

Moralize matches

道徳心養成

急ぐな休むな

怠るな！

大日本雄辯會講演社復振
大東京道徳心養成會

Handwritten mark or signature in the top left corner.

成養心德道



大日本雄辯會講演社後援
大東京宣傳館編寸道德心普及會

9

山陰縣志

道徳心養成

努力する人
成功する人



大日本雄辯會講演社後援
大東京宜備講寸道徳心養及會

8

道徳心養成

努力の手は
成功を握む！



大日本雄辯會講演社後援
大東京宣傳稿寸道徳心普及會

23

道徳心養成



吉



凶

いつ迄もあると思ふな親と金
ないと思ふな運と災難

大日本雄辯會講演社後援
大東京宣傳館編輯寸道徳心養成會

4



新

金



國

成養心徳道

ニツコリ笑つて

元氣に仕事！



大東京宣傳寸道徳心普及會
大本雄辨會談社後援

1.

ニヤコいふて

大正十三年

大正十三年四月五日
大正十三年四月五日

道徳心養成

真剣は

家を興し

國を富ます



大日本雄辯會談後授
大東京市立徳心書及會

7

道徳心養成



大日本雄辨會講演社後援
大東京宣傳家寸道徳心養成會

7

道徳心養成

仲よく働け……

笑って暮せ……



大日本雄辨會談社後援
大東京宣傳場道徳心養成會

6.

道徳心養成

快樂は苦勞の後に……

日本雄辨會講演社後援
大東京宣傳場寸道徳心及會

10





Shinichi Makoto:

Monument of Shinichi Makoto, founder of the
match business in Japan awarded the fifth
rank of the second grade.

Commemorative ceremony Shōwa 7.9. of the
Nihon Rinsheikinshū-kai

Fukuyama Hekisui.

To Starr Hokushe from Nippon Rinsheikinshū-kai
No. 1. Suwa-cho, Asakusa, Tokyo

Shipping Notice:

Shipment of 2000 lbs. of
mashed potatoes, in 400
bags of 50 lbs. each.
Commenced on Sunday Oct 20-1910.
Will be finished by
Tuesday Oct 25-1910.

No. 1. Onwards, 1910.
To the Hon. Secy. of the
War Dept., Washington, D.C.

Inscription: Negishi Bukō.

Mr. Negishi Bukō's child name was Shinshō: later, his father changed it to Hanshichi. He was born Tempō 10.5.15 (1840). His father and grandfather were of the Tomomoyama family. At 15 years he married a girl from the Yajibashi family. She gave birth to one boy and six girls. The boy was devoted to literature and military affairs and spent little time in pleasure. He studied fencing with Chiba Shūsaku in Yedo. He studied Chinese and Japanese under Professors Seiken and Andō Yagan and made good progress. After the Restoration he in turn became a government official, held village and gun offices and served the people hand and foot, showing merit in no small measure. He provided public works and contributed money and good. He received many recognitions. With years his fame increased and he was elected Chairman of Saitama Prefectural assembly and later was made member of the House of Peers, where he devoted himself to service. After retiring he gave himself to things of shunin and pleasure travel. At an advanced age he became ill and in spite of medical treatment he died on Meiji 35.12.3 (1902), at the villa near Yeshima, Tenjinbo, Tokyo, aged 64 years. He was buried at Chuzan. Alas! how sad!

Written by his son: Hanshichi Aritomi

Meiji 35.12.

negishi Būkō: matchpapers. 5 vols.

Our purpose. These matchpapers were collected together with their blocks, by the venerable old man, Negishi Būkō, through thirty years of extended collecting tours. He, however, passed away just after planning to build a match-paper room with five-color matchpapers for the ceiling, walls and sliding doors. At this time he distributed them to people of similar interests but only a few are preserved. The blocks were all destroyed in the earthquake-fire and we greatly regret it. We have now reproduced over 2000 as a work in commemoration of the venerable old man. We have also included a small likeness of him above, in connection with this preface. Shōwa 6.1.

Founder of matchpaper-collecting
The Late Negishi Būkō, member of House of Peers.

really 1980 pieces in five volumes

Magick's Data: Metaphors. 2 vols.

Our purpose. These metaphors were collected together in this book, by the venerable old man, Magick's Data, through thirty years of extensive collecting tours. He, however, passed away just after planning to build a metaphor-fountain with five-color metaphors for the coming world of living 1900. At this time he had written them to people of similar interests but only a few are present. The books were all destroyed in the earthquake fire and we greatly regret it. The last was reproduced in 1900 as a work in commemoration of the venerable old man. We have also included a small number of his above, in connection with this purpose.

Steve D. L.

Journal of metaphors collecting
The Life of Magick's Data, 1850-1900

really 1900 years in five volumes

Moralize Matches

Dōtoku, Virtue

The greatest happiness comes from cultivating virtue.

Denden Rinsen Dōtoku-shin Jūkyū-kai, Dai Tokyo.

Great Tokyo Virtue-propagation by Match-papers Society
Auspices of Dai Nippon Gyōben Kōdō-sha.

