long experience of teaching.

There is a man whose wit is so rapid that I see no way of circumventing it save by the scent of orange-blossoms.

There was a general whose anger made the tiger afraid, and whose laugh rejoiced the little children.

He did not wish to hear of the trouble of life, and so he fled far away into the hills, but even there he heard the cry of agony of a wounded deer.

Dancing in gorgeous attire, in the presence of the Emperor and the galaxy of court nobles and ladies, under the sparkling rays of the full moon, to the entrancing music of the flute, was an exquisite dreamlike splendor.

We are all brothers on Mother Earth, for when we plough the field with one mind, even mountains that may see under the sky will move out of their praise for our fraternity.

S. NOHARA.

AN OLD POEM.

I came to a temple in the mountains One late spring evening, Where my ancestors are sleeping their endless sleep, And found the cherry blossoms scattering

At the sounds of the bell, Even in the windless quiet spring evening.

Z. WATANABE.

THE CAT AND THE FISHERMAN.

I went on the sea in a small ship one night with a fisherman. I was attacked by mosquitoes.

We caught a great fat and two other fish, and then we returned to the shore and rested on the sands, smoking.

The man who had to abandon motoring because of his nerves confesses frankly that he has evaded no solution to many of these problems. For the intense preoccupation of the Chinese peasant and his indifference to noise signals, he has found a simple and obvious explanation.

S. TAKAI.

THE BUTTERFLY.

The verdure has changed into deep green, and the breeze brings the perfume of pine woods, a little white butterfly is flying to and fro, thinking whether she will lodge on the soft green grassy bed or on the fragile, smelling fowers.

Suddenly a summer sun comes, and the butterfly is very puzzled and perches on the stone image of Buddha which stands by the wayside.

C. TAKAHASHI.

A DREAM.

One summer night when I was sleeping alone there came a dream so strange. I stood on the deck of a great ship with my uncle. He told me many things about a seaman's life, and at last he told me that he would go far away and would not come back again.

Since that time my uncle never came again, and often I recalled his last smiling face.

H. TAKAGI.

THE WOUNDED SNAKE.

It was a hot summer afternoon. A snake was lying in the path. I stopped and looked at it. I noticed on the ground about it dark dots of blood. The wheel ruts of a country coach ran deep aslant the body. The snake was trying to grovel, but it was helpless.

Generally one cannot think what is the reason, or what the effect in one's childhood, that it was with me, and I only stood under the tree to look at the sea, the island, and the sun. Without any reason, I felt elated as I saw them.

There was the sun quivering in the water. The maid did not tell me why she used the tub with the water to see the eclipses occurred. Her explanation was very hard for me to understand, but as I knew that a dragon was not swallowing the sun, I was able to recover my spirits.

T. OCHII.

AN ECLIPSE OF THE SUN.

All the leaves of the trees were quivering with cold. The sun came up from behind the blue island, Sakurajima, which turned into purple. As I stood under the big orange tree to see the sun, I noticed that I could not see any difference between that day's sun and the previous day's. I was only about seven years old then.

Then Higuchi came and glanced at it; his tears fell in streams and he cried, "Alas! this head is that of dear Sanemori . . . there is no mistake."

He kept his eyes on the pale, bloody head. "Then why is the hair so black? If it were Sanemori's it would be gray, for he is seventy years old," said Lord Yoshinaka.

He washed it at this pond. At once that black hair became gray.

Oh! many years have gone, about six hundred; we shall not see again in actuality such a record of battle as this, beautiful as picture or a poem.

In this mood of poetic susceptibility I visited Sanemori's tomb. I stepped cautiously and softly about fearful of disturbing the hallowed silence of the grave. It stands in a cove.

He will never raise his head from the green that enfolds his grave.

In the midst of this musing I was suddenly roused by the sound of a Buddhist temple bell near at hand. I left the spot reluctantly. On the way back I could hear now and then the faint voice of a priest intoning the evening service.

MISS HIDE OHIRA.

ON THE BATTLEFIELD.

