

THESE CHILDREN OF OURS

By GEORGIA JEWETT HALE

THE IMPORTANCE OF ENCOURAGEMENT

NEVER tell a child that he is stupid or a failure. Repeated failures, or a sense of failure, will result every time in emotional depression. This in turn will restrain the child from persisting in his effort and will destroy his ambition.

A boy of twelve was brought to the Child Guidance Clinic of one of our large eastern cities. Both parents and his school teacher thought he was dull and lazy. He was making very little progress in school and it was probable that he would not be promoted. Intelligence tests at the clinic showed that the boy was of normal intelligence, but he was very poor in reading. Psychologists discussing the whole problem with the boy in a friendly spirit, discovered that the child was very much depressed over his failure and was firmly convinced that he had no brains. He hated to be teased about it and preferred to have the reputation of being lazy to that of being dull.



One day Ramona's mother was given a present. It was a sack of cornmeal! "This is not like the meal I grind," Ramona's mother said. "No," Ramona said, "I like meal best. I like to see you grind the corn. I like to see the round stone with the hollow in. You fill the hollow with the corn. You take the other stone, press it on the corn in the hollow—press, turn, pound. Let us grind our own corn for cakes for supper."



Ramona and her mother ground corn for supper. Romando's father was showing him how to make a bow and arrow. "How and arrow days are over," Romando's father told him. "Now let me show you how to beat silver." "Yes," said Romando, "I must learn. I must make silver Indian jewelry. I can sell it for the white man's money. I shall need money to go to college." Romando's father helped him. They worked very, very hard.

小兒發育

マサージに就て

田守弘吉

小兒發育に於ては、最も重要な要素は、親の愛情と注意である。小兒は、親の愛撫を受けることにより、心身ともに健康に成長する。マサージは、小兒の皮膚を刺激し、血行を促進し、神経系を整える効果がある。特に、小兒の手足や背中のマッサージは、効果的である。マサージを行う際には、清潔な手と油を使用し、優しく行うことが大切である。

子供相談

子供と宗教教育

子供に宗教教育を施すことは、親の責任である。しかし、子供が宗教に興味を持つようになるのは、年齢が上がるにつれてである。親は、子供が宗教を正しく理解できるように、適切な指導を行うべきである。

家庭笑話

ハチマ

「ハチマが生へました」と、子供が嬉しそうに報告した。母は驚き、よく見ると、子供の額には、確かに小さなハチマが生えていた。母は大笑いし、子供も大笑いした。

童話

雪の女王

雪の女王は、冬に現れる魔法の女王である。彼女は、子供を誘い、氷の世界に連れて行く。子供は、雪の女王の魔法に魅了され、氷の宮殿で暮らすことになる。しかし、愛する王子の助けで、子供は氷の世界から救われ、春の訪れと共に雪の女王は消える。

童話

貝の片われ

ある日、王子は海辺で遊んでいた。すると、美しい貝殻の片が、彼の足元に落ちた。王子は、その貝殻の片を拾い、大切に保管した。彼は、その貝殻の片が、いつか誰かの心を癒すことを信じた。



BILLY GETS A TUMBLE

FOR a while, I lay under that bush and looked at Billy goat. While Billy goat stood outside and looked at me.

"Well of course things can't go on this way forever," I finally said. "I don't see anything going on," Billy answered. "In fact, I haven't seen a thing go anywhere, all the time I've been standing here."

"That is just what I mean," I answered. "When I said things could not go on this way, I meant that they couldn't go on standing still this way. Somethings has got to be done. We can't spend the whole day in this one spot."

"Oh, I don't know," Billy answered. "After all, today is Monday, and I can't think of any better spot to spend Monday."

"What can the day of the week possibly have to do with it," I growled at him, impatiently. "Except that it is Monday, and we've got to spend it somewhere. It might as well be here."

"I wish I had a tin can with me," I growled.

I knew that would provoke him. And sure enough, it did. He started trotting around that bush. I was lying under, trying to find some way to reach me with his horns. Now was my chance to dash out and make him chase me again. Of course I hadn't any idea where to go. But now that I had caught my breath, it was more fun running than lying under that bush. So I dashed out, barking, "You can't catch me. You can't catch me."

