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タキシーの御用は
金部ニューカーの
ヤマタキシーへ
電話 レーセア
一四一四

日本に大景氣が來る

聖戰下の日本の實情を視察して

米國屈指の景氣觀測家豫言

【東京廿七日】米國で最も權威ある經濟雜誌ニューヨークの「ジャナール・オブ・コンマース」紙の主筆にして屈指の景氣觀測家たるアレヤサンダー・シャート氏は去る廿日來朝、世界歐史の中に於ける日本の姿を見て「この分で行くと日本は未曾有の大景氣を招くに違ひない」と我國力に驚嘆すると共に大膽な豫言をした、同氏は來朝以來滿洲、朝鮮、北支、中支の各地を視察し、財界の前途に悲觀は無用だ、唯事變前の我が方の損害は三千三百名、御陛下の情勢にて戰鬪を繼續せば數日を出でずして更に五千の損害を算ふるに至るべしと

同氏は去る廿日東京ホテルで次の如き明政論にして屈指の景氣觀測家たるアレヤサンダー・シャート氏は去る廿日來朝、世界歐史の中に於ける日本の姿を見て「この分で行くと日本は未曾有の大景氣を招くに違ひない」と我國力に驚嘆すると共に大膽な豫言をした、同氏は來朝以來滿洲、朝鮮、北支、中支の各地を視察し、財界の前途に悲觀は無用だ、唯事變前の我が方の損害は三千三百名、御陛下の情勢にて戰鬪を繼續せば數日を出でずして更に五千の損害を算ふるに至るべしと

この豫言に到達

私見を述べた「滿洲」さんから種々說明を承はつて大いに參考になつた、この分で進むと事變が終るや共に日本は未曾有の大景氣に見舞はれる事は必定で現在の戰後疲弊なんて起りそうにない、財界の前途に悲觀は無用だ、唯事變後一年は國力の充實に努力を拂はねばならぬが、その次に來る景氣は物凄いものがあらうと思ふ、どこの仁より日本品ボイコット問題なんか起きても大した事でなく、日本の市場は現在より殖へても減ろうなる事はない、日米はどこまでも提携して行く必要がある」同氏は廿九日大連經由渡滿し約三週間に亘り滿洲各地の經濟狀態を視察する豫定である

小型魚雷艇廿三隻

支那が英國から求む

九江が落ちて香港へ到着したが

今や輸送の手段なく持餘す

【上海廿六日】滿口に於ける英國から從來魚雷艇數十隻を購入、鄱陽湖を中心に日本海軍に對し攻撃せしめるべく目下交渉しつつあるものの如く、既に九江の陥落した七月末頃から英國から國際的に問題となつたが、最近當地に到着し、現在より民政府に送られた小魚雷艇廿三隻は香港に着荷、漢口

特別寄稿（東京支社經由）

事變と外交政策

外務大臣　芳澤謙吉

（二）

そこで若し獨伊國交を含め英仏利でないとゝふ印象を、是等三國に與へるやうに努めて貰ひたいと思ふのである。不幸にして近來是等三國の、日本に對する感情又日本の是等三國に對する感情は、獨伊と日本との關係に比べると面白からぬ現象を呈してゐるやうである。

獨伊國交と日本が親密關係を增進することは、勿論結構である、吾々は一貫、吾々の主旨として居る主義なる政策なり眼指して來つて今日に及んで居るのである。吾々は英國近隣外交に反對すると同時に、漠然たる排英外交にも贊成出來ぬ。我々は親英外交、日本本位の外交論者であつて、是は三十年一日の如くである。

▽◇△

世間には英國の過去の植民地政策、英國の過去の外交政策の中、所謂醜史の部面、ダークページ（例へば英國の印度に於て執つたやり口、印度及び支那に於て阿片を普及したやり口）の如き事例を擧げて、英國の惡辣なる國民性を捉へて痛く之を攻撃する人もあるやうである。成程英國の植民地政策、外交政策の中には、斯の如きダークページもあるのである。併しながら我が大日本帝國が今日の超非常時の外交を處理するに當つて我が帝國の進路を傾倒する場合に、現實の非實及び利害に即して政策方針を樹つべきであつて、第三國の歷史のダークページを論議すると云ふことは、是は別の問題と思ふ。英國の過去の外交政策なり植民地政策を論ずること、今日吾々が對英態度を決める問題とは、是は兩者を別の問題として取扱はなければならぬと思ふのである。

アメリカに就いても亦仕通りである。英國と云はず、米國と云はず、ソランスと云はず、ドイツと云はず、イタリーと云はず何れの國も、其過去の外交政策又は植民地政策に於ては、程度は別としてダークページのない國と云ふものは恐らく一國もないであらうと思ふ。そんな事は吾々外交政策を論ずる者の立場から言へば、是は机の下に置くべきであつて、机の上に置くべき問題でなく、机の下に置くべき問題は、現實のお互の立場、お互ひの利害關係、是である。

——（つゞく）——

我等の銃後生活

（下）八月十一日　東京支社　礁波生

殊に金の産出は今後急速度に增加するであらう、それは北支その他新たに開發さるべく新資源が多いからで、加ふるに新資源に軍需資材の開發によつて軍需資材の外國輸入額も逐次減少し得る譯合ひであつて、此の日本の最も弱味である點について考へても、その耐久力は、今後いよ〳〵激化されて行くであらう。

——◇——

また財政上行詰まるであらうといふ支那側の宣傳は、全く同巧妙らしい話で、貯蓄奬勵の結果郵便貯金だけでも、最近二十日間に一億圓殖えたといふのだから、銀行預金その他へ廻つた國民貯蓄、殊に公債の消化力等を考へると日本國民の財力は何人もの豫想以上に豐富であつて、最近政府の貿易政策の緩和、即ち鉄鋼の採用、平和産業に對する呼水的有外資金の設定などによつて、國民の經濟力は更に彈力を加へることも考へられ此點においても長期戰に對應することは國民の覺悟次第で易々たるものだと思ふ。

——◇——

第一戰における陸軍將兵の勞苦に對し、銃後の覺悟努力はまだ〳〵足らぬ、暢氣過ぎるといふことを能く聽く、事實私も左樣に思ふのであるが、之れは今後間斷なく徐々に引締つて行くであらう。而かも之れを反面から見るならば、此の大きな闘ひの中によく平時と變らぬ生活を營んで行ける日本國民に、その國民の力の偉大さが現はれてゐるとも言へよう。矢張り音樂も聞けば芝居も觀る、映畫街も賑はつてゐる、それが心あるものをして戰場の將士に相濟まぬと思はせるのは事實であるが……

——◇——

最近カフエーの取締りが嚴重となり、花柳界でも夜十一時以後は弦歌を禁じられたさうであるが、それでも營業は常の通りで、客も大して減らぬらしい、風紀を主とする取締りのようであつて、こんな點は寧ろ非常に國民生活の上に宜いことである。電飾の制限も好ましいものゝ一つだ、凡て紅絲目を眩ますような華麗の御法度、その餘——トタン一枚か、カーテンの蔭にかけて罪惡の行はれること多きは無い。斯うしたことが矯革される一方にはゆる勤行勞働が行はれ、登山や、水泳が旺なのも亦國民の精神と體力とを向上させる所以である觀點から、銃後國民の長期戰體制の一斷面をなすものである。

（完）

勇士の禮狀

晩香坡島の同胞へ

晩香坡島グレートセントラル車掌一氏、在住保局第八海軍分隊部隊志賀隊安部隊中村氏等氏より此の程次の様な感謝の狀が届いた（原文のまゝ）

◇

拝啓　無之候、山岸無之候、盆　長期出戰に入り候へば錦後の皆々様の當家込に添ふよう一生懸命に奮闘致す覺悟に御座候、山岸候へども只今吉島方面に勤務致し居り候、小生事海軍人に御座候、先日御親切なる御慰問状嬉しく頂戴致し候、上述御申越度には存じ候共、色々と勤務の都合上只今まで失禮致し誠に先日御親切なる御慰問状嬉しく頂戴致し

婦人

お化粧品と戰爭とはどんな關係にあるか

敵前上陸を助ける發煙劑

敵前上陸　我日本軍の「華中攻略の敵前上陸」の法上に、美麗が我々のお化粧の舞台へと一脈の秋を明いてゐるといひますと少しく事の前後されるかもしれませんが、「華北」の一つとして記させてもらひませう。

殘煙劑亞鉛華　このナタンが歐洲大戰の時、化ナタンといつてクロルピ化合させたものとなれば突然中にこれを吹別すると突然の酸素と化合して白い濃い煙となり力の極めて強い煙となるのです、殘煙劑として以上に優るものは現在來之他に知られてゐません。

チタンの　お話について明瞭がまた殘煙劑として用ひられてゐることを記さねばなりません。是は鑛化ナタン上にてゐる折角ボマードの使用を考へまた突嬢、そして飛行機の流線にはヒマシ油のなくてならぬことを忘れてはなりません。ヒマシ油が日本で節約を叫ばれてゐる砂漠の中にもこれを減してなりません。

火藥原料を含む男のボマード

ヒマシ油の重大性　ヒマシ油は木蝋十二、ヒマシ油百といふのでありますのでボマードの大部分はヒマシ油を毛髮につけて國家の大任務に奉仕を起すやうな男は日本にない筈です。ヒマシ油はボマード以外幾つかの毛髮油に含まれてゐることも忘れずにゐて下さい。

リセリン、バラフイン油等が毛髮劑をはじめ幾つかの化粧品に入つてをりますが、これ等の日本への輸入は今日全く止つてゐます。鯨物脂は火藥を練つて龍甲狀に固めるのになくてならぬ原料であり、これを細長い棒とし或は薄い板として大砲にも小銃にもつかはれるのです。グリセリンもダイナマイトまたはコルダイト火藥となつて戰場に務めを果してゐる、この原料は鯨の油脂から今日は盛に造られて不足を感じてはをりませんが、しかし戰況の擴大と共にこれをも化粧品から引去らねばならぬとがあるかも知れません。

理學博士　西村勇志智氏談

五輪別れの會

東京大會技術顧問を送る

（東京發）近く歸國するオリンピック東京大會技術顧問クリングベルグ氏を送る晩餐會が小橋東京市長の招待で帝國ホテルに開かれた

クリングベルグ氏と同大會顧問として遙々ドイツから來朝中だつたクノーラー、ハルトマン兩孃を主賓に市長に代つて三遊助役以下出席して別れの歡談に食卓を賑せ、記念品としてクリングベルグ氏に【クリングベルグ氏】

七寶の壁懸を、クノーラー、ハルトマン兩孃に綺麗な振袖人形を贈つた【寫眞は記念品を贈られて喜ぶハルトマン孃（左）クノーラー孃（右）下はクリングベルグ氏】

沒落の暗い一本道

危いデートリッヒの將來

果敢なきはスター

こんな譬でバラマウントは今春彼女主演で一本撮ることになつてゐた寫眞も、製作費に比例して儲からないといふ見込みで遂に違約金を拂つて契約を解除したので、彼女は事實上職を失つたわけである、彼女が職を失つた理由は彼女の映畫が儲からないことにも大なる原因があるが、人間的に人氣のなかつたことにも基因するのではなからうかと言はれてゐる、彼女は監督とか撮影技術家連に全然嫌はれてゐるといふ、エルンスト・ルビッチ監督と組んで「天使」を撮つた時、ルビッチが彼女の嫌ひな帽子を被れと命じたため

數日　間も撮影所に出て來ない時もあつた、一方俳優連も彼女をひどく嫌つて蔭では「豚みたいな奴」だと惡口を云つてゐる、又彼女は金錢の點に於いても妙な癖を持つてゐて、所得稅を拂つたり、チップを置いたりする事を極端に嫌つてゐる、一方、クリスマスの晩などには撮影所の從業員達に金貨を撒き散らしてこれを拾はせたりするので、心ある人の顰蹙を買つてゐる、そして彼女にも映畫スターの御多分に洩れず數々の戀愛事件がある、ジョセフ・フォン・スタンバーグとのいざこざは餘りにも有名だが

其他　故ジョン・ギルバート、ダグラス・フェアバンクス・ジュニア、はてはウイリイ・フォルストに至るまで、彼女との關係を噂されてゐるが、彼女の寫眞の惡評よりも、ラヴ・ロマンスを恐れてゐるものさへある、即ち彼女には一九二四年に結婚したルドルフ・シイベルといふ夫もあり、然も彼等の間には十三歳になるマリアといふ娘さへもあるのだ、こんな危機に立つた彼女は果して見事に復活するであらうか、過去の多くのスター達はこんな時は必ず失敗してゐる

然し　彼女が撮影所と協力し、監督の言を受入れるならば未だ〳〵復活のチャンスはあると墨林人は云つてゐる、最近コロンビアでフランク・キャプラと組んで一本撮ることになつたが、果してコルベールとゲーブルを賣出させた「ある夜の出來事」の如き傑作を出すだらうか、デイートリッヒの興廢は此の映畫に懸つてゐるものと全墨林の注目の的となつてゐる

木曾谷の奥へ

パルプ工場を訪ねて

この原始鄕に最も新しい文化的な職場

國策線に働く日本女性

長野縣の巻

松出張所長等からパルプ工業の概念や、御料林、木曾材などについて一と通りの教育を受け、それから御料林から伐採した木材を搬出する森林鐵道で山へ入りました、この鐵道は石炭の代りに木屑を燃やして走つてゐます、今年の春までは世間並に石炭で走つてゐましたが、經濟、國策の二つから木屑にしたら燃料代が三分の一で濟むやうになつたといふことです

この　木屑機關車に引つ張られて木曾川の支流に沿ひ御料林の中を奥へ〳〵と約一時間ばかりで、小川入といふ所へ着きました、パルプ工場はこゝの谷に沿うて建てられてゐるのです、工場の周圍にはパルプの原料にする二、三寸から四、五寸位の木口の材木がうづ高く積み重ねられ、モンペを穿いた木曾女が鋸で皮を削り落してゐます、早速工場主任の案内で見學をはじめました

最初　はパルプの原料にする原木を細に碎く所、ついでこの削片を釜の中へ入れて苛性ソーダで煮る所、煮たものを水洗して纖維をばら〳〵に精選し乾燥する所、さらに一度使用した苛性ソーダ液を煮詰めて鞘屑をまぜ固形物にしてこれで今度は釜を焚き、灰になつて固まつたものを石灰とまぜて煮沸し苛性ソーダを回收するまでの工程なぞ

この工場の設備は一切で約一萬圓弱、一日に約二立方メーターの木を消費して二百キロのパルプが生産されます

材料　の屑木は腐朽したものでない限り、どんな種のパルプでも利用され、出來たパルプは袋に詰めて製紙工場へ送られるのださうです

これだけのパルプ生産に働いてゐる人は、極めて小人數ながら原料の皮を削る仕事をはじめ何人かの婦人が國策線に沿うて働いてゐるのを發見しました

藝者はんたち

愛國金獻隊に出動

（東京發）金總動員運動に咲いた愛國の花、日本橋葭町藝妓屋組合では全組合員を擧げて金總動員運動に共鳴、さきころから組合役員の音頭取りで「金製品なら何でもよろしいお國のために賣りませう、そ れが銃後を護る婦人のつとめです」と大切な金飾品や指輪、時計、手打煙草入を檢番で取りまとめ百六十四名六百七十四點外金貨五十八枚となつたので早速の手續をとつた（寫眞は藝妓たち）