It was a calm and rather melancholy day such as we seldom have in this sunny cheerful spring-time. I made an excursion to Karayamazu, an old battlefield, to mourn for my dead hero.

The peddler's pipe is narrow. "Where do you come from?" The children swarm around him. The peddler does not answer. But looks at the children dear. Only his pipe sounds "Pwee! Pwee! Pwee!"

In the broad day in summer The peddler comes and goes. The children ask him: "Where are you going?" He answers: "Pwee, Pwee, Pwee!"

S. BANDO.

THE WAYS OF THE CHINESE.

THERE ARE SOME PEOPLE who are always trying to find a reason for things, says the North China Standard. There is a man in Peking with a methodical mind which never lets him rest. He works out his household accounts with a slide rule, reads integral calculus at breakfast as something interesting and refreshing to take his mind off his business, and recently built for himself a mechanical card index system as intricate as a typesetting machine and requiring nearly as skilled an operator to work it.

The remarkable man once owned an operated a motor car in Peking. At the end of three months his highly strung nerves were all frayed at the ends and he was forced to revert to man-powered locomotion to preserve his sanity.

Why doesn't the coolie who starts across the street in the thickest look up and down the street sometimes? Why does the elderly woman who has tottered across the highway in front of impending death always jump back in front of it when the motor horn sounds?

Why does the Chinese infant, holding its mother's hand by the roadside, always charge across, like the proverbial chicken, when a car is nearly abreast of it? Why does the unemployed rickshaw coolie always select the narrowest and most crowded business street for his daily routine of that—for an idle stroll and a rapt inspection of the shop windows?

STILL THEY COME.

Why can't Chinese ride a bicycle? Why does the wobbly Chinese cyclist always wiggle over the entire street and then conclude his career by running into a motor car after the driver has stopped dead so that he may have all the room in the world? When one meets two rickshaws in a very narrow alleyway, why does one rush to one side of the road and the other to the other, thus blocking the whole road?

Why does the roadside Chinese mule swing his business and his indifference to noise signals, as one has got abreast of it? Why do Chinese always seem to select the middle of the street, rushing from the curb for that very purpose, to exchange an elaborate series of bows and compliments which the world can interrupt?

Why, at last, is the average Chinese pedestrian, who prefers the middle of a busy street to the wide deserted sidewalk, deaf to all the mechanical noise-making devices with which one can provide a motor car?

The man who had to abandon motoring because of his nerves confesses frankly that he has evaded no solution to many of these problems. For the intense preoccupation of the Chinese peasant and his indifference to noise signals, he has found a simple and obvious explanation.

EDUCATION SYSTEM BLAMED.

The system of education is to blame. The Chinese schoolboy is taught to concentrate upon his work, to think, read, write and recite his lessons in the midst of the most appalling din.

An old-fashioned Chinese seat of learning does not have to grovel, but it is helpless. Again it tried, but in vain. Reluctantly it raised its head and looked around. Its eyes were half shut. The opened mouth was bleeding. The forked tongue was smeared with mud. The sun cast unmerciful rays upon it.

Of course, not all of the people who get in the way of motor cars and refuse to deviate from their course are Confucian scholars. Many of them have never been in a school, but in their cases the faculty of detaching themselves from the world at its busiest and noisiest, is hereditary—the result of one hundred generations of ancestors schooled in detachment.

When the coolie runs on the price of cabbages, can be as oblivious to the scream of a motor horn at his elbow as the hermit in his cell is to the thunder of war on another continent.

JAPAN'S NEW COINS.

THE DOOM of the 10-sen paper coin is sealed. When the most of new metal coin that is being minted at Osaka is turned loose on the market in Japan the troublesome bit of paper will gradually be withdrawn from the market, and by 1924 all issues are expected to have disappeared.

Abolishment of the 10-sen silver-piece is also planned in the near future. To replace these coins the following new issues are being prepared: 100,000,000 silver pieces; 200,000,000 nickel pieces, and 300,000,000 copper pieces.