And off I dashed for the stone wall. Billy was right behind me, dashing like Prancer and Vixen, except that he had his head down, goat-like. I stopped on top of the stone wall to watch him. Suddenly I realized that he would come crashing into the stone wall in another minute. Now of course Billy is not an especial friend of mine. In fact he is not a friend at all. But I know that Billy liked him. And anyway, I knew how I would appreciate it, if somebody stopped me from running my head into that stone wall. So I made up my mind to stop Billy, but I didn't know just how to do it. If I stood between him and the wall, it would protect him, but oh how those horns would dig into me! They had once before up in the Smith's yard, you remember, and I wasn't anxious to have it happen again. Suddenly I realized there was only one thing I could do. That was, to lay down on the ground, in his path, so that he would stumble over me and fall down on my back, he tripped and fell almost on top of me.

"What are you doing? Practicing for circus?" he asked.

The ROMANCE of JAPAN

Through the Ages

By JAMES A. B. SCHERER

An Interpretive Outline of the Story of Japan from the Introduction of Buddhism in 552 A. D. to the Passage of the Manchou-Sufrage Act in 1925.

(Continued from last week.)

The year 1873 was especially remarkable for the introduction of foreign reforms. The European calendar was accepted, with the observance of Sunday as a holiday; vaccination began to wage warfare against the ever-prevalent pestilence of small-pox; photography became a fad; and the introduction of meat-eating proved that Buddhism was losing its hold on the people in consequence of the official adoption of Shinto.

In 1875 the judiciary system was renovated by the establishment of a court of cassation, courts of first instance and of appeal having been already introduced. An imperial edict created a Senate, or House of Peers, clearly foreshadowing the prefectural assemblies of 1878 and the Parliament of 1890. Industrialism, which now welds such a sway in Japan, upheld itself in the organization of the great Mitsubishi Steamship Company.

In 1879 the government confirmed its hold on the Ryukyu Islands, in spite of the opposition of China, and Japan thus acquired her first colony. The year was further notable for the visit of General Grant, who produced a profound impression and strengthened the growing bonds of friendship between Japan and America. Two years later the liberals, led by Okuma, secured the promise of a constitution within ten years. Riots in Korea were quelled by Japanese intervention, whereupon China roundly declared that the peninsula should not meet the fate of the Ryukyu Islands. Chinese troops invested Korea, and ill-feeling was engendered that resulted in the China-Japanese war twelve years later. A merely temporary truce was agreed on in the treaty of 1895, whereby the two countries assumed a joint protectorate over the land of the ironic name,—"Land of the Morning Calm,"—exchanging pledges that in case of future disturbances in Korea neither power should land troops there without first giving notice to the other.

Events rapidly molded themselves toward the promised constitution. A supreme court was established in 1884, a system of nobility adopted on the European pattern, and English introduced into the public schools. Next year such sweeping reforms were made in administrative circles that 1885 is known politically as "the year of the great earthquake." A veritable foreign fever in fact set in, continuing several years. Everything that came from the West, including Christianity, was devoured with an avidity that could hardly prove wholesome. Japanese ladies adopted the awkward European dress; the introduction of Western

dancing gave rise to grave scandals; the streets of the cities became a tangle of clumsy velocipedes; Japan seemed a land of monomanias. Reaction against this foolish mania was stimulated by the refusal of Occidental countries to allow an equitable revision of the treaties. By the original treaties the Japanese government was bound not to impose a heavier customs tax than five per cent on imports, a great handicap to the revenues. These treaties involved also the national pride. When Townsend Harris, in 1853, had negotiated the one that was to serve as a model for all those that followed, he was forced by his Secretary of State, against his own conscience, as he says, to include in it an obnoxious feature of the Occidental treaties with China, known as "extra-territoriality." In practice this meant that when an American or European violated the laws of Japan, he was brought to trial not before a Japanese judge, but in the nearest consular court; and that in all civil cases involving a Japanese plaintiff with an alien defendant, the suit had to be brought in the court of the defendant's own nationality. When Japanese diplomatists failed to secure an equitable revision of these unilateral treaties, deep popular resentment was aroused. In 1889 reaction against the West reached its apex, and murderous assaults were committed by soshi not only on foreigners, but also on certain supposedly pro-foreign statesmen.

Okuma himself barely escaped the assassin's bomb—with the loss of a leg—in 1889, the year of the promulgation of the Constitution. And yet, far from being pro-foreign, Okuma was an out-and-out chauvinist; favoring Western innovations, indeed, and doing everything in his power to foster Occidental education, but doing even this in order to secure the best means for the furtherance of Japan's nationalistic ambitions. At the very moment of the attempt on his life he was engrossed in efforts to secure the revision of the treaties; his assailant was not even well informed. It is not too much to say that the revision of the treaties on terms of complete national equality became the supreme object of Japan's foreign policy during the decade succeeding the promulgation of her Constitution, and that the war with China about Korea in 1894 was effective as a means to that end.