寫眞説明

戰時經濟統制のため何もかも公定價格（正札づき）の日本商品――滑衣と永

白山黨の大會で
東洋人移民排斥
綱領の一つに加へらる
領白山黨と相反す

當州ゲロナ市で開催の白山黨ビーシー州大會は綱領に七ケ條のうち東洋人移民を全面的に拒否すべき一項を加へる事に決し、右は現在の領白山黨の政策と相反するものであるがビーシー州白山黨としては東洋人移民に對する排斥主義を明白にした事になるのである

◇

その内容を小別すれば

（一）今後カナダに來るべき東洋人移民を全面的に拒否する

（二）加奈陀に不正入國の東洋人を追放する

の三つで右は昨日の大會で決議され採用となつた、なほ一部ドクター・ノックスが再選、ドクター・ハイウエー建設、名譽副總裁はキング首相、名譽副總裁はバッロ州首相

（一）ヤヤソリンの値段を引下げること

（二）失業獨身者の組織的不法行為はビーシー州内で嚴重に禁ずべきこと

（三）州政府は移民法は速に撤廢すべきものとす

（四）東洋人移民の排斥、不正入國者の除外

（五）老年扶助法適用の年齢を減ずべきこと

（六）ビーシー州を通るアラスカ・ハイウエー建設

（七）引退の爲めの強制的保險法の實施

（八）國家失業保險法の實施

當州白山黨の新綱領はゲロナの

塹壕戰の
敵死体三千餘
敵一個師全滅

塹壕戰で敵比し火砲の少いのは敵が漢口近郊線に砲を集めてゐるからであらうと想像される

山砲三門、山砲彈五百發、迫擊砲四門、山砲彈一千五百發、機關銃三十、小銃四百、同彈九二萬五千發

十七日——塹壕戰で敵比し火砲の少いのは敵が漢口近郊線に砲を集めてゐるからであらうと想像される

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山西前線戰線——馬上敵情を手に……右が井上部隊長、左が今部隊長

二世の迎妻
米國市民協會に提出せん

桑港——第五回日本人市民協會は九月一日から五日までロサンゼルスで開催されるが桑港市民協會では左の提案をする

（一）新移民法實施以前入國した第一世在住者に對し市民權獲得運動を起す事

（二）インターナショナルの事業を經營する米國生れの市民が日本から迎妻し永住可能の運動を起す事（市民權なき日本人で移民法第三條六項に適用する國際商人は自由に迎妻が出來、市民權ある者のみが出來ない狀態にある）

（三）各地に於て日本人に對し差別的待遇をなす營業を調査する事

（四）在日本の日系市民の親を呼び戻す權能を要求する事（但し勞働はしない事を條件）

（五）在日本の日系市民の親を呼び戻す權能を要求する事（但し勞働はしない事を條件）

阿部代議士
晩香坡で講演
來る廿九日本派佛教會堂
戰線の視察談

雄辯家として知られた東京第四區選出代議士阿部茂夫氏は渡米滯在講演後東部を廻りニウヨークからシアトル（明後三十九日（月）側着、同日午後晩香坡（來り日本人の爲め左の如く講演するが

氏は德島縣生れ早大政經科出身、社會大衆黨中央執行委員、代議士の外に東京市會議員でもある、四十七歳

講演の日取

△廿九日（月）午後八時、本派佛教會堂、主催キャンプ・ミル日本人勞働組合

△三十日（火）午後七時半、ネー日本人ホール、主催フレザー・バレー農者協會

講演の内容は

◇支那事變は世界大戰に發展するか

◇日ソ果して戰ふか

◇長期抗戰の意義と聖戰

◇日本の大陸政策の眞目的と其の方向

◇日本の經濟統制の眞意義

なぞを含み上海戰線から南京入城まで從軍して將兵の活動を見聞し事變の本質を見極め、滿ソ國境問題に就ては特に研究して居ると云ふ

◇

阿部代議士歡迎會は廿九日講演會後幹事で催す、參加希望者は當日正午までに民衆社又は神野氏（ベービウ四七九四アール）へ申込まれ度しと、阿部氏は廿一日シアトル へ引返す

月曜日から
共進會が始る
午前十時半には
大行列が出發

晩香坡の共進會はいよ〜來週月曜日から向ふ一週間（ステングス公園會場で開催される、開門は毎朝九時で初日は例によつて子供デー、既に全州に亘り七萬からの無料券を各學校に配布そのうち四萬は晩香坡の學童の爲めである

◇

共進會の開催初日を飾る大行列は廿九日（月）午前十時半キャンビー・グラウンドを出發し下町を通つて（ステングスを眞直ぐに公園に到る筈

右行列の一フロートには三宅ドクターの息女ルリさんも出ることになつてゐる

◇

本年の共進會は例年の如くいろいろな出展もあるが今年は特に寫人寫眞展に力を入れ各地から約四百點を陳列

會場内のヤシ街も本日すつかり準備が整ひ明後日のお客來を待つてゐる、相當知られたヒッギンス組は今年トラック三十臺でサイド・ショウを連れ込んだ、太平洋沿岸ではトラック・キャーニバル隊として一番大きいのである

◇

△月曜日——子供デー、競馬

△火曜日——フレザー・バレー・デー

△水曜日——市民デー

△木曜日——草分、商人デー

△金曜日——婦人デー

△土曜日——國際デー

△月曜日——勞働デー

日本人野球戰
明日は觀物

村日本人團体カップ爭奪のエムエヌ軍對美香登軍の決勝戰は愈〜明日午後二時半からバウエル球場で行はれるが兩軍石に嚙ちついても必勝を期して居り激戰展開を豫想、右は聯盟戰今季最終戰でもある

廬山附近
激戰
百卅度の酷暑
我が軍猛進

九江廿七日——八月初め以來九江南方の廬山西方地區に集結せる約十萬の敵を攻擊中の○○部隊は廬山々麓の天嶮、南潯鐵路西方馬鞍山を中心とする堅固な丘陵陣地に據る敵の中間地帶に激戰を續け剩さへ連日百三十度に上る酷熱と闘ひマラリヤその他の惡疫に惱まされつゝ全戰線に亘つて進擊を續け、殊に沙帽山、黄大腦、范家山、鷄竹嶺と一山また一山と陷れ嶮路、惡路を冒して苦難の山岳戰を重ねつゝ一路敵を南方に壓迫

◇

今や南昌街道の咽喉を扼する金家山・先山線に攻擊の砲火を集中してゐる、此の敵陣地は同時に西北方から馬鞍山、十里山、北斗山の堅壘の死命を制する要地で敵も防戰に死力を盡して居り廿六日朝來同方面は殷々として間斷なく彼我の砲聲凄さ廬山西方地區蕭清の決戰近きを想はせてゐる

ウ村工場再開
と日本人

ウッドファイバー通信——ビーシー・パルプ會社當地工場は別記日會廣告通り三週間位の豫定で九月四日（或部分は九月六日）から運轉開始、從來の就働者で復歸希望者は八月廿七日迄に日會へ手續し遲くとも九月三日迄に歸村の事、申出なき人は復歸希望なきものと認め補缺募集の都合もあるので至急手續をされたしと伊達氏希望

朝日今夕戰ふ

今夕五時半バウエル球場で朝日對メリット・ゴードンの決勝第一回戰がある

昨日のメリット・ゴードン對チリワック軍のコンマシアルリーグ決勝第一回戰は二對一でチリワック勝つた

平安丸入港期

郵船平安丸は來る三十日（火曜）早朝入港の豫定、當地上陸者は一等五名、二等六名、三等九名、シアトル上陸者は一等九名、二等十九名、三等三十三名

ハナシの種

◇昨紙既報のステングス公園で行はれた子供の素人音樂舞踊競演で二等に入選した豆シンガー伊藤バビー君は賞金二十五弗を頂戴したが、主催側では來年懸賞一千弗をはりこんで大人天狗の鼻比べをもやらかすそうだ

◇晩香坡では明日曜日午後バイブル・スクールとマウントバプチスト教會で支那事變の爲め祈禱會を催すが最近來晩した香港の一支那商人は支那機が九州へ行きながら爆彈を投下しなかつたのは蔣介石がクリスチャンだつたからだと放送してゐる

◉中山一馬君　夏季休暇中當市の父母の許に歸つてゐた早大在學中の中山一馬君は本日出帆の日枝丸で歸朝した

抗日娘子軍——廣東で新徴募の女兵隊が我が猛爆で廢墟と化した兵營で訓練を受け前線に送り出される

土曜漫壇
カナダの國防論
平和の爲に惜しむ
黑頭巾

ビー・シー州首相バッロ老の『國防論』は、なか〜うまい所へこちつけたものぢや。國防と失業者救濟とを結びつけたあたりは、全くカナダ式ぢや。こうゆうやうな趣向で出來上つた軍人が、さて有事の際どんなものかのう。まア近代の戰爭は機械化ぢやで、精神よりも技術ぢやと言へん事もあるまいが、現在支那で展開される空中戰を見るちうと、機械や技術がよくても、やつぱり精神力にはかなはんぞ。

◇

ワシは何度も言つたことぢやが、カナダは『國防のない國』で氣に入つとつた。最近世界各國は軍備擴張に狂奔しとるのにカナダのやうな無防備國の存在は、百の平和論よりも貴い存在ぢやつた。それを何に驚いたか最近こゝでも、あしこでも、盛んに子供だまし見たいな國防論が横行しとる。

◇

米國のルーズベルト大統領は『貴國危ければ之助力申す』てな事を言つて、人氣をあはつとるが、こんな事はよう考へるまでもなく一片の辭令ぢや。どうゆう方面から觀ても、カナダが他國に犯されるとは、現在の國際情勢から考へられん。或は日本も假想敵國の一つかも知れんが日本は遥々カナダなぞへ押寄せては來ん。國防なぞを彼是れ論議するよりは、日本人に對して不當な排斥を止めたらええ。それだけでいらん心配は消えるのぢや。

◇

ぞうもデモクラシー國の言ふ平和論は、聖書の文句見たいな理想論に終始しとる。まだ理想論の方はええ方で、中には空想論が眞面目に唱へられとるのぢや。國民も自由平等を欲する如く、國際關係も自由平等でなくてはいかん。資源の解放、通商の自由、移民の平等なぞ先づ第一に實現されん事には、決して國際間の眞の平和はもたらされん。極端な經濟的鎖國を行ひながら、平和を叫んで見ても、門外漢がお經の文句を聞くよりも軽りないぢやろう。

◇

數へ上げればいろ〜理窟はあるぢやろうが、白人種の優越感が、世界平和の第一の敵の樣ぢや。それから國内的にはデモクラシーなぞゝ品のよさそうな事を言ふとるが、それ等の國々を見るとええ、どれも是れも一度び國際的になると、すつかり態度が變るのぢや。それが戰爭の因になるのぢや。慾の突張つた各國が對立しとつて何處に平和なぞあるものか。カナダは國防論なぞ止して、こうした國際對立の緩和劑となる模範國になつて貰ひたいものぢや。

造船及修繕
日發デーゼルエンヂン總代理
スタンレーパーク造船所

御料理
吉野

ピアノ教授
經驗は豊富教授は親切
トロント音樂學校

「米は米屋へ」
▲ハクマイ印　百斤入　五、七五
▲マル特印　同　五、四五
東一ステングス街六四九
電話バイランド八八九一

御結婚式ベール及髪飾無料御披露
遠近に拘はらず出張いたします
長髪短髪
オイルパーマネントウエーヴ
チエリー美粧院

助産
電話シーモア五八四六アール
キーファー街二三三
松岡久枝
電話ドランド二五九八エキス
マギー街二二一五
高橋貴志子
電話ダグラス五二六九ワイ

日本行各汽船切符販賣
日本郵船、シーピーアール、アメリカンライン
▲再渡航證明、移民宣手續、妻子及使用人呼寄手續
▲出生、死亡、婚姻等届書、加奈陀政府出生届手續
▲歸化證にて當國旅券下附及妻子呼寄手續其他一般代理
晩香坡市バウエル街二三五
中山義一事務所
電話ドグラス三九四
住宅ハイ二二〇七アール

Manufacturers Life
○御子樣の貯蓄心涵養のため
○御嫁樣の結婚費用意のため
○他日事業の資金に當てるため
○來るべき老境の準備のため
○御家族の生活安定保證のため
當會社は世界卅二ケ國及日本の大都市に支店又は代理店を有します
マニュファクチャラース生命保險
晩市アレキサンダー街三〇二　電話ダグ二八三
代理信夫保險事務所
日本人唯一の保險士　信夫三郎

大勉強
晩香坡市バウエル街二六八
杉山運送舍　舊天野運送
電話ダグラス三〇五九

夏は特に胃腸病に御注意を！
▲トモサン（一ケ月分）一、五〇　▲ノルモザン錠一、〇〇
▲養命酒　二、六五　三、五〇　▲清氣　三、〇〇
△新製各種寫眞機
△ジャンボープリント
△ワタマン万年筆
△文房具小間物類
電話シー四〇八七
文化商會
バウエル街二五〇

新着御案内
△新しい△おいしい
◎丸干イワシ　一斤　三十仙
◎櫻干イワシ　同（函入）二十八仙
◎煮干イワシ　同　二十三仙
◎チリメン干魚　同（袋入）四十五仙
◎出　干魚　同（袋入）二十八仙
回本週のスペッシャル　どうぞ御利用下さいませ
◎鯨オバケ　一瓶　二十仙
◎鳴戸若目昆布　二把　十二仙
◎三色オコシ　一斤　二十仙
△一番良い品を△一番安く賣る
香村商店
バウエル街二六九　電話ドグラス九二

待つこと久し！
今朝から漢口進撃戰
明治大帝の御即位記念日を期して
皇軍全面的に火蓋を切る

廿七日——揚子江南岸地區に進撃中の我が軍は明治大帝御即位記念日たる今朝零時二十七日拂曉を期して一斉に行動を開始し北に漢口攻略戰の火蓋は無事切って落された

◇

江西省北部戰線一帶に亘って廿七日午前六時我軍〇〇部隊は一斉に行動を開始し〇〇方面に進撃する敵と激戰を交へ午後二時過ぎ遂に之を血祭りにあげて同地一帶を完全に占領凱歌を揚げ全部隊は更に南昌街道を南進中である

廿七日——揚子江南岸地區に進撃中の我が軍は明治大帝御即位記念日たる今朝零時二十七日拂曉を期して一斉に行動を開始し北に漢口攻略戰の火蓋を切って落された

◇

揚子江南岸地區に進撃中の我が軍は〇〇の敵砲兵隊〇〇陣地に對して果敢なる猛烈な攻撃を加へ瞬時にして是を制圧沈黙せしめ我地上諸部隊は破竹の勢を以て各所の敵陣地を陷れ潰走する敵を追って〇〇方面へ進撃中