Abolishment of the 10-sen silver-piece is also planned in the near future. To replace these coins the following new issues are being prepared: 100,000,000 silver pieces; 200,000,000 nickel pieces, and 300,000,000 copper pieces.

Abolishment of the 10-sen silver-piece is also planned in the near future. To replace these coins the following new issues are being prepared: 100,000,000 silver pieces; 200,000,000 nickel pieces, and 300,000,000 copper pieces.

SAMEBITO'S JEWEL TEARS.

CROSSING the Long Bridge of Seta one day, Totoro beheld a strange creature. It had the body of a man with a skin blacker than that of a Senegambian; its eyes seemed a pair of glowing emeralds; and it had a dragon beard.

The sight of such an extraordinary being startled Totoro not a little, but there was such a haunting look of melancholy in the green eyes that he ventured to ask questions, in answer to which the strange creature replied:

"I am Samebito (A Shark Person) and until quite recently I was in the service of the Eight Great Dragon Kings as a subordinate officer in the Dragon Palace. I was dismissed from this glorious dwelling for a very slight fault. They banished me even from the sea. Since then I have been absolutely miserable, without place of shelter, unable to get food. Have pity on me, good sir! Please find shelter and something to eat for me."

Touched by Samebito's plight and humility, Totoro conducted him to a pond in his garden as a satisfying meal place. But the more he looked at the beautiful Tamama the more deeply he was attracted by her.

A great many women made a pilgrimage that summer to Milder Temple, in the town of Otsu. Totoro attended the festival and met a charming girl.

"Her face is pure as the driven snow," he wrote a friend. "The loveliness of her lips assured me that everything she said would sound as sweet as the voice of a nightingale singing in a plum tree."

Need it be added that Totoro fell head over heels in love with this dainty creature? He learned her name was Tamama, that she was unmarried and would remain so unless a young man could present her a betrothal gift consisting of a casket containing at least ten thousand jewels.

When Totoro learned that the maiden was to be won only by what seemed an impossible gift, an return home heavy of heart. But the more he thought of the beautiful Tamama the more completely he loved her, longed for her. But, heavens! no one less wealthy than a prince could make such a betrothal gift as was demanded—ten thousand jewels!

Totoro worried over this situation until he fell ill. Folks sent a physician to him, but the doctor only shook his head sadly and said: "I can do nothing at all for you. There is no medicine on earth that will cure love sickness."

At length tidings of Totoro's sickness reached Samebito's ears. Leaving the garden pond, he entered Totoro's chamber.

Totoro did not mention his plight, but was all concern for the welfare of the unfortunate creature of the sea.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

"Who shall feed you, Samebito, when I am gone?" he asked sorrowfully. Samebito saw that his good patron was dying and uttered a strange cry, weeping and tearing his beard. He wept copiously, great tears of blood, but when they touched the floor they were transformed into glowing rubies.

Seeing the jewel-tears, Totoro shouted for joy. He began to feel better at once.

"I shall live! I shall live!" he cried delightedly. "My good friend, you have repaid me a thousandfold for the food and shelter I have given you. Your wonderful tears have brought me untold happiness."

Drying his tears, Samebito begged his patron to be so good as to explain his meaning. Totoro told the Shark-Man of his love affair and of the dot demanded by Tamama's family.

"And here I have been pining away," concluded Totoro, "thinking I never would be able to accumulate ten thousand jewels. But with these jewel-tears of yours I can ally forth and claim the peerless maiden as my bride."

SHY IN THE COUNT.

Eagerly Totoro fell to counting the gems. When he had finished his jaw dropped and he could not conceal from Samebito his bitter disappointment.

"What is wrong, sir?" cried the Shark-Man, all sympathy and apprehension.

"There are not enough," answered Totoro. "My friend, would you be so good as to weigh some more?"

"Do you think," cried Samebito angrily, "that I am a woman, to weep at will? My tears will weep up from the heart. That is the outward sign of a very real sorrow. But, now you are well again, how can I continue to weep? Surely, sir, the time has come for laughter and merry-making, not for maudlin tears."