Riots tantamount to civil war having broken out in the unhappy protectorate, both parties to the agreement of 1885 rushed troops in as tranquillizers. But in the course of their tranquillizing efforts so much mutual ill-will was engendered that Japanese war-ships finally opened fire on Chinese transports. It seems not unlikely that Premier Ito welcomed this foreign war as a diversion from domestic dissensions, but he played his part with great skill. It so came about that war actually declared by the Emperor of China, in words that deserve perpetuation among the curiosities of historical literature, "Through Special Arrangements with Publishers (To be continued)

A組 "Class A" 読み方 READING

けんくわはせん 川にせまいはしが... 川にせまいはしが... 川にせまいはしが...

和訳 Translation into Japanese

- 1. victory 勝利
2. defeat 敗北
3. river 川
4. deep 深い
5. narrow 狭い
6. to lie down 横たわる
7. to walk on 歩く
8. bridge 橋
9. review 復習
10. reading 読み
11. quarrel けんくわ

作文 Composition

○なにかが... 甘藷は即ち薩摩...

B組 "Class B" 読み方 READING

甘藷 甘藷は即ち薩摩... 地方によりて、琉球芋もいひ、唐芋もいひ...

和訳 Translation into Japanese

- 1. that is 即ち
2. sweet potato 甘藷
3. the Loochoo potato 琉球芋
4. Chinese potato 唐芋
5. name 名

練習 Dictation

1. 1st day 一日
2. poor harvest 不作
3. chivalry 義勇心
4. name 名
5. west 西
6. whole country 全国
7. three hundred years ago 三百年前
8. Japan proper 内地
9. to be introduced 渡来
10. after that その後
11. over a hundred years 百餘年
12. potato 芋
13. China 支那
14. dictionary 辞書

復習 (さうび) Review

光榮ある。國旗。土音。英國。獨立。十三州。合衆國。紅白。増。に従つて。星の點。意味。漸く。何事。加入。米國。

書取 Dictation

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C組 "Class C" 日本近代史 The Modern History of Japan

朝鮮京城の變 朝鮮人の中には日本人を嫌つて排斥を企てる者が絶えなかつたが、是等の者は明治十五年急に起つて日本の京城公使館を焼き討した。そこで日本の政府は使節を送つて談判せしめ、朝鮮をして...

對外の事件

この頃、朝鮮に獨立(親日派)、事大(親清派)の二黨があつたが、明治十七年二黨の間に争闘が起り、事大黨は清兵の助けをかりて獨立黨を破り、又日本の公使館を焼き、居留民を殺傷した。そこで日本政府は使節を朝鮮に送り、其の責任を問ふて償金を出さしめ、又伊藤博文を清國に遣した。博文は清國全權委員李鴻章と天津に會議し、翌十八年條約を結び、(一)日、清兩國共に朝鮮から撤兵し、(二)將來若し朝鮮に出兵する場合には互に之を通知し、其の事が定まれば直に撤兵すべきことを約した。

日本近代史 The Modern History of Japan

- けんくわ quarrel
ふかい川 a deep river
はし bridge
two cows
to meet
both cows

日本近代史 The Modern History of Japan

獨りなかつた did not end.
是等の者 these people
明治十五年 the fifteenth year of Meiji
急に起つて to arise suddenly
公使館 legation
燒かれた burnt down
政府 government
使節 an envoy
談判 negotiation
償金 indemnity
護衛 a guard; an escort
承諾せしめ to make one accept
清國 Shin (China)
亦 too; also
在留 to reside
獨立黨 independent party
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親清派 a party of pro-China parties
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伊藤博文 name of a person
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會話の練習

SHISHI YORI TSUYOI UMA
Aru hyakusho no uchi ni ipi- ni IPPIKI no uma ga imashita ga, dandan toshi wo tote kita node, omoi kuruma mo hiki naku narimashita. Aruni hyakusho ga, "Konna ikuji no nai uma wa koroshite shimawoo."

練習 Exercises
1. 次の文の中の助動詞を...
2. 次の文の中の副詞を示せ...

Practice of Conversation
Date
川村「じふしちち」
先生「18日は伊藤さん」