◇

二十七日拂曉田中、岡田、柞木島、山田、北田、八幡谷部隊は一斉に行動を起し〇〇へ向け猛進撃を續けてゐる

揚子江南岸
總攻撃の皇軍
我軍の一部は南昌へ進撃

〇〇廿七日——廿七日早暁九江を敵を南路より猛撃を加へ別山街道並に揚子江西岸方より猛烈な攻撃を加へ遂に大戰果を擧げ我が主力部隊は一斉に〇〇へ向って行動を起し〇〇部隊は百餘度の猛烈な砲撃を加へ敵を一路南昌に向って猛進撃を續けてゐる

◇

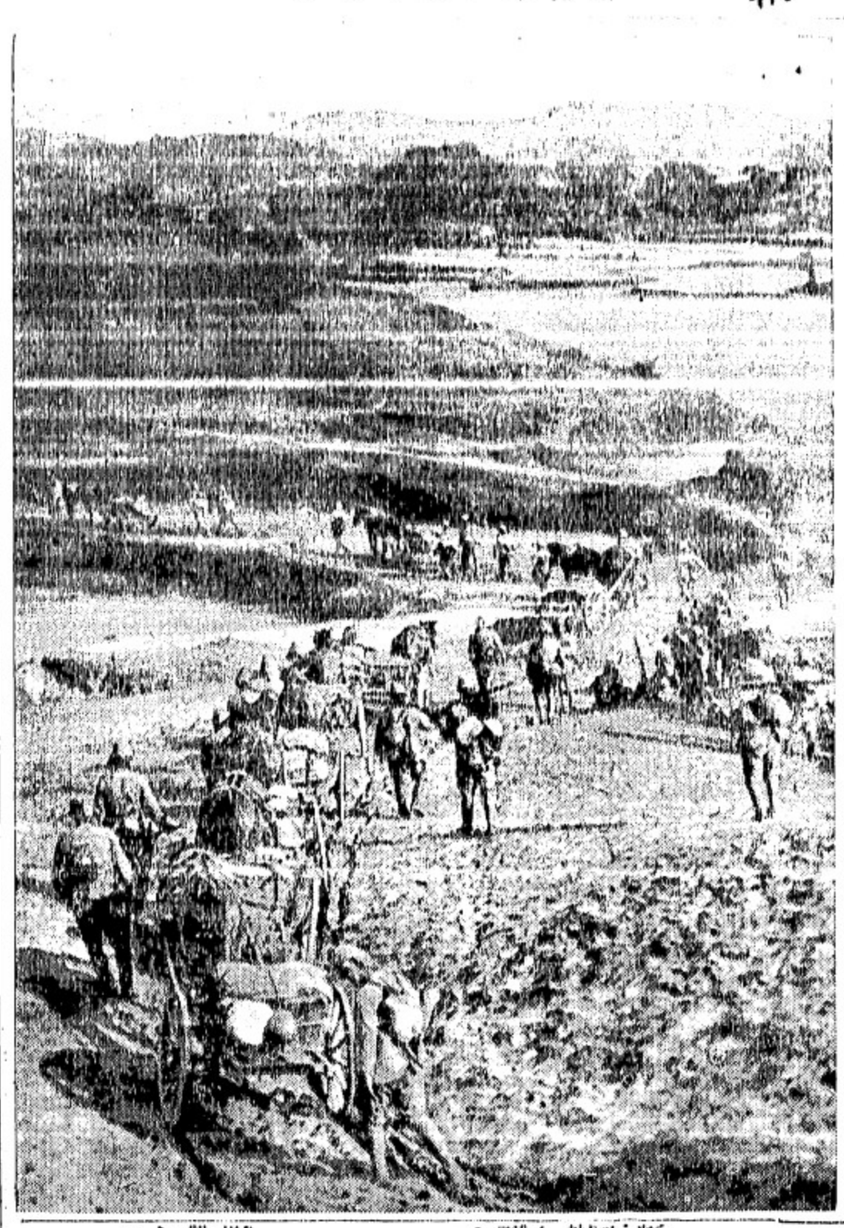
〇〇廿七日——新鋭部隊と合して士氣益々揚がる〇〇部隊と呼應し揚子江西岸方より怒濤の如く總攻に向け猛進撃を續け午前十一時東郷猛に陣を抵抗する敵を撃破し〇〇方面に進撃中

南昌を目指し
我が左翼猛進撃中
敵陣を次々に占領して突破

〇〇廿七日——揚子江北岸の敵黄梅廿七日——揚子江北岸の敵機關黄梅を占領、英氣を養つてゐた我が若松、佐野部隊は廿七日午前六時黄梅北方約三里、大別山麓多宝山、排子山の高地一帶の天嶮要塞に據る敵百五十百八十八師等四個師を攻撃之に殲滅的打撃を與へ午前九時二十分同地を占領した、敵の遺棄死体約五百

北岸の皇軍も
大行動を開始
漢口へ〳〵！
破竹の勢ひで
六安の陷落も目前に迫る

〇〇廿七日——揚子江北岸部隊主力は先鋒部隊に引續き意義深き本廿七日拂曉を期して盧州（合肥）西方十五里の金橋及び其の南方椿樹園・孫家園・節家橋を結ぶ線より一斉に行動を開始し愈漢口進撃の火蓋を切つた既に去る五月十四日以來皇軍の占領する所となつた盧州に對して敵は幾度か奪還を企てたが水泡に歸したので敵は我が進撃を阻む爲め道路破壞に全力を注ぎ盧州・六安街道の如きは原型を止めぬまでに無惨な破壞を受けたが皇軍の努力は遂に道路修理に成功し皇軍は百四十度の殺人的炎熱を物ともせず勇氣凛々潮の如く両進して居り六安及び霍山の両據點の陥落も目睫の間に迫つてゐる



揚子江南岸九江南方を進撃中の我が軍、前方に見ゆる山は廬山で此方面は本日から大進撃を開始

瑞昌の我が軍
同時に大進撃

〇〇基地廿七日——揚子江南岸の瑞昌より進撃の火蓋を切つた〇〇部隊は道を東南に執り南潯鐵路西方〇〇キロの地に沿ふて山岳地帶の頑敵を撃破しつゝ二十七日午前七時頃早くも敵の堅艦鯉魚山を奪ひ右翼部隊又之と時を同じうして葬梨山の敵據點を拔き正午過ぎには兩山々麓を一氣に駆け下り長嶺の線に肉薄し午後三時遂に是を陷れた、士氣益々揚がる我將兵は息吐く暇もなく更に敵が據點と恃む馬鞍山及び尖門山の要害に挺身果敢の攻撃を續けてゐる

我が軍の作戰
豫想

揚子江方面の我が軍は今早朝を期して本格的に漢口への大進撃を開始したがドウいふ風に進むか、本日の電報から推すと

（一）揚子江北岸安慶の北方約百哩の合肥方面から行動を起した我が軍は西進して六安や霍山突破、大別山脈を突破して漢口の東北に出でん

（二）揚子江北岸黄梅（九江の對岸）から進行する我軍は北岸に沿つて漢口の東に進出せん

（三）揚子江南岸の我が軍は三つに分れ、瑞昌方面の軍は西方の陽新を突破して武漢の南方に現はれ、中央部隊は德安等を屠つて西進し、左翼は南昌を衝いてから南潯鐵道に沿ひ西南進し武漢南方の粤漢鐵道に出て是を遮斷、敵の退路を斷たん

我が漢口大進撃に
備へる支那軍の陣容
前線の配置兵力は約四十四萬
後方を合せば八十萬

香港廿七日——我が軍の九江、瑞昌、黄梅攻略は敵の武漢防衛外線地帶への突入を意味し將に本格的攻防戰の一大展開を見るに至つた、當地に達した情報を綜合するに支那軍の陣容は

（一）武漢衛戍區（武漢三鎮及びその近郊）——總司令陳誠

（二）第八戰區（湖北東部及び河南東南部より安徽省境に至る揚子江岸一帶）——總司令李宗仁、副司令白崇禧

（三）第九戰區（衛戍區を除く湖北省東部一帶）——總司令陳誠兼任、副司令萬耀煌

の三區に分ち東に側面の南昌防衛の爲め張發奎を總司令、熊式輝を副司令とする第七戰區を設け第九戰區と共同防衛に當らせてゐる

◇

而して支那側は外線防禦の決戰點を揚子江北岸に於ては大別山脈に、南岸に於いて湖北・江西省境山岳地帶に求める作戰で此兩地帶で敗戰せば一舉に武勝關・麻城・黄陂・岳城・通山を連ねる內線陣地に退却して陣容の建直しを策するものと見られる

◇

最近の兵力配置は

（一）第八戰區は江西軍第七、三十一、四十八の三軍九個師を主力とし之に徐源泉の第十軍三個師、楊森の第三十軍三個師、孫震の第四十一軍三個師、鹿漢の雲南軍三ケ師を加へた約廿四萬

（二）第七、九兩戰區は廣東軍を主力とする吳奇偉の第四軍二個師、李漢魂の六十四軍三個師、葉肇の六十六軍三個師、李温平の第十六軍二個師、羅卓英の十八軍三個師、薛岳の第五軍二ケ師、萬耀煌の第廿六軍二個師、合計約二十萬

◇

即ち武漢防衛の外線に於ける敵の兵力は四十餘萬を算するが更に是に內線及び京漢沿線に集中されてゐる中央軍を加算すれば總兵力は七、八十萬と推察されてゐる

陸海空軍も
猛烈爆撃
敵の頭上に巨弾

〇〇基地廿七日——釘宮、森田下村、前島各部隊長指揮の陸の荒鷲〇〇機は廿七日曉雲を衝いて九江西南方の山岳地區に飛び地上部隊の猛進撃に相呼應して天嶮を利し抵抗を試みる敵主力部隊に猛烈な反覆爆撃を敢行、敵主陣地を初め山地要塞を完全に爆破多大の効果を收めた、他の一隊は馬鞍山中腹より猛襲する敵の迫撃砲陣地に對し低空爆撃を加へ砲十數門を空中に吹上げて粉砕した、此の挺身勇猛の爆撃行を目撃した我が地上部隊は一斉に歡呼の聲を揚げ士氣益々旺盛である

◇

廿七日海軍航空隊部隊は〇〇機の大編隊を以て九江・德安中間の馬回嶺附近に飛び陸軍部隊の猛進撃に協力して敵の有力陣地を爆破し更に德安より增派中の敵救援部隊の頭上に巨弾を浴びせかけ之に壊滅的打撃を與へ二十七日火蓋を切つた陸軍部隊の漢口攻略戰の進撃を容易ならしめた

◇

海軍航空隊は廿六日長沙飛行場及停車場を爆撃多大の損害を與へた、瑞昌北西地區でも敵野砲陣密集部隊に潰滅的損害を與へた、

各所に激戰

揚子江方面に於ける我軍の大進撃開始に依り各所に大激戰展開、銃砲聲は天地を震はせてゐる、血腥い白兵戰も演ぜられてゐる模様だが、我軍の猛撃に堪へず敵はドシ〳〵敗走中らしい

南支で
大爆撃

我が粤漢線空襲部隊は廿七日午前二回に亘つて琶江口、源潭、銀盞坳、軍田、韶關及び南雄を爆撃多大の損害を與へた

更に廣東方面でも交通線を攻撃、黄沙驛、引藤街驛を爆撃、江村附近では鐵橋二ケ所線路七ケ所切斷した

製材所
全燒
損害七万五千弗

ラスキンに在るステーブ・レーキ・シングルミルは昨夜六時機關室から火を發し全燒した、損害七萬五千弗位といふ、一部だけ保險に入れてあつた

◉死去　ミセス崎山で知られてゐた湊谷トクさんは病氣中の處昨日午後一時半死去、今晩九時よりアームストロング葬儀社で通夜を營み葬儀は明廿八日午後二時本派佛教會で執行

◉死去　宇治田繁一氏は病氣で出曉ジャクソン街八二一栗栖久吉氏宅で靜養中昨朝十時心臟麻痺で死去

貸　一二五三フランクリン街五室附き家貸度ベー五四三七アール

求　經驗あるドレスメーカ婦人至急入用電ベビウ七四六九

求　シルクブラウスに經驗ある裁縫婦人十數名大至急募集電話ダグラス五〇七七　岩田

求　經驗ある裁縫婦人數名入用ツリニチー二二一六新小田

△緊急廣告

ビーシーパルプ會社ウッドファイバー工場は六月三週間位の予定で來る九月六日より運轉開始の豫定なる人員整備の都合ある故從來の就職者で復歸希望者は八月廿七日迄に申出られたい　加奈陀日本人會

ハップス摘み始め　壽仙七厘五毛　八月廿九日出發　晩市方面八月廿八日出下さい　△地方は晩市は朝六時に荷物を集め十時に申込まれた方でも廿八日午後五時迄に御出なき折は永見菓子店前より出發

△持ち込み　摘み始め　壽仙七厘五毛　八月廿九日出發　晩市方面八月廿八日出下さい　△地方は晩市は朝六時に荷物を集め十時に申込まれた方でも廿八日午後五時迄に御出なき折は永見菓子店前より出發

お斷りします

サーデスジョン　アイ・ハップス會社　重山英盛　申込所　一〇九　古屋　永見菓子商店　名畑運送店　商店

ハップス　同　四二三　コーア街二三三　ミッション市大野健藏方屋商店

募集　ドッグフィシュ・ボー卜至急募集、詳細は左記のアドレスへ　Deep Bay Packing Co. 19 Water St. City.

シンガーミシン　日本人最古の經驗ある代理店から求めになれば即座に修繕其他の事が間にあひ皆樣の御便利の御德でありますミシンの事は御電話次第速刻御相談にお伺ひ致します　電話ハイ五九七八アール　フランクリン街一七六六　柳澤元仁

東洋薪商　電話ベビウ一七六四エル　西第五街一六一一　エッチング　三弗より三弗五十仙　スラブ　三弗七十五仙より四弗五十仙　インサイドフアー　五弗より六弗廿五仙　各一コードギャンテー

薪　電話シー三五二八　三弗より三弗五十仙　越

運送業　バウエル街二三八

凑谷トク（崎山儀）　病氣養生前分死去致候間此段謹告仕候　追而通夜は廿七日午後一時より知人諸氏へ　昭和十三年八月廿七日　友人一同

農産物販賣商會　Farmers' Product Distributing Co.　晩市バウエル街五五八　電話ハイランド六二四三

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日本人大歡迎　各室清潔、湯水の設備あり、ガス付夫婦者に適當な部屋多數　レントは週二弗から　晩市バウエル街六〇六　ハップドン　アパート

○今回日本人タキシー業者は全部（メーター）に依つて料金を申受ける事に致しました　晩市日本人タキシ

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シヨワタキシー　シーモア二八八七　バウエル街二六一

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子供の寫眞は本館の特色　東ハスティングス街一二二　バウエル街二二四　村上寫眞館　電話シー七七四五　自宅フェアモント三六二七エル

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花束花輪　一切の御用は是非當店へ　晩市西第四街二三五六（キチラノ圖書館前）　金魚卸小賣　イーノー花屋　佐々木菊三郎　電話ベービユ七八八一

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晩市メーン街一九一　電話ツリニチー五九〇エル

▲最上モチ白米　五十斤入　三二五　▲白サトウ　十斤包　五四

◉下熟膏一手販賣　電話シー七六八〇アール　Vancouver, B. C.