"But," remonstrated Totoro bitterly, "unless I get ten thousand jewels, I cannot wed the fair Tamama. What in the world am I to do? Oh, my friend, do weep!"

Samebito was a kindly creature. He strove to comply with his patron's request. But it was no use. After several efforts he cannot weep the fair Tamama. What in the world am I to do? Oh, my friend, do weep!"

"I am very sorry, sir, but I can shed no more tears today. Let us go tomorrow to the Long Bridge of Seta and take a goodly supply of wine and fish with us. Mayhap, as I sit on the bridge and gaze in the direction of the Dragon Palace I shall weep again, thinking of my lost home and all, and longing to return to the same."

TEARS FLOW ONCE MORE.

That arrangement pleased Totoro and on the morning they repaired to the Seta Bridge. After Samebito had consumed copious quantities of wine his eyes wandered away in the direction of the Dragon Palace. Almost immediately they filled with tears, brilliant red tears that streamed into rubies the moment they touched the bridge.

Thinking more of his own fortune than his friend's very real sorrow, Totoro fell to picking up the jewels. He kept careful count, and at last he was overjoyed in the knowledge that he possessed ten thousand lustrous rubies.

At that moment sounds of sweet music were wafted to their ears. From the depths of the water there arose a cloud-like palace, all the colors of the setting sun shining upon it. With a shout of joy Samebito sprang upon the parapet of the bridge.

"Farewell, good sir!" the Shark-Man cried. "The Dragon Kings are calling!"

Leaving from the bridge, Samebito returned to his old home.

You may be sure that Totoro lost no time in presenting a casket containing ten thousand jewels to the parents of the lovely Tamama. And, in due time, he married her.



By SOSEKI NATSUME (Translated by a Japanese Schoolboy)

"I WERE STRANGE, so strange, so very, very strange. That are funny, very funny, so very, very funny. He say it are much better to save money in bank than to be paying premium to insurance company and he are self-satisfied."

"Have he a saving or economical account by the bank?" "No, no, of course he haven't. He do not expend a bit of thought about how badly the family would have to fare after his decease and surmise."

"That are truly a great worry. Why are he that-a-way? The company we have here are not like that."

"No, they ain't anybody else in this whole best world like that, precisely. He are unique." "Perhaps it are better request of Mr. Suzuki and give advices. He are so smooth and manlike that he are very companionable."

"But Missy Suzuki are not kindly regarded within our home or domicile." "Everything are so topsyturvylike here—then I think that gent are suitable—say that man who are so very much calm—"

"You mention Mr. Yagi?" "Of course." "He were admiring Mr. Yagi. But viediddy Mr. Meiti he have been here and remark something bad about or concerning him. So his advices may not bring the to be desired effects."

"But ain't he grand, the way he maintain himself quietly with remorse? He presented us talk some days back at our school." "Mr. Yagi!" "The very same."

"Are he teacher of you in your own school?" "No, he are not teacher, but when we held a meeting of ladies' society, we invited him to present us a talk."

"Were it exciting or only uninteresting?" "Of course."

"He were admiring Mr. Yagi. But viediddy Mr. Meiti he have been here and remark something bad about or concerning him. So his advices may not bring the to be desired effects."

"But ain't he grand, the way he maintain himself quietly with remorse? He presented us talk some days back at our school." "Mr. Yagi!" "The very same."

"Are he teacher of you in your own school?" "No, he are not teacher, but when we held a meeting of ladies' society, we invited him to present us a talk."

"Were it exciting or only uninteresting?" "Of course."

"He were admiring Mr. Yagi. But viediddy Mr. Meiti he have been here and remark something bad about or concerning him. So his advices may not bring the to be desired effects."

"But ain't he grand, the way he maintain himself quietly with remorse? He presented us talk some days back at our school." "Mr. Yagi!" "The very same."

"Are he teacher of you in your own school?" "No, he are not teacher, but when we held a meeting of ladies' society, we invited him to present us a talk."