◇—御召艦長久邇宮朝彦王殿下、東久邇宮俊彦王殿下、賀陽宮恒憲王殿下—◇

制服の街

竹田敏彦

（8）

ッとした世、金。戰友が、自分の傍でやられた時よりも、もつと強いショックを受けた。いや自分自身がやられたつて、あんなに驚きやしないだらう。

小さな鐵兜が破れて、昭吉の血染めになつた顏が、どろどろの泥濘のなかから、われの方を向いたまゝ、父チャン、バンザイ……笑つてくれるな、やすよ、皿が醒めたトタンに、わゝ夢だつたかと思ふと、涙が、はら〳〵とわれの頬にながれた。どうも、これは吉夢ではなさうな氣がして、どうにも腹覺が悪く、氣にかゝつてならぬ。

母親のお前がついてゐることだし、戰地にゐてやきもきしたつてはじまらんことだとは承知してゐても、これが親鳥鹿の人情といふ奴だらう、もしや病氣でもしてゐるのではないかと案じたり、戰爭どつこでもしてをつて怪我でもしたのではないかなどと氣をもむのだ。人一倍、手數惱のわれだからな。

昭吉の事、吳々も頼む。これは出征に際して、何度も〳〵お願ひしたはずだ。

有の國難に面し、親も子も、夫も妻も、たゞ國家の一員として、その身命を國家に捧げ國難打破に邁進せねばならぬ秋なのですからね。區々たる肉親の情や女々しい夫婦の愛などに囚はれてなどひ少しでも心にひるむところがあつては、この非常時を突破することは出來ますまい。

つい〳〵女だてらに生意氣なことを並べてしまひましたが、私風情が申上げるまでもないこと、私は、御出征の日を命日と心にきめ、あなたが戰死なされたといふ知らせを受けるやうなことがありましても、決して〳〵取りみだしたりするやうなことはないつもりですから、これも御心配なく、天晴れなお働きを祈り上げます。（つゞく）

「さあ、他人のことは何も知らない」

冷やかに笑つたのみだつたその成田代議士夫人が、昌子嬢の採用されたサクラ商會の田舍者として新たに加はる噂がある故には、皮肉でいへば皮肉な話だ。

晋平は肌さつた虹に彩りつゝ、若葉を滿〳〵なから讀んでゐたが、最後の條を讀み終ると、

「ふ、どんな物を讀ませる」

何故か、にやりとして、

「これは貰つて行くよ……」

と、ゴ判を捺んで、ポケットに仕舞つてしまつた。

「はつは、まさかスクラップして、貯蓄に取つておく譯でもあるまい」

「さあ、わからないよ。はつは」

二人は性ろ若い笑ひ顏を見合せた。そして高一郎の頭から二人の間には一どくさり、陰氣のよかつた當時の思出が盛んに現在の穢濁に移つてくると、晋平がにやり〳〵しながら、

「新橋の彼女にもしらく逢はなかつたが、新婚務の振舞ひにもづかつてゐるよ、昭吉の顏が。

抱かうとして、腕を伸ばすンだが、直ぐ目の前にゐる昭吉のところまで届きやしないンだ。もどかしいといつて、あんなに歯がゆい思ひをしたことはない。と、突然、昭吉奴、敵彈にやられて、バッタリ倒れた。ハッとした世、金。戰友が、自分の傍でやられた時よりも、もつと強いショックを受けた。いや自分自身がやられたつて、あんなに驚きやしないだらう。

小さな鐵兜が破れて、昭吉の血染めになつた顏が、どろどろの泥濘のなかから、われの方を向いたまゝ、父チャン、バンザイ……笑つてくれるな、やすよ、皿が醒めたトタンに、わゝ夢だつたかと思ふと、涙が、はら〳〵とわれの頬にながれた。どうも、これは吉夢ではなさうな氣がして、どうにも腹覺が悪く、氣にかゝつてならぬ。

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「ね、あなた、今日廣野の採用試驗に立會つてきましたのよ……十名の募集に、何と三百人の應募ですよ。その中で書類考査に殘つた百人だけ口頭試驗をしましたの。廣野の評判が何んなに宣傳され、有望視されてゐるかと、これでもわかりませう」

遠廻しに催促が始まつた。晋平はわざと渋りきつて、

「豚口ちやよ。これを御覽……」

例の多判を、ポケットから取出した。

「わら、お歸りなさい……」

いや〳〵茶の間まで追つかけてくると、晋平へ念するのも待たず、

「ね、あなた、今日廣野の採用試驗に立會つてきましたのよ……十名の募集に、何と三百人の應募ですよ。その中で書類考査に殘つた百人だけ口頭試驗をしましたの。廣野の評判が何んなに宣傳され、有望視されてゐるかと、これでもわかりませう」

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「ね、あなた、今日廣野の採用試驗に立會つてきましたのよ……十名の募集に、何と三百人の應募ですよ。その中で書類考査に殘つた百人だけ口頭試驗をしましたの。廣野の評判が何んなに宣傳され、有望視されてゐるかと、これでもわかりませう」

「……」

晋平は一瞥すると、太い眉のあたりを顰めさせて、默つて多判を問ふへ押遣らうとした。晋平は、それをみると悲感らしい笑ひをうかべて、

「何だ、とゝを讀んでみないか……」

「な……？」

晋平に彈ひられて、貯蓄の中途一眼をやると——

……村井氏はかういつて、合嬢達の鍾情に感ぜられる現在の生活を、寂しい微笑に堪はしなかつた。

「政黨の將來は何うなつて行くのでせう」

「政軍の將、其を談せ事むやらうか」

……なぜ何よりもわしのこの考が、胸に明示してゐるぢやないか」

「成田、生涯、立野なさどいふ閣下の引立をうけた連中は年……今でも見逃に見ゆるぢすか」

晋平は話題を一轉し、

「政黨の將來は何うなつて行くのでせう」

「政軍の將、其を談せ事むやらうか」

……なぜ何よりもわしのこの考が、胸に明示してゐるぢやないか」

「成田、生涯、立野なさどいふ閣下の引立をうけた連中は年……今でも見逃に見ゆるぢすか」

「まあ、ゆつくりなさいませ……」

「ぢ、どこでもない……」

「はつは、そんな理屈ぢや大臣になれない」

「まあ、當分は無駄ぢらうから……」

「はつは、はつはは」

この妻この犬

戸川貞雄

（二）

「ね、昭坊か！

ね、昭坊か！

交チャン、バンザイ——

なぜ、はつきり眼の底に殘つてゐるよ、昭吉の顏が。

抱かうとして、腕を伸ばすンだが、直ぐ目の前にゐる昭吉のところまで届きやしないンだ。もどかしいといつて、あんなにもどかしい思ひをしたことはない。と、突然、昭吉奴、敵彈にやられて、バッタリ倒れた。ハッとした世、金。戰友が、自分の傍でやられた時よりも、もつと強いショックを受けた。いや自分自身がやられたつて、あんなに驚きやしないだらう。

小さな鐵兜が破れて、昭吉の血染めになつた顏が、どろどろの泥濘のなかから、われの方を向いたまゝ、父チャン、バンザイ……笑つてくれるな、やすよ、皿が醒めたトタンに、わゝ夢だつたかと思ふと、涙が、はら〳〵とわれの頬にながれた。どうも、これは吉夢ではなさうな氣がして、どうにも腹覺が悪く、氣にかゝつてならぬ。

母親のお前がついてゐることだし、戰地にゐてやきもきしたつてはじまらんことだとは承知してゐても、これが親鳥鹿の人情といふ奴だらう、もしや病氣でもしてゐるのではないかと案じたり、戰爭どつこでもしてをつて怪我でもしたのではないかなどと氣をもむのだ。人一倍、手數惱のわれだからな。

昭吉の事、吳々も頼む。これは出征に際して、何度も〳〵お願ひしたはずだ。

有の國難に面し、親も子も、夫も妻も、たゞ國家の一員として、その身命を國家に捧げ國難打破に邁進せねばならぬ秋なのですからね。區々たる肉親の情や女々しい夫婦の愛などに囚はれてなどひ少しでも心にひるむところがあつては、この非常時を突破することは出來ますまい。

つい〳〵女だてらに生意氣なことを並べてしまひましたが、私風情が申上げるまでもないこと、私は、御出征の日を命日と心にきめ、あなたが戰死なされたといふ知らせを受けるやうなことがありましても、決して〳〵取りみだしたりするやうなことはないつもりですから、これも御心配なく、天晴れなお働きを祈り上げます。（つゞく）

銃後の妻より

（第一信）

お手紙拜見いたしました。

いよ〳〵元氣に御奉公のお模樣、何よりのことゝ嬉しく存じ上げます。

昭吉のことについては、決して御心配なさらぬやう、元氣にて、毎日々々、戰爭ごつこをいたしてをります。あの子の元氣な可愛らしい樣子、一ト目お目にかけたいくらゐでございます。

間ねませんか、只今も、鐵兜すがた凛々しく突貫の姿を振げて家の前の空地をはね廻つてをります。われ、あのやうに元氣に。

どうぞ昭吉のことは御心配なく、存分のお働き、銃後の妻として、心から念じ上げます。昭吉の姿形が氣づかはれ、そのため戰場で思ひ切つたお働きが出來ぬといふやうなことでは、それは困ります。國を擧げて未曾有の國難に面し、親も子も、夫も妻も、たゞ國家の一員として、その身命を國家に捧げ國難打破に邁進せねばならぬ秋なのですからね。區々たる肉親の情や女々しい夫婦の愛などに囚はれてなどひ少しでも心にひるむところがあつては、この非常時を突破することは出來ますまい。

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▲シアトル行
▲ユニオンベー及コモックス行　後十一、四、六、火木土バウエル河經由
▲村及プリンス・ルパート行　シービー（水）後八時
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その「源次さん、何時まで愚は忘れやアしない、私はお前を恨みなんかしないよ、私はお前を……源次さん堪忍してお前を……」

剛々してゐるんだよ、早く出て行つてお呉れ上」

自分が人違ひをしたのは確に失敗に違ひない、けれどもこれも兄貴の剣術の敵だと思ふから前後を忘れて仕舞つたのだ、それを察してくれたら姉さんもこんな嘆かしい所ぢやアねゐ、同情をしてくれてもいゝんだ、それをガツリと様子が違つて、自分に対して〜〜しくするとは餘りだ、明後日まではわんなやさしいことを言つてくれたのにと思ふと、その心持が源次には解らなくなつて来た。

源「こんなに迫ひ出さなくたつて宜いぢやアねゐか」

その「だつてお前がゐると心持が悪いからさ」

源「気の毒だつたなアー……御免上」

「つと下駄を噛んで源次は口惜しさうに、ガタンピシンと音をさせて出て行つた。

その日は横手の宿を細目にあけて、源次の後姿を見るに、今の仕儀、源さん、どう返つて居りませたが、妻が横丁か一目も早く本人をつかまへて消ゐると、ソッと襟をあげて男の顔を覗てゐくれ、おこつへ泣伏してしまつた。

そこへ泣伏してしまつた。

その「源さん、源さん、堪忍して、堪忍してゐくれ、私は決して本心からお前に愛想づかしをしたのぢやアない、人違ひとはいひながら、わゝして重大や五郎蔵が、わざ〜〜襟を掴かせに来るやうでは、他所へ行つてどんなことをいふか知れない、足で直に神田お玉ケ池の千葉周作の道場へ来た。

て出て行くお前より、おこられて泣くお前の方が、ずつと辛いに幸いか分りやアしない、源さん察してゐくれ」と襟を上げて泣き口説き、またもソッとそれへ泣き伏して、暫しは正体もない様子でございました。

源次はおそゝ来て出たその足で直に神田お玉ケ池の千葉周作の道場へ来た。

源「濟みませぬがね、榮太郎お前さんの男が立たない。またお前さんは私のやうなものでもですかい」門人の目付番者が、姉さんといふよりも、それより弟ア、源次か、若先生お在なもつッて想つてゐお呉れア、さる、奥へ行つたら宜からう」

源「ぢやアお邪魔なさいまし」

私も死ん方良人には濟まないけれども、どうしたものか、お前さんが恋しい、一目だつてお前の事何か榮太郎に話をしてゐる。

源「（ヘエ、先生」

周「オ、源次か、何か用か」

源「（ヘエ、だしぬけにこんな事をいつちやアおかしうございますが、剣術の極く良い所だけを教へて貰ひ申してゐんですがどうでございませう」周作ニッコリ笑つて、

周「極く良い所なぞと魚のやうだな、それは習へぬことはない。金林お前の様業的として剣術の一手ぐらゐ知らんといふことはない、教へて遣はす」

源「（ヘエ、それもどうか此所にゐる若先生に教へて頂きたいんですが……」

周「ハハア榮太郎にか……宜からう、拙者より年は若いが、榮次郎の方が太刀先が弱いから貴様も年は若し、榮次郎の方が宜からう、ミッチリ修業をして兄の敵を討ちなさい」

源「エッ、先生、御存じですかい」

周「貴様が剣術を習はうと思ひ出したのは其為だらう」

源「（ヘエ、恐れ入りました、さうでございます、どうかお願ひ申します」

周「宜しい、十分修行をしなさい」その日から源次は千葉の道場で修行をする事に相成りました。

排日對應資金寄附者芳名

（加奈陀日本人會發表）

▲十六弗＝（カナガン佛教會扱）＝△五弗　山岡岩次郎△三弗　宮江拾次郎△二弗宛　田口源二郎、大石菊松、狩谷武義、古閑末吉、山岡庄太郎宮山徳市、上山英之助、上山政吉、和村末蔵、園田立蔵、小園武助△一弗宛　武道本蔵上田浩太郎小柳万造、日中福次郎、西晋、尾座本長助、外園愛次、馬場庄助、中山佃右衛門、山部庄一郎、豊田仁、原田與蔵、寺井能次郎、寺井政市、伊藤新助、池田作平、澤喜太郎、西村清太郎、種村武、中川立蔵、石橋清三、坂口次郎吉、山田次郎、横田吉一郎、山野作市、野添秋助

▲六十四弗＝（ネーデンハーバー）高橋豊造氏扱＝△十弗　高橋豊造△二弗宛　西佐助、大前千太郎、佐藤恒太、福瀧吉次郎、片山淑郎、中關伊八佐藤俊雄、擂見正義、城間盛平、武田鹿蔵、合志末喜、大坪力平、前田源次郎、西田佐太郎、下村總次郎、近藤末松村上良雄、上田寛蔵、白川英彦、岡部次平、村上井三、綾部太五郎、平中徳松、新倉武四郎、藤本久太郎、西郷平次中津兼男

▲十三弗＝（ウエストランゲレー日本人農會扱）＝△三弗　藤本義一△二弗宛　望月多次郎、安保勝太郎、新田優、江頭富夫

▲三弗　野田源蔵（マウントレーマン）

▲一弗　渡邊富蔵（ミッション農會追加）

▲二十五弗　宮崎政次郎

▲二十四弗三十五仙＝（市内枝村政雄氏扱）＝△三弗宛　池田國介、太田武三、中村重雄△二弗宛　森愛氏、畑中良雄岩本金次、馬越太郎治△一弗宛　星附シゲ、井上博、奥川文七、坂岩次郎、水野新一郎大川繁之助、井頭京一、以下略

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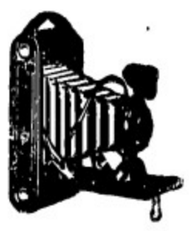
『眞の健康』は臍下丹田の力を養ふこと
◎指導考もいらない、短時間でしかも老人小供にも手輕に行はれ奏効確實の方法こそは新時代の寵兒
〔自力健康器〕の御使用であります
健康器から發する美妙な音響に心耳を澄ましながら簡器な呼吸法を行ふだけで日一日と健康への道を進みます
中山膏、ダモラバール脱毛劑、スマイル、ポンホリン、シツカロール、トモサン錠、アベチン錠等多量入荷
イーストマン・コダツク　一弗廿五仙以上
フイルム現像燒付迅速美麗

現像燒付
誠心誠意
晩香坡市パウエル街二四九　電話シーモア四八八四
誠心堂
249 Powell Street Vancouver, B.C.

◇ビルダー　サプライ
各種ランバー、シングル、ドアーウインド、ネール、セメント其他建築材料一切最も安價にて販賣いたします
御住宅、鶏小屋、バーン等の請負を專門として居ります
電話或は郵便にて御通知下されば遠近に拘らず早速セールスマン出張の上見積値段運搬其他萬般御相談に應じます
ファンリッチ製材會社
瀧本與次郎
ビーシー州ボート（ネーヤード）
ツランク・タウンライン（ミル）
電話 同一三五七九
自宅 同 六八エル

日本行汽船切符直接販賣
晩市パウエル街三一六（ライオンルーム二號室）
移民官手續再渡航證明
妻子及使用人呼寄手續
諸願屆代書一般代理業
竹内事務所
竹内藤吉
電話シー一二二四　自宅ハイ二九一三エル

割薪値段
インサイド　フアー　一コード　七、〇〇
同　半　三、七五
ヒーター　ブロック　一コード　五、五〇
同　半　三、〇〇
同二等品　一コード　六、〇〇
同　半　三、〇五〇
フアースラブ　一コード　四、〇〇
同三等品　同半　二、七五〇
同　半　二、五〇〇
御電話下されば早速お屆けします
ウツドランド街埠頭
ビーシー薪炭
電話ハイランド九一五
夜間ハイ四四一三アール
B.C. WOOD & COAL CO.

晩香坡市パウエル街三八〇
昭和倶樂部
電話シーモア四五三三
〔事務所用〕電話ドグラス五五一二

御會食に
御紹介に
ぜひどうぞ
富士

大工一道具切具
晩市パウエル街三六八
秋山金物店
電話ドグラス二三七

ブリキ細工
プラマー仕事
パウエル街四五七
西畑ブリキ工場
電話ハイ四二六

惣菜料理
うどん、そば、天ぷら、丼物
出前一切
パウエル街二五八
現代的料亭
つばめ
電話ツリニテー五六一

朝早くから御仕度が出來て居ります
パウエル街三五〇
簡易食堂
一富美
電話シー一二二五

鍋燒うどん、そば、丼物一切出前いたします
パウエル街二五〇
天狗
電話シー三五三八

ちり鍋、すき燒
ゴーア街一二八
玉川
電話ダグ四七九三アール

御料理
日の丸
パウエル街二六六
電話シーモア三〇七九

會席御料理
パウエル街三三〇
金太郎
電話シー二〇〇三

御料理すし其他
パウエル街三六二
林家
電話ツリニテー三七〇〇

晩市ゴーア一三〇
樂々
電話ダグ二七〇六

シンガーミシン
日本人代理人部
堀七藏
キャンビー街二三九九
電話フエヤ四〇三一エル

和洋御菓子
晩市パウエル街二三五
横山菓子店
電話シー六九四一

◆魚類
◆肉類
◆青物類
◆カマボコ
◆和洋食料品
パウエル街二六二
茶木魚店
電話ダグラス五五四二

特に日本人向に調製致します
洋菓子類一切製造
晩市内は多少に拘らず配達します
パウエルベーカリー
パウエル街三四二
布田惣一
電話ダグラス五五三二
住宅西第七〇街一一九八
自宅電マーボール六〇七エル

御祝用ケーキ

◎新荷到着
昆布付數ノ子新茶
御馳走の御用はゼヒ當店で
パウエル街三五三　電話ツリニテー五七八四
自宅電話ハイ四九七九アール
スター魚肉店

晩香坡市パウエル街三七八
男女著類一切
澁谷商店
電話ダグラス5525

男女子供靴一切
晩市パウエル街三七四
電話シーモア八六一九
加藤靴店
住宅 東カドバ街七九一　電話ハイランド九二七六

和洋雜貨食料品
晩香坡市パウエル街五六六
西村商店
電話ハイランド一二七五

荷物運搬は凡て總賣
買切
勉强で
好評な
運送社へ
晩市パウエル街四六三
電話ハイ一五六六

●高等南京料理
コツクは斯道の腕きゝで料理は貴樣のお口に合ふやう
美味に調理　値段は大々的勉强
晩市パウエル街三八二
新南京樓
電話シーモア七八七五

蚊軍！
前線からの便りによれば
戰地で一ばん惱むのは　敵兵や彈丸でなく
蚊軍や蠅などの襲撃による安眠妨害で　殊に蚊による腫れや痒みに至つては想像以上の苦しみ……ださうです
安住蚊煙香
痒みを消し　腫れを引く
妙藥　サロメチール
ミツワ蟯蟲液
バウエル街三〇一
大正堂
電話ダグラス五五
ミカドツランスフアー　電話ステプストン二

銃こ抽紐の兩使ひ……
戰線でスパイ檢擧にお手柄
流石警官二勇士・宣撫班長から感謝狀

【東京通信】横山身の兵隊さん二人がコンビになつて母恩の捜査技術を発揮し多年左官務の傍に執拗にも抗日の悪魔に踊るスパイ三名を檢擧し部隊長はヒめ後方工作につく宣撫班長から「さすがに……」と感謝されてゐる明かなニュースがこの程警視廳に通報された

【横山通信】横山をひかへた九江はさすがに揚子江流域での行政の一大都市だ、この町に支那軍は死にもの狂ひで陣地の構築に汗をかいてゐる

……○……

九江の住民は七月廿日前後には金持ちは廬山へ、その他の者もそれ〳〵避難したがその後に支那兵が入り込み竄伯りしてゐたのでその家もきれいに掠奪されてゐる、この町の名産は九江燒といふ陶器だがそのせともの屋まで荒し去つてゐる

町の南側に南門湖といふ上野の不忍池を大きくしたやうな湖水がある、なか〳〵見色もよいが鯉や鮒が無數にゐる、しかし非人道的な支那兵は網漁職術をやつてゐるため隊長から魚釣厳禁の命令が出てゐるので釣好きの兵隊さんたち釣竿をかゝへてうらめしさうだ

……○……

支那で困るのは便所の無いのとあつても日本人向でないことだそこで江岸の警戒隊では江岸に棧橋をかけ「水洗式便所」を急造したがこの江岸一帯にはまだ敵の機雷が浮游してゐる、用を達した兵隊さん、わが排泄物に

「オイ！機雷にかゝるなよ！」

屋根に第三國旗
地下にはトーチカ
偽裝九江に『風流便所』

【東京通信】兄二人を戰線に送り日本橋區濱町小柳氷店小林よきの店を支へてゐる十八歳の軍國（ハタ）さん方では息子健次、六三郎の兄弟が氷の卸小賣をしてよしさんと娘のみせ（一）さんは同じ家でてんぷら店を經營してゐたが、兄弟は相ついで應召したので殘された母娘のため各方面から救援の手が差延べられたが母娘は人樣のお世話にはなつてをれる時でないと援助を斷りてんぷら店を閉めて僅か十八歳のみせさんが兄たちの仕事をつぎ身にも辛い荒仕事を引受け

……○……

（一）さんの應援を得て女主人の名前をそのまゝとさ、よい、みせと名づけ發展させてゐるので銃後を護る婦人の模範と表彰されることになつたもので同時に飲食店組合からも表彰されることになつてゐる

軍國十八娘！
細腕で銃後を護る

【東京通信】京都市左京區吉田神樂岡町簽内照子さん（八）が入日文部省から醫學博士の學位授與を發令された、照子さんは京大理學部助教授簽内收博士の夫人で日本で三十一人目の女博士夫婦揃つて目出度く博士となつたわけである

『東京の印象』
カイゼル令孫夫妻語る

【東京通信】全くの一私人として東京獨逸大使館に滯在中のフエルヂナンド公夫妻は萬事が簡易、ホーヘンツオルレン家の王子から航空士へと運命の不連續線を飛躍した公はどこにでもゐるサラリーマンと一見異なるところはなく夫人もスポーツ婦人のやうな輕快さだ、しかしさすがに帝王の血統をひく氣品は夫妻の身のまはりに奥ゆかしい雰圍氣を作つてゐる、六日帝國ホテルの中庭に面したテラスで公は二日間の日本の印象を左の如く語つた

『東京の印象ですか、今朝ギンザを一寸歩いたゞけで、はんの一瞥の印象に過ぎませんね、強力な近代國家としての日本については豫備知識を仕入れてゐるつもりだつたが來て見ると矢張り想像との開きに驚きました、東京は實に廣く人間も多い、都市としての東京はベルリンに似てゐるといふ印象を受けました、街路も清潔で氣持ちがよい、この二日間に先づ感じたことは御國の國民が非常に勤勉で精力的でかつ禮儀正しい國民だといふことです、横濱へ着いた時船へやつて來た役人も私には特別の好意を持つてゐるのかと思ふほど氣持ちのよい取扱ひぶりでした、これからいづれ御國の航空關係方面をも見せて頂き度いと思つてゐます』

またキーラ公妃は

『ギンザで買物をしましたが見るものがすべて驚きでした扇子を買ひましたが典型的な日本趣味を感じます、國へのよいお土産です、ハワイの氣候に馴れましたので東京の氣候はそんなに暑いとは思ひません』

と語つた、なほ夫妻は夕刻オットー大使、カウマン氏らと築地河岸の料亭治作に現れ著さばきも鮮かに純日本料理を味つた（寫眞右皷打つカイゼル令孫夫妻……築地治作で……右からフエルヂナンド公オットー大使キーラ公妃）

夫婦博士の誕生
京大産婦人科理學博士の夫人
照子さん醫學博士

女史は大正十二年東京女子醫專を卒業、同校解剖學教室助手、東大、慶大の研究生を經て昭和二年からは京大醫學部辻博士の指導下に研鑽を積み八年九月ドイツに留學ベルリン大學でホルモン學理を研究昭和九年にはストックホルム學士院に入り帰朝後は東京女子醫專教授に就任、昭和十年夫君の榮轉に伴ひ京都に移り現在に至つた

マーポル佛教會
今晩盆法要

本日午後六時よりマーポール佛教會に於て本派光林開教使出張し盆法要勤修

立正女子青年會

明日曜日午後三時より日蓮宗佛教會に於て定期例會を開催、會員はもれなく出席されたしと

キチラノ佛青

明日午後二時より佛教會館に於て例會を開催多數會員の出席を望む

日曜の教會

各教會共特に記載なき日曜學校修養時間等は前日曜と同じ▲カドバ聖公會＝△聖餐式午前十一時、説教「福音の原理」中山牧師△英語禮拝午後八時、説教チャブマン長老▲日蓮宗佛教會＝午後二時講經唱題、信徒宗談、題目蓮主義の報恩觀▲救世軍＝救靈會午後七時半、説教「千辛萬苦に打克つ力」山田大尉▲四重福音燈明臺＝午前十一時禮拝説教ミスター・グラス、午後七時半救靈集會ミセス・ウイルソン▲第三街聖公會＝△聖餐式午前八時半△夕禮拝午後八時、司式中元末一兄、感話林初太郎兄、藤田猪藏兄▲合同教會＝△大理學部助教授簽内收博士の夫人聯合禮拝朝十一時バウエル街會堂委員長頭姉、説教「マリヤに學ぶ」井上慶一牧師△フ日棱教師會午後七時半フエアビユウ教會にて開催

八面雜俎

◇……本紙既報の山岸デ材選手は本日の日枝丸で歸る豫定を變更して、桑港から歸朝するそうだ。

◇……ハワイの海水浴場では本年「足の爪樂」といふ新職業が生れ、海濱の女王達の大人氣となり、近頃では太平洋を越えて加州方面の海水浴場をも風靡してゐるそうな。

◇……本年の萬國女醫大會にも日本代表として出席し昭和十二年夫君より一足遅れて歸朝した

Asahis Play Commerks

Asahis will meet Merritt Gordon in Commercial-Burrard play-offs tonight at Powell ground from 5.30.

Champions of the Burrard Baseball League, Asahis won the title by beating St. Regis in the sixth game of the seven-game series by the score of 15-1 Thursday. The next title they will seek on Labor Day will be the Japanese international championship from Fife Nippons.

Asahis' climb to the top of the Burrard League was aided by Roche Korenaga, the young southpaw hurler who saw his first full season this year. He was called upon to take the slab once and effectively won it. He had played several times in 1936.

Korenaga was shadowed by more-experienced flingers in the club this season, but in the following seasons his chance will come. In the meantime, Roche threw the Asahi Giants to recent victory in the Japanese League and prepared his arm for greater things.

Admissions to morning and afternoon games of the Fife Nippon-Asahi clash at Athletic Park are now in the hands of club members.

JCCL Meeting Tonight

Vancouver J.C.C.L. Chapter will hear Dr. Shimotakahara at its meeting to be held tonight, August 27, at the Nippon Club from 8 p.m. Members and friends are cordially invited to attend.

Shiseikai Party Tomorrow

Miss Tamiko Hirano, who returned from Japan recently, will be welcomed by Shiseikai at a party tomorrow evening at the New Pier Cafe from 7 p.m. All members are requested to attend.

The Courteous Issei

(By Coast Nisei Press)

The issei have established a reputation for politness which will be hard for the nisei to equal. While watching an elderly obasan speaking over the telephone the other day, we were more than ever impressed with the inherent courtesy of the first jennies.

This woman was so polite that she kept bowing at the telephone with every word. Probably the lady at the other end of the wire was bowing too. At any rate they'll have a head start on the nisei when it comes to television manners.

Talking about the issei — some of them certainly have amazing powers of deduction. One obasan, fresh from Japan, went shopping with a lady friend on Broadway. They went into a dress shop, wher ean extremely garrulous saleslady gave them her very attractive service.

Of course, the woman from Japan couldn't understand much English yet, so merely nodded while the salesgirl kept up her line of chatter. "I think this is simply stunning, don't you?"—"I like this very much, don't you?"—etc. — nearly always ending with "Don't you?"

After listening to the salesgirl for fifteen or twenty minutes, the obasan came to the conclusion that "don't you?" was the English equivalent of "ne?" in Japanese, "n'est-ce pas?" in French or "verdad?" in Spanish, and without hesitation added it to her gradually increasing English vocabulary.

A couple of days later, when the iceman came, she smiled cheerfully and said, "It's very hot today, don't you?"

In the point of making mistakes, however, the score stands even between the issei and the nisei. We finally ralized why the Japanese garage man grinned so broadly the other day when we walked into his repair shop and announced, "Watashi no kuruma ga hajimarimasen." It wasn't our fault —our gakuen teacher told us that "hajimaru" means to start.

We have a girl friend, too, who is having a hard time living down the blunder she made. She wanted to ask the next door neighbor to pick her up in Lil' Tokio on his way home from work, so she laboriously worded her request thus: "Ojisan, anata ga kceru toki ni watakushi wo Nihon-machi de hiratte kudasai."

We shall now turn our attention to the Sansei. The most striking thing about the third generation is their fancy monikers—Anastasia, Joyce Marie, Winifred Caroline, etc. The ancient Kichisaburo's Hachinosuke's would turn over in their graves if they knew that the family names which they treasured so highly now came at the tail end of such two-bits "Keto no" names. — Ruth Kurata in the Nichibei.

Coats & Suits $6.95 up
Silk Dresses $1.95 up
also, blouses and skirts at Reasonable Prices.

Modiste Fashion Shop
450 Granville Street
Seymour 4941

Supplement Out Today

The Tairiku Nippo includes with today's issue, a special two-page English supplement containing prize - winning efforts in the Japanese Canadian Citizens' League Essay Contest.

Extra copies of the supplement may be obtained by calling or writing to the Tairiku Nippo, but a slight charge will be made.

JACL Picks Nisei Queen

LOS ANGELES (CNP) — Less than two thousand votes separated the five leading candidates for Lil' Tokio's "Nisei Queen" as balloting ceased at midnight Saturday.

The five girls, from whom a J.A.C.L. committee will select the "Nisei Queen" and her four attendants, are Margaret Nishikawa of Venice, Lily Arikawa of Long Beach, Haruko Fujita of Los Angeles, Mary Watanabe of Los Angeles, and Yoshiye Sato of Los Angeles.

The "Nisei Queen" who will reign over Lil' Tokio's "Nisei Week" and the forthcoming J.A.C.L. national convention in Los Angeles next week, will not be disclosed until the Coronation ball on Sunday night, August 28, at the Biltmore Hotel. It was announced that the "Nisei Queen" herself would not know until the night of the ball.

It was believed, however, that Margaret Nishikawa, Venice girl who returned to the United States earlier this year from Tokio where she was a secretary at St. Luke's Hospital, was the favorite for the crown.

Vegetation Powers Autos

TOKIO — Automobiles and busses soon may be running about on power generated from potatoes, carrots, limes, rice hulls, radishes, sweet potato vines and other vegetation if an idea of Mr. Ichitaro Ito proves practical.

Mr. Ito, of Sasebo, Nagasaki Prefecture, has patented a formula for a volatile fluid derived from garden produce after eight years of intermittent experimentation.

According to the Kokumin, trucks are able to run 10 miles on a gallon of the fuel without damage to their motors.

If the vegetable fluid is found to be a feasible substitute for gaseline, on which restrictions have recently been placed, it will go on the retail market at about 60 sen a gallon and will be known as Kokueki Shoseiyu, National Benefit Refined Oil.

A small amount of gasoline or other volatile fluid is required in the manufacture of the product after the liquid constituents of the vegetables are extracted in a warm state, fermented and distilled into alcohol.

Mr. Ito, who operates a trucking business, explained to the Kokumin that he had started his experiment in 1930 but abandoned them shortly afterward until 1933, when his excessive monthly gasoline bills caused him to reflect more on a cheaper substitute.

"Gasoline obtained from Japanese wells at that time was very costly," he said. "When imported gasoline brought the price down to a reasonable level, I again gave up my research. I resumed study as the current emergency began to press the nation. It is now completed."

Fuji Aviation Laboratory

TOKIO—Dedication of a scientific aviation laboratory on top of Mount Fuji, famed Japanese peak, was held on Thursday.

High government officials, civic leaders and outstanding men from the scientific world attended the ceremony.

The building, which was begun last year by an 2,330,000 yen appropriation from the government is for the purpose of studying atmospheric conditions for aviation in Japan. Also it is expected further study can be made along the meteorological field.

The laboratory is one of the few of its kind in the world and is the latest in advanced architectural design. The walls are double-thick spaced to keep the wind and cold out, and the entire building is made of wood.

Ancient Steel Mirrors

TOKIO — Seventeen ancient steel mirrors, stone beads for necklaces, stone cups and axe-edges, all dating back about 16 centuries, are the most recent acquisitions of the Imperial Household Museum at Uyeno, Tokio, which will be re-opened in November after the completion of its reconstruction.

These relics, all of hitherto unknown types, are finds unearthed during a recent excavation work on an ancient grave at Hatakeda, Tsuruyama village, in the Wake district, Okayama prefecture, Western Japan. They were discovered around a nine-foot-long stone coffin in a stone grave

The mirrors, which were propped against the coffin, are believed to be spirits from the dead They are adorned with designs in beautiful colors, portraying birds and animals and which show a Chinese influence. Among other stone objects are what is probably a jasper tea-cup on a stand with four feet.

Tairiku English Section Published Thrice Weekly

The *Tairiku Nippo* English section is published three times a week, on Tuesday, Thursday and Saturday. News must be in our hands on the day previous to publication and not later than 2 o'clock.

Letters to the editor and other contributions are welcomed but will not be published unless they are accompanied by the writer's name and address. Pen-names or intials will be used upon request.

HAJIME SUZUKI
OPTOMETRIST
377 POWELL ST. PHONES: SEY. 1185 SEY. 7935

Nakamura Air Program

Satoshi Nakamura, accompanied by Lily Washimoto, A.T.C.M., at the piano, will offer four numbers over CKGD in the regular Saturday Goodwill Program presented by the second generation musicians at 9 p.m.

1. "A Little Love, A Little Kiss", Silesu.
2. "My Ideal," Tosti.
3. "Invictus," Huhn.
4. "A Dream," Bartlett.

Royal City YWBA Meets

NEW WESTMINSTER — The local Y.W.B.A. will hold a meeting at the Buddhist temple tomorrow, August 28, from 4 p.m. As important matters are to be discussed, every member is urged to be present.

Bobby Ito Takes Second

Second place in the vocal section of the Happyland amateur hour on Thursday night, went to 7-year-old Bobby Ito of 1777 Hastings East Although his singing pleased the crowd, the applause meter failed to record a winning margin

Kitsilano YMBA Meets

The Kitsilano Y.M.B.A. will hold a general meeting tomorrow, August 28, from 7 p.m.

As the group hopes to discuss plans for the coming concert among other events, all members are asked to attend.

Engagement Announced

The engagement of Fusaye Matsumiya, niece of Mr. Umejiro Horii, to Mr. Masao Yamamoto of Haney, brother of Mr. Keiji Yamamoto, was announced before a group of friends and relatives, at the Fuji, recently.

Consolation Final Sun.

Another Japanese Baseball League season will be brought a close when M. & N. and Mikados meet tomorrow afternoon at 2.30 p.m. at Powell ground in the Consolation Cup final.

Both teams are set for this big battle which should develop into one of the most interesting and bitterest struggles of the season with each side eagerly optimistic of their chances to capture the Steveston Fishermen's Association trophy for keeps.

Doc Yasui or George Yoshinaka is the likely pitching choice for Mikados, while M. & N. is expected to start either Akira Kusano or Tommy Sawayama, who pitched brilliant b ll to subdue Asahi Seconds in the first round last Sunday.

Rissho Goshi Seinenkai

The Rissho Goshi Seinenkai will hold a general meeting tomorrow, August 28, from 3 p.m.

The club requests the attendance of every member.

Love Conquers Not All

TOKIO—A Japanese Romeo and his pretty Juliet have discovered that you cannot live on love. In Japan, romance has nothing to do with marriage. Wedlock is a form of contract entered into through a neutral go-between, by two families.

Consequently, when Tatsuhide Kudo, a young clerk, fell in love with his boss' 18-year-old daughter and she with him, he faced a very serious problem. His family, and hers, had other plans for them. Ordinarily, in a case like this the lovers commit double suicide, but these two were more modern. They eloped.

They honeymooned at a seaside inn. For a time, love seemed to have triumphed over tradition. Then his money ran out. He tried to find work and failed. So they found a cave in the mountain and this was their first —and probably their last—home together.

Nearly three weeks later, a ragged emanciated man was arrested in a nearby village. It was Tatsuhide. He had tried to steal some cakes from a baker's shop and had been caught. For eighteen days, he and the girl had been living on roots and berries in their cave. Both were weak from hunger when he went after more substantial food. Their families have taken them back—and are inexorably continuing with the plans to marry them to different partners.

Movie Of Early Japanese

HOLLYWOOD — Denmei Suzuki, well-known Japanese movie actor, who is now completing a film in Hollywood, is planning a produce a second movie, titled tentatively "California," depicting the early history of the Japanese in California, it was learned.

Suzuki announced that the new film would be centred around the pioneer Japanese of the past fifty years in California, their problems and obstacles that they had to overcome. It will cover the period when such problems as the Japanese school segregation, the picture bride, the alien land law, and the exclusion act issues, which have made history in the life of the Issei during those times

The movie will also cover the various types of occupation and the work of the various Japanese organizations. The Japanese actor added that production would commence soon.

Voice of the Nisei

TAIRIKU NIPPO

Prize-Winning J.C.C.L. Essays

Vol. 33 No. 9519 **** Vancouver, British Columbia, Saturday, August 27, 1938 **** Special Supplement.

Senior Second Prize

'We Have A Great Problem To Solve' Says Regina Writer

By KANEMATSU SANO

We are the Second Generation, born in Canada, some raised and educated in Canada; and others sent to Japan to be educated and returned. Each and all of us are greatly handicapped for the task of life in this country because we have different features from Canadians of European origin. Of course this difference in the feature is only part of the problem. To have been raised under different custom, and different system of education at home are bad assets.

Hence we differ in both mental and physical equipment. We think differently and act differently. This is a great burden to us, because our thought and action do not fully correspond with our surroundings. Hence those of European origin and those of Japanese origin do not sincerely mix and there lies our entire problem.

There might be some arguments as to what I stated because some of us like to believe we are thought of as true friends by our associates. However, how many of us has felt out of the crowd in a gathering, whether in parties or convention of some kind; because others do not respond to our action and you withdraw into the background. This is not their fault or ours. This is nature's doing. Can water and oil mix? or the rattlesnake and mouse make friends? Hardly, no, because all living things seeks similarity to one's self.

Well then, what shall we do? What can we do in the future? What chance have we? To these questions I believe that I have a solution.

Now it is plain to see that we cannot change our features, although we might try to flatter the appearance by wearing correct clothes. We have only one way, just one solution to this difficult problem. That is personal spiritual correspondence.

We are all seeking similarity in another, in other words equality in appearance and thought, whether we are conscious of this or not. Now if we gain their subconscious mind by exchanging thoughts with others and harmonizing our mental vibration, we will undoubtedly come to the mutual understanding. So we must first of all train our mind, talk and associate with those of European origin. Learn and study their characters and custom. Exchange ideas, share their thought and activities. In doing so we show them that we are interested in their friendship and at the same time show our intelligence. If we place a good impression on our acquaintances they will later become friends.

Since we know now how we should prepare ourselves spiritually, let us cover our occupation in our life.

It is very easy to see that common labor has less selling power. We know this because labor is rapidly being overcome by mechanical power; and besides what chance would Japanese have when there are thousands and thousands of healthy, husky, young men out of work in this country. It is natural then we must look towards other lines of living. Whether of European or Japanese origin, in business there is independence. Also in self-supporting farming there are great chances. Well then, why shouldn't we go into it?

We know Japanese are energetic, smart, and active. This is an advantage in business. We cannot start on a big scale, however, but keeping this idea in mind we would realize our objects.

In doing any kind of business we must remember one thing: do not open up the same kind of business too closely to compete with one another, nor do not ever gather too closely in one city to form another Japanese town. Spread all over the country, two or three in each city. That's the way to do it. Because we all experienced bitter suffering in B. C., because we did not realize the future and cut each other's throats, so to speak. If we spread freely into the country we are less likely to be noticed and cause no alarm to the people. Let me take this opportunity to state one thing more, that is never to antagonize similar businesses. I mean undercutting prices too much, because this is hard for you as much as to others. Good service, alone should be enough selling power.

We are more or less suited for handcrafts also, but in order to learn a trade many years of sacrifice and suffering are required. However, you will bear it I know, because you have inherited that power—of patience and forbearance.

Gentlemen, I cannot write in better language because I am not a graduate of an university, just a plain mechanic. However, I am here to give my sincere feeling for the future of our generations—not only the second but for the many to follow.

Above all things do not hesitate to act. We have lots to gain and little to lose. I am but a student at present. Young, hard-working, laboring at a General Repair Shop, abused and insulted by the ignorant, but bearing it because I have a great purpose in life. Not to be rich but to gain knowledge and experience. That is why I permitted myself to convey to you my sincere wish in this essay.

I've gained many friends, too, during the short time I was working in the shop. True friends, because we argued and exchanged our feelings and finally thoroughly understood each other. At the beginning of the essay I stated the importance

See Sano

Open Letter from J.C.C.L. Secretary to Contestants, Supporters

Editor,
English Section, Tairiku Nippo.

Dear Sir:

May I take this opportunity of expressing our heartfelt satisfaction at the results of the J.C.C.L. Open Essay Contest which came to a very successful close with the announcement of winners.

This contest, one of the educational activities undertaken by the League, has brought again to public notice many of the perplexing issues confronting the second generation of today. With earnestness and sincerity the contestants have striven in their efforts to clarify and evaluate problems common to us all. Their suggested solutions cannot but fail to encourage every Nisei to further thinking.

For those who responded to the contest with courage and unflinching frankness we express our admiration, to the winners our sincerest congratulations, to those who missed the prizes heartiest wishes for future success.

To Dr. N. F. Black, contest adjudicator, we express thanks. Mention, brief as it is, must be made of those who expressed their wishes and encouragement by their donations of prizes. Lastly, to the Tairiku Nippo, we are greatly indebted for their generous co-operation in making this contest the success that it was.

Edward T. Ouchi
General Secretary, J.C.C.L.

First Prize Essay

The Economic Outlook for the Second Generation In Canada

By THOMAS K. SHOYAMA

Recent developments in the trend of internal Japanese - Canadian relationships have served to reveal more vividly than ever before the acute nature of the problem of vocational adjustment faced by the Second Generation Japanese in British Columbia, and to re-emphasize the need for some programme directed toward a solution of their difficulties. During the past year, the economic security of the Japanese community as a whole has been definitely threatened in three ways, namely by the reduction in boat pullers' licences, by the campaign for the restriction of the number of trade licences issued to Japanese, and by the agitation in support of the boycott against Japanese goods. It seems clear that social, as well as economic factors may influence to no inconsiderable degree the manner in which the Second Generation are to make a living.

A consideration of the economic outlook for the Second Generation must needs be as realistic as possible, in order that conclusions of any validity whatsoever may be reached. An apparent failure to appreciate the true nature of the situation has given rise to exaggerated views and opinions, which must be corrected before any constructive programme can be undertaken.

It is impossible, in the first place, to consider the question of vocational adjustment of the Second Generation without constantly bearing in mind the dominating influence of the national or even international economic order of things. A disregard of this factor has often given rise to a tendency to lay the blame for occupational difficulties solely upon racial prejudice. It must be recognized, however, that employment possibilities for Second Generation, just as for other Canadians, are vitally affected by business and trade conditions in general. For instance, the prosperity of Japanese berry farmers is to some degree dependent upon the world price for wheat, while the number of Japanese employed in the lumbering industry of the province is influenced by the state of the British market.

It is an equally mistaken attitude to attempt to draw comparisons between the First Generation and the Second, and to expect a measure of economic progress on the part of the latter comparable to that of the former, simply because the latter have been born and raised in a Canadian environment. Economic conditions have undergone a radical change since the days when the bulk of First Generation immigrants arrived in this country. The foundations of much of our Canadian economic structure have already been laid: the frontier has been pushed back; and the exploitation of the richest resources of this province has already proceeded for over half a century. It was in this work that our fathers first participated; and borne along by the impetus of pre-war expansion, many of them advanced rapidly in material well-being. Conditions in the post-war era are radically different. The demand for labour has definitely slackened, particularly after the adjustments in the world economy, following upon the recent "Great Depression." Individual enterprise meets a considerably more difficult task in its fight for success, largely through the gradual crystallization and increasing rigidity of our economic environment. Today jobs *per se* are of great value, and not merely as stepping stones to higher positions.

Such conditions are common to all modern Canadian youth, and it is scarcely necessary to comment upon the striking similarity of problems faced by both white and Japanese young people. It would appear that the supply of "white collar"

See Shoyama

An examination of certain salient points in Canadian economic history reveals fact not generally appreciated in any discussion of the "Japanese Question." The period 1900-1913 was one of very rapid and widespread expansion in Canada. During these years capital poured into the country, largely for the development of the West, to the extent of 2,500 millions of dollars; while Canadian wage rates rose from a base figure of 100 in 1900 to 149 in 1913. Such conditions made possible absorption of a large volume of immigrant labor, in which Japanese played a relatively insignificant part.

Junior Second Prize

'Youth For Canada' Urges the Nisei To Train Earnestly For Future Rights

By MAVIS YUASA

In Blake's well-known poem, "New Jerusalem," he expressed the wish of making a new and better country of England. I think that a new Jerusalem could also be made in Canada if the people wanted it. Canada is far from complete or perfect and there is a lot of work yet to be done. One of the most important factors in the building up of Canada is the great part which its youth plays in its activities.

We cannot make Canada perfect by laws only, since no nation is more honest, good or just than the people in it. Let each individual examine his own conscience. Does he show the tolerance and integrity that are needed so much — so much at this present age? For it is the individuals that go to make up what a country really is. The future of Canada will be fair or dark—just as its youths responds to the call of duty and citizenship.

In countries not ruled by democracy, such as Germany or Italy, the rulers are systematically training in their ideals of military obedience. We find the young people over there serious-minded; impressed with the necessity of giving their all for their country. They obey the rulers with military precision. They are earnest in striving for national unity and patriotic in working for advancement of their country.

In Canada we place no stress on military duties but allow our young people to be pleasure-loving. Many of them do not realize any need of discipline. Ease, wealth and personal advancement take the place of the feeling of responsibility.

Canada is a democratic country and if we want to keep democracy as the basis of our government, its youth should be trained in the ideals of democracy. In a democracy there are more rights to the individual. Rights always bring responsibilities. Older people, now seeing the mistakes of the past, consequently look to young people whose vigour and enthusiasm has not been dampened by failure. But discipline is also needed in a democracy and so youth in Canada should turn their minds more seriously to the responsibilities their rights place upon them.

Democracy is essential, also, for the Christian religion in Canada. Without the former, Christianity would perish. In countries where the government is other than a democracy the state and not Christ, is thought of as being supreme over all.

Youth should take a deeper interest in government and form sound opinions on decisions made. It is not those in government, our elders, but we, the younger generation, who are some day, to benefit or suffer by the decisions made in international affairs.

Youth must have a real sense of values and higher ideals to form a character worthy of a Canadian citizen. As time moves on there are great changes, so youth, necessarily, needs to look around and adapt itself to them. Unusual things which are fought over and criticized by the first generation are accepted as commonplace by the next.

There is the need to have a deeper and broader sense of patriotism. Each individual in Canada, whether he be of British birth or not, can be proud of his own country but, also, have respect for the

See Yuasa

Junior Third Prize

'Our Voyage' to Enfranchisement

By NORAH FUJITA

Our parents crossed the rolling Pacific in search of fortune and fame, believing that in this rumored paradise of Canada, the success of their lives was waiting. They crossed, most of them, with practically no personal property to their name, but were they daunted? No, they could not be for they were richly equipped with good health, confidence, hope and courage, the truly worthwhile traits of the Yamato race.

Then, did they find the end of their rainbow? Although they may not have gained anything materially, yet, I would say that they found success, a far greater success than they ever dreamed of, for have they not laid the foundation for a future Japanese-Canadian populace? If our parents had not crossed to Canada, we would not be here now to enjoy the life which this land affords. They have made Canada their home; giving up their friends and relatives in Japan, changing many of their ancestral customs for those of the Western, turning their attention to the promotion of goodwill between the land of their birth and the land of their adoption, and trying to ensure the happiness of future generations. Were these tremendous sacrifices made in vain?

Our parents have done their part, now it is our turn, as Nisei, to do ours. We must make more secure the gains of our fathers, and pave the way to a more equal and free life for our successors. In other words, we must endeavour to acquire the full rights of Canadian citizens, not just because we have the right to demand it, but also because we love Canada. Canada is our home. We owe all those happy days of the past to her, and we want to pay this debt—we want a chance to make good, to contribute a little bit to her store of good things. The nisei, too, have a voyage to take, but the destination is not to a foreign country, but to "Enfranchisement."

Be the weather fair or foul, we must reach port! Already, we can see our goal faintly through the mists and when we do reach it, we should be willing to pay an entrance fee, namely, the termination of the Gentleman's Agreement or the exclusion of Japanese laborers from entering Canada from now on. As we all know, the Anglo-Canadians have indicated a strong desire for this move so why not compromise by giving up this privilege in return for the rights of citizenship?

At present, though, the main question is, "Does everyone of us want the franchise, and will he work for it?" The answer should be an unanimous "yes!" because, if we have any love for our Canadian birth, if we feel one tinge of pride for the land of our beloved parents, every voice should answer in the affirmative; and all, who do, must man the ship which will take us to this port of our dreams.

First of all, however, the crew must be willing to co-operate unitedly, and to brave the storms which may beset their path in the open sea. This ship needs not the weak, but the staunch-hearted and srong.

The prime duty of those aboard is to make a favorable impression; an impression that never will be wiped out, an impression which will make our fellow Canadians realize that their accepting us is, and ever will be, worthwhile. I wish to present here, a few suggestions which may aid us in the accomplishment of this duty.

First, let us start at school. Some Japanese students carry on most of their conversation amongst themselves in Japanese, and, in addition to that, some even bring and read openly, Japanese books at English school. This certainly does not make a good impression, so should be avoided as far as possible. I do not hint for a moment that the Japanese language is not essential to us of the second generation: it is essential, but English school is no place to study it.

Being a good sport is one of the important factors which will tend to bring favorable attention. Unfortunately, many of us are not gifted with this particular quality. However, this is no reason why

See Voyage

Prizes For Winners

FIRST PRIZE

Canadian Japanese Association.
$10 Book Prize.

Thomas K. Shoyama's "The Economic Outlook for the Second Generation in Canada."

* * *

SECOND PRIZE

J.C.C.L. Executive $7.50 Book Prize for Seniors.

Kanematsu Sano's "We Have a Great Problem to Solve."

Japanese Merchants Association $7.50 Book Prize for Juniors.

Mavis Yuasa's "Youth for Canada."

* * *

THIRD PRIZE

Tairiku Nippo Sha $5.00 Book Prize for Seniors.

Mitsuo A. Sasaki's "The Way to Emancipation."

J.S.C. Alumni Association $5.00 Book Prize for Juniors.

Norah Fujita's "Our Voyage."

Notes On Essayists

With Excerpts from Dr. Norman Black's Commentaries to Respective Writers

THOMAS K. SHOYAMA—Born Sept. 24, 1916, at Kamloops. Attended Kamloops High School and took B.A. and B. of Com. degrees at U.B.C. Second vice-president of Vancouver J.C.C.L. Chapter. Represented second generation Japanese at National Youth Congress in Toronto early this year. Wrote "The Economic Outlook for the Second Generation in Canada."

Dr. Black: Most scholarly essay submitted. Outstanding feature of work is dispassionate care with which ineluctable facts of situation are faced and moderation with which conclusions are presented.

KANEMATSU SANO — Born October 23, 1915. Resides at 1854 Broad Street, Regina, Saskatchewan. Wrote "We Have a Great Problem to Solve."

Dr. Black: Of all essays submitted to me for examination, I found, Sano's one of the most moving. . . . Earnestness shines out through every line and in my opinion he really has something to say which it is important that his compatriots should hear and heed.

MAVIS YUASA — Born February 8, 1922, in Vancouver. Now attending Victoria High School. Won first prize in Young People Christian Conference 1937 Essay Contest. Wrote "Youth for Canada."

Dr. Black: This essay pleased me very much. She is setting forth an important

See Writers

Senior Third Prize

The Way to Emancipation

By MITSUO A. SASAKI

Humane and natural courses of life would have resulted in freedom, equality, and happiness to all men alike; yet, the insatiable and incredulous man-made laws have permitted them here and denied them there. Such has been the story of mankind from the very beginning. This story of the struggle of men, on one side holding tenaciously what advantages they have over the less fortunate; on the other, striving desperately to attain what they have not has filled the myriad pages of philosophy, the verses in poetry and the melodies in song, through the milleniums. Still, in this era of modern civilization, those cries for liberty that have sounded through the ages, still ring, even now, as harshly as ever before. Was it not, Jean Jacques Rousseau, who wrote in a famous treatise, "Man is born free and is everywhere in chains"? Though two hundred years have passed, how true these words still resound! Though the grinding wheels of injustice and oppression seem to turn forever onward, while man still has faith, still has hope, those wheels shall yet be checked.

With this resolute faith and optimistic hope, we, the younger generation of Japanese-Canadians must combat the unjust barriers that inhuman laws have brought about through the centuries. We must, with the same resolution and optimism, strive for the glorious future that is rightly ours. In the history of mankind that we have stressed, the fruit of kindness and of succees seems only to come to those who work for it. With this keynote thought let us scrutinize, systematically, the true and unveiled facts that must be established.

That the degree of our conviction in the justness of our cause constitutes a vital part in the realization of our hopes, none of us can even doubt. As a primary objective, therefore in our pursuits, we must enthusiastically spread the true and sincere conception of our problem to the few whose indifference, misunderstanding, or opposition can curtail or even destroy the little that we have accomplished thus far. Just as a tiny cog can upset the whole working machinery of a clock, so too, despite its insignificance, the small group whose ideals diverge from the rest can unbalance the entire forces of our movement. Just as a clock needs checking now and then, that it might give reliable results, so too must we, from time to time, check our ideals and principles that we may be in harmony with the general trend of affairs. In this world of mounting barriers of prejudices, discriminations and difficulties, even the most optimistic among us feel at times disheartened and we are tempted to resign ourselves to whatever fate may decree. In spite of this fact, knowing that our future depends to a great degree on what we do now, we must hold more firmly than ever in these hours of stress to the belief that our cause, being just, must ultimately triumph; and that we have within us the fortitude and courage to make that triumph come true in the span of a few years. We must derive inspiration from our gains, however small. We must seek inspiration even in losses, because we know that in losing we are all the more enriched in experience and matured in mind to lay anew a more solid foundation. At this point, the words of Tennyson's "Ulysses," "One equal temper of heroic hearts made weak by time and fate, but strong in will—To strive to seek, to find and not to yield," may serve as a fitting symbol of our resolute conviction in mind and heart.

A second oustanding objective in our endeavor towards citizenship (and all that it stands for) lies in the degree of our willingness to adapt ourselves to the Canadian standards of thought and intellect: conversely, it is our ability to sacrifice or renounce principles and characteristics developed through racial inheritance, that appear contrary to the well-being of Canada. Like all humans, being far from perfection, we can sense the need for reformation in many ways. We can safely attribute the progress of modern Japan not to its might in war or in conquest, not to its superiority of race, but to the ability of its people to adopt voluntarily changes for the better. Carry this concept a step further: in world history there is ample proof that races, classes and groups that too stubbornly persist in keeping their ideals and customs are the very ones that have brought about their own misery, their own defeat or even their own extinction. We must not make these same mistakes; we must realize that in a small sacrifice and compromise we can gain a great deal in return. In pursuing the above thought we must take upon ourselves the responsibilities for keener interest in all economical, political and social concerned for the progress of Canada. In this active interest, there will arise within us a finer sense of understanding of our situation and the needs for whatever changes are demanded for us.

We cannot doubt the significance of Canadian culture as a potent factor and influence in guiding us to higher standards of thought and character. The in-

See Emancipation

SHOYAMA

labour has definitely increased beyond the point where industry can absorb it. This fact is coming to be recognized generally, as was indicated in an article published in a popular magazine under the title "White Collar or Hickory Shirt." It seems certain that present-day economic conditions will require the acceptance of very definite changes in our standards of occupational evaluation.

But while it is necessary to recognize an underlying sameness in the problems of all youth, it is equally true that the Second Generation face important differences from those of white youth; and for this reason their case merits special attention. Their problem of vocational adjustment is but one phase of the more complex question of adjustment to environment, and cannot, therefore, be isolated from its inter-related phases. The solution of the more superficial of economic difficulties, that is those due largely to racial discrimination, is dependent upon the trend of Japanese-Canadian relationships. Such adjustments which the Second Generation undergo in respect to culture and biology, comprising within those two terms such components as religion, language, art, tradition, customs, anthropological modifications, and marriage, insofar as they tend toward a lessening of social prejudice will inevitably increase the possibilities of vocational adjustment.

Accordingly, it has often been suggested that a solution to the problem may lie in the diffusion of the Second Generation throughout the rest of Canada, particularly in the Eastern provinces, where social prejudice is supposedly much less intense than in British Columbia. Although no investigation has definitely established this view, there is considerable evidence in support of this belief. Much of the agitation against Japanese in this province has admittedly been inspired by a fear that the Japanese will come in time to dominate whole sections of the province, through sheer weight of numbers. Widespread dispersion eastward would remove a very potent cause of discrimination, and similar prejudices need not necessarily be aroused in other provinces. The experience and observation of those who have lived or travelled in the rest of Canada lend credence to this view. Certainly discrimination has not taken any definite political or social form against Japanese, the objects of racial prejudice usually having been either the Central European immigrants on the prairies, or the Jewish population in Ontario and Quebec. In many areas, apparently, this feeling has been even more intense than that directed against Japanese here in British Columbia. Such feeling has often been justified on the grounds of alleged obnoxious racial characteristics, of a type not usually attributed to Japanese. It would seem that Japanese have generally been accepted favorably in the East, and cases of economic prosperity have been sufficiently large in number to be definitely encouraging.

From a consideration of these various factors, it is apparent that the manner in which the Second Generation will make a living is at present a highly speculative matter, and that few, if any, exact conclusions can be drawn. As yet there are relatively too few of the Second Generation of age "to afford any real basis for judging what the remainder will do in terms of what these few are trying to do." [2] But the most realistic goal for which we can aim would seem to be a distribution of the Second Generation through the various occupational divisions more or less comparable to the population as a whole.

Up to the present time the majority of the Second Generation have followed fairly close in the footsteps of their fathers, a tendency which was also evident among the First Generation.[2]. The Report of the Second Generation Survey shows a decided concentration of the Second Generation employed in agriculture, in fishing, in lumbering and allied industries, and in the operation of retail establishments.[1] For women, the same Report shows a concentration in domestic service, in agriculture and in dressmaking.

Prospects for the Second Generation in these various fields are both favourable and unfavourable, and the degree of dispersion will have very important effects upon the future. At present time, it seems safe to say that the fishing industry offers the least satisfactory conditions of employment and of opportunity. The hours are long, conditions of work difficult, and the return for labour and on invested capital are notoriously low. The rigid limitation of licences issued to Japanese needs no comment; and there is the ever-present danger that the policy of eliminating Japanese still further will be continued. It is extremely doubtful if the prejudice against Japanese in this industry will decline for years to come, owing to the fact that the average Canadian is still inclined to regard the Second Generation as foreigners, and as such, considers them a threat to the country from the point of view of national defense. In view of recent developments, the possibility of the appointment of a less tolerant Deputy Minister of Fisheries following upon the retirement of the present incumbent, may well suggest more trying times ahead for the Japanese engaged in this industry.

There is, of course, the possibility of some innovation being introduced into the industry, similar to the salt fish business, which may provide opportunities for Second Generation. Further, the fishing industry of the Maritimes may contain possibilities for expansion for Second Generation who are willing to take the chance.

The lumbering industry, both primary and secondary, would seem to offer a more extensive field for expansion, if only for reason of its greater relative importance in the Canadian economy. It would appear that the demand for unskilled labour, at least, will be met in part by large numbers of the Second Generation, who will drift into this industry by reason of the place already established by Japanese. The First Generation were able to establish a reputation for steady, efficient, and industrious workmanship. Every effort should be to consolidate their own position, and to strive for the removal of prejudice and discrimination. The chief danger lies in the possibility that public opinion may be aroused against so-called "Japanese penetration" and that field will be subjected to restrictions similar to those in the fishing industry. The need for some programme to guard against such developments may become apparent in the future, and it is to be hoped that the Second Generation will not be lacking in the qualities which such a programme will require.

To avoid even the possibility of such developments, it may be well to urge the Second Generation to seek jobs in this industry in the Eastern provinces, where lumbering is of considerable importance. There, too, the opportunity to rise to positions of responsibility and trust may be somewhat more extensive; and less prejudice might logically be expected in the skilled labour field.

At the present moment, it seems that agriculture is one of the "best bets" for the Second Generation. Few people change from one occupation to a radically different one; and many of the Second Generation have been born into this industry. Despite the rather disheartening picture usually painted of agriculture today, according to the survey report, a substantial number of the Second Generation indicated this field as their occupational preference. Vocational interest ratings determined by Professor Strong point out that American-born Japanese had the interests of men in occupations based upon the biological sciences, including farming. Prejudice in agriculture, furthermore, tends to be somewhat less noticeable than in other industries; and if the Second Generation are able to branch out into a more varied range of agricultural pursuits, the difficulties encountered may be lessened. It is unnecessary to mention the very wide fields of agricultural endeavour quite untouched as yet by any Japanese. In particular, however, the increasing industrialization of Southern Ontario and Quebec may well provide extensive markets for those goods, in the production of which Japanese excel.

The success which has met numerous Japanese in the operation of small retail establishments in the city of Vancouver suggests something of the possibilities for the Second Generation in other urban centres. There are definite fields for expansion in establishments where an element of personal service exists, such as in restaurants, garages, shoe repair shops, etc. The establishment of garages may provide an excellent means for Second Generation to branch out into other skilled labour occupations.

The problem of capital, however, may be one difficult to solve. The likelihood of a large flow of capital from Japanese is very remote. The development and extension of credit facilities is a field deserving of careful study. It is possible that the establishment of co-operative credit unions may aid in the surmounting of this difficulty. Such a plan involves thrift and the utmost good faith on the part of the members.

The solution to the whole problem of vocational adjustment involves factors implicit in the principles of a co-operative credit union. If we can organize the bulk of the Second Generation, and instil within them that sense of responsibility, a sense of duty that each owes to the other, we shall be well on the road to a solution of their mutual difficulties.

[1] Strong, E. K., "The Second Generation Japanese Problem."
[2] Sumida, R., "The Japanese in British Columbia."

YUASA

other countries. To have mutual understanding, sympathy, and tolerance is to promote international goodwill.

"Nation with nation, land with land,
Unarmed, shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity."

If this picture by J. Symonds is ever to come true, then Canada will have to do her part in bringing it about. In Canada we are arming ourselves and building defences to secure ourselves from war. Other countries are doing similar things. Although this may be necessary to safeguard each country, yet, it does not look very bright for the future. Not by wars and rumors of wars will we ever hope to establish or achieve world peace. If, in all our contacts with peoples of other races we would show a Christian attitude of friendliness, understanding and respect, then Canada will be making a big step towards bringing about a better spirit of harmony among the different nations represented in the country.

Today our youth is not taking religion as seriously as it might and the church is not getting all the attention it should. It may be that youth, wanting to keep up all its outside social interest and still maintain some contact with the church, does not know where to stop. In this world of unrest and distress youth needs an anchor to steady and strengthen its actions. In my estimation there is no other anchor more stable or more dependable than our Creator. We cannot hope to succeed by our own efforts but if we allow Him to work with us we shall. John Oxenham expresses the same idea in this verse of his:

"Not of our own might can we hope to use
But with His help, who did the first earth build,
With hearts courageous we may fairer build this last."

It is every person's duty to train himself for citizenship and then offer himself when he is ready to the service of his country. Go attain citizenship; it is not necessary to lose one's own national identity, if one is a foreigner. There are many fine things which one may retain but there is still more to learn if one is to make any further progress in Canada. Foreigners should keep their own language but it is to their advantage also to learn the English. In many ways foreigners can keep many of their finer aspects but still adapt some of the western customs and views.

The only way to improve is to educate the youth, slowly, painfully, in homes, schools and daily experience; the education which teaches people to improve by honest effort and courage for the trials and temptations they will one day have to face and conquer. Social ill is result not the cause of trouble. In ourselves we are cause and so youth today needs to have an intelligent knowledge of the social standards.

As time moves on our elders will have to lay down their duties. Youth will be tomorrow's doctors, nurses, statesmen, etc. To assume these burdens it is our duty to educate ourselves, wisely, so that when our time comes to take up the torch we shall be able to do so because we have prepared ourselves.

We are the builders of a fairer, more glorious future in Canada. Our elders are handing the torch to us. Are we going to accept the challenge and fulfill the trust they have given us? Looking back at history we see that much has been done. This gives us courage to go forward. Ours has been the whole majestic past and ours will be the shining future. Like A. G. Clough, we can say, "But westward, look, the land is bright!"

SANO

of spiritual contact with people—behind those lines lies my ten years of actual experience. So try this if you have not already done so.

Be honest, be very frank with white associates. They will like your honesty and frankness. Soon they will treat you with utmost consideration and respect.

In concluding my message to you, let me again repeat my wish, that I want to convey to your deeper mind.

Be honest, frank, earnest in work, have self-confidence, and in business do not ever gather into one city or one location. Spread into all parts of the country so that we may escape eyes that fear. This will help solve the anti-Japanese problem.

And lastly, may I say to all the young youths of this country not to hesitate to act. Go East into the wide-open prairies—go right to the Atlantic. We are young, there is a lot to gain and little to lose.

VOYAGE

we cannot cultivate it. When one is asked to do something, or asked to volunteer, providing the thing is not wrong, he should perform it readily and with enthusiasm. He should, in fact, welcome the opportunity to set forth before the eyes of his white friends that we can be all-round good sports.

Studiousness will also help us greatly, not merely in placing us in a favorable light, but it will prove invaluable to us all personally, for we cannot be good citizens without an adequate education. Let us, therefore, apply ourselves seriously to obtaining a thorough education, remembering that there are many great and serious problems to be solved by us, which will require all the tact, foresight, and wisdom we can muster.

How often have we heard this quotation, "It's the little things that count." This is applicable to us. A little act of kindness, a little helpfulness, and a little courtesy at the proper time will go a long way towards the achievement of our aims. It so often happens that seemingly trivial actions of consideration for others, live in a person's memory long after big gifts, presented without sincerity, are forgotten.

Then, too, we have this barrier-like problem of what our attitude should be in the present situations, both in the East and here in B. C., and what the solutions of those questions arising from these situations, are. We are face to face with these problems, and we cannot evade them. We show our worth in the methods we take to solve them. Here is truly a task which will require every hand that will help, every head that can think, and every word of counsel that can be offered. We have here, a chance to prove that all the insults poured unsparingly upon our people are false; that we are and ever will be, the honest, peace-loving gentle folk; that we, who are here in Canada, are not invading hordes, but civilized people who are a match for them in wisdom and worthy practices; and that the now privileged Canadians will never regret if they permit us to join hands in common brotherhood.

My sixteen-year-old brain alone, cannot find the answers to these puzzles. In fact, I believe that no single one of us is equal to tackling the job alone. It is here where our ship comes in again. The members of a crew, each doing his duty and helping one another in times of adversity, manage to operate a large vessel and reach their distant port in safety, and why should not we, if we likewise work together?

Remember, Enfranchisement, is our goal. Without it, we are powerlessly banned from certain professions, and officials even start complaining when any one of us, trying to acquire some kind of livelihood, applies for fishing licences, confectionery licences, and grocery licences, etc. Further, the future of coming generations rests upon the type of impression we, the nisei, manage to create. Will we let them down? Will we have them suffer the same inequalities which we have had to bear?

Are we going to leave some sign of our accomplishments, or, are we to be regarded as fathers and mothers who cared not for their offspring?

We all know the answers, therefore, "All Aboard!" The good ship J.C.C.L., must reach port and if we follow the guiding hand of the Prince of Peace, we will.

WRITERS

idea: that the hope of the future of Japanese Canadian lies in the earnestness with which, as individuals, they justify their claims to rights by training themselves for and duly assuming their duties, and that those who plan great things for their country and people will succeed in the degree in which as individuals they identify themselves with the Creator, whose partners they aspire to be in making a better world.

MITSUO A. SASKI—Born October 20, 1919, in Vancouver. Wrote "The Way to Emancipation."

Dr. Black: Shows fine spirit and considerable power of thought and self-criticism . . . no doubt will be useful leader of second generation Japanese Canadians in their efforts to secure enfranchisement. I think that the "Way to Emancipation" is that which he is pointing out to readers and his paper is particularly rich in wise, concrete suggestions.

NORAH FUJITA—Born November 24, 192 . Won Nemichi High School oratorical contest held by U.B.C. J.S.C. in 1937. Wrote "Our Voyage."

Dr. Black: Excellent essay . . . impressed by number of practical suggestions. Many Canadians of British origin would be interested—and surprised—at the attitude assumed by her and other essayists with regard to the vexed question of continued immigration from Japan. . . . Liked generous spirit and tumultuous desire to come to defence of her kin.

EMANCIPATION

spiring qualities to which we bind ourselves devotedly, consistently and admiringly during school years, if carried on through life can be of tremendous importance in the reformation and the betterment of our character, habits and customs.

Like the school, the home and its accomplishments afford innumerable opportunities to realize the needs for betterment: we must make ourselves conscious of these needs. The standardization of our homes along Western modes presents enormous problems because of racial heritage of the old and divergent conception of the new. However the adoption of customs that approach the universal conventions of this country must ultimately come into being. To this end, the rising generation must constantly strive. Let us not be another Macbeth as depicted by Shakespeare, who said that "the false face must hide what the false heart doth know," rather on the contrary, let us be true and sincere at heart so much so that, that sincerity and truth becomes evident even in our appearance. No one, at any time, demands revolutionary changes of us, but we must realize always that to play a realistic part in the life of this country, we must live and fit ourselves accordingly.

Thus far, we have dealt only with aspects that concern us as individuals. It is apparent that though constituting a vital part in the realization of our goal, individual efforts in themselves cannot wholly open the roadway to that emancipation that we seek.

Thus, it is that in our final objective, we must endeavor towards closer co-operation within and harmony among ourselves. Such a policy is the only means by which we can come to any concrete basis of action. Just as many different roads can in the end reach one common position, so too, it is possible in our separate ways to reach our objective. Unco-ordinated efforts however, not only are difficult and tiring but also a needless waste of energy; for, are we not all seeking a common destination? Then, let us weld our thought and activity together, and act in unison to find the most logical route to our destiny. But our task must not end abruptly here, for like all men and beasts, some among us are tempted to lag behind whilst others more alert march speedily onward. Thus it is necessary for us to have a medium of leadership, authority and discipline. As a populace of a nation in time of stress forgets petty grievances and vests its entire resources in authoritative and capable hands so too, must we leave aside insignificant differences and bend our untiring efforts towards the co-ordination of action.

A representative body capable of acting officially in any emergency can do much to reduce the ever-mounting barriers of misunderstanding and distasteful suspicion that bar our ways. Only such a body can approach properly the Canadian authority and public opinion in such a way as to express sincerely and clearly our hopes and desires. Such a body not only can bring about more amicable relationship with other organizations at work in Canada, but also can profit immeasurably constructive criticisms that are advanced in returns by these means we can elevate our standards wherever they are most needed and leave no room whatsoever for the arguments that reactionary and narrow-minded extremists are advancing today. Prejudiced and biased opinions that are spreading are a direct challenge to the needs for closer harmony and active co-operation of our youth, the Nisei of Canada.

At this point, we may well sum up the three fundamentals we have discussed. They are namely, the degree of our conviction in the ideals we have inspired, the degree of our willingness to adopt necessary changes, and finally, the degree of our ability to work co-operatively and harmoniously. These basic factors are analogous to the main tributaries of an on-flowing river. Lacking here, however, is the mighty river itself. That river that unites its component tributaries may well be represented in the degree of determination and enthusiasm with which we strive at all times. Reiteration and re-emphasis of this resolution and of steadfast faith should give us added encouragement and assurance in our hopes for liberation.

Like the mighty river of our analogy, that, in its youthful course, forges through canyons of rocks and boulders, we, the younger generation, have within us the courage, strength and vitality to meet any adversities. In these qualities lies the potential power to secure the freedom and equality that we have so long sought. Age and experience may well be fit for counsel but for action and accomplishment youth must play its part. Too common are words and sighs of defeat and resignation; too common among us are men who turn their heads away from difficulties and seek the easiest way to escape our problems. These are the attitudes that have brought the ills of the world from the dawn of its history. These are the attitudes that have brought in their wake, in human laws that make one man a master, a thousand others his slaves to do and obey his command. Enlightenment, contentment, happiness, freedom and equality will come to us, the unfortunate victim of such circumstances, when our will and inclination become evident not only in high and inspiring ideals but also in the practises of real life. Our duty, it is, then, to right injustices and evils so that humane and natural courses of life may produce once again happiness, freedom, and equality to all men alike.

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