Moral Culture:

- No. 1. Smile and work with spirit
2. Sincerity rears the house and enriches the nation.
3. The hand of Endeavor will seize success
4. Do not expect your parents to live forever, or money
5. to last forever. Be not too sure of luck or freedom
6. from disaster. Good Luck. Gold Bad luck.
7. Haste not! rest not! idle not.
8. Work in peace; live in mirth
9. The raised fist will not fall upon a smiling face.
10. Those who endeavor are those who succeed.
9. A dogged determination in the heart,
and amiability on the face.
10. Pleasure follows hardships

The greatest happiness comes from cultivating virtue.
Darius Rindum. Happiness is the result of
great thoughts, virtuous propensities, and a
disposition to do right in every circumstance.
Moral Culture:

- No. 1. Smile and meet with spirit.
2. Kindness rears the fairest and most useful children.
3. The hand of laborer will reap success.
4. Do not expect your parents to be perfect, or any
to last forever. Be at once a free and virtuous
man.
5. From character. Good luck. Right and
truth are not! Let it be so.
6. Show in grace, live in virtue.
7. The world is not full of smiling faces.
8. Those who are true are those who are
p. A ready determination in the heart,
and simplicity in the face.
10. Preserve forever the ship.

Kashiwazuru: No. 1. Taisho 15.2.

from Kametundo, Uchikirano-machi, 2-chome, 29.
Osaka.

Nosatare is an age-old tradition, to be kept up by all means. The following program is drawn up by a few of us enthusiasts:

1. Nov.
2. Feb.
3. April. Special letter
4. July. Shimes and tangles.
5. Sept. 27. envelopes.

Application places: Tanaka Yakozen, Takeyo
Onaka Kuko, Osaka
Ito Masayuki, Noki
Maeda Seibu, Osaka
Tanaka Kametundo, Osaka

Nosatare with personality. Shobun.

Samples of tips. envelopes.

Poems on bells.

Remarks on Reform. Tanaka Kametundo.

Many declare that the interest in nosatare is now
orientation, yet all of them are only too busy with imi-
tation, without originality or expression of personal
taste. I see mattei at every meeting. It is difficult
to say whether mattei is the subject of nosatare, or no-
-tate the subject of mattei. It is admitted that the
possible range of subjects for nosatare is limited. The
subject of the last meeting of Shaminai was sim-

Kashiwasugi: cont

(2)

- ply disgusting. May Mr. Okamura be just a commercial nosatsu artist?

Tip envelopes equal nosatsu? absurd. Applicants for that meeting were simply cheated by "designing" designers. Let's clean commercialism completely out of the world of taste.

In Kyoto there are Konishi San, Oshiai San, Fukusaka San. Let those who stand by the cause of art defend art for art's sake.

Senja Pole. Oshobuya.

Yedo is no longer a monopoly of nosatsu. Osaka has grown. Tokyo taste has deteriorated since the earthquake. Osaka has maintained its art pure.

Many gaddens make it a fad to stick up nosatsu without knowing why they do so. Nosatsu should be primarily daimai (name-fuda). Picture nosatsu

should be left for rentosatsu (connected). Nosatsu has a long history. A great book devoted to nosatsu - Dai Nippon Daimai Kudoki - was published in Kansei 2, 135 years ago. It does not need Ofuda Hakushu to arouse interest in nosatsu.

The idea that nosatsu may be used for winning love is novel. The touch of color in nosatsu is almost as good as in color-prints. The unit nosatsu's value should be recognized.

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Handwritten text block, possibly a section header or a key point, mentioning "Handwritten" and "Handwritten".

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Handwritten text block at the bottom, possibly a conclusion or a final note, mentioning "Handwritten" and "Handwritten".

Opinions of members:

1. Ikizawa of Midori: glad to have this new enterprise, using Japanese papers. Frontpiece and short articles are desirable.
2. Kanakawa of Konohana-kai. Glad to have it.
3. Suzuki Shoko of Tokyo. Glad to welcome.
4. Kanakawa of Toto-nosatsu-kai. I love nosatsu, and deeply. I welcome this magazine as a good medium through which the men of the three capitol can co-operate in developing taste.
5. Onaka Kubo of Tongukai. It is pleasant to see that this magazine is not vain-glorious, conducting a self-propaganda. It is clear that it announces its last number. Better be honest about winding up. This sort of a thing usually tapers down like a candle. The articles should deal with all fields of taste.
6. Maruyama-ko of Denja-kai. Good organ of the nosatsu world.
7. Nakamura-ya of Nippon Nosatsu Kypkai. Should be kept purely Japanese.

Tibetan Nosatsu. Nagaki Tojin. Okazaki.

A Nagoya artist exhibited the finds made in a trip through India. Among them were a rat

Kashiwazumi: cont

(14)

Tibetan nosatsu, 8 sun in length by 2 sun in width, a five-line ruling, and Tibetan characters. Five of the fuda were placed one above the other and red and yellow cloth was attached. Many Tibetans are pious Buddhists and they leave their nosatsu at temples. The motive is the same as in Japan; the placard is worshipping, in lieu of the person. The printed matter (or written) upon them is not personal names but scriptural quotations. The placards are hung on the ropes with red and yellow cloth between.

Imitation and Nosatsu Propaganda:

With the evolution of nosatsu as a daily custom from its more primitive and religious origin, a great many evils entered. In Kansei 2, a prohibition was issued against the whole nosatsu custom. The social, exchange meeting, with little formality of religious worship, led up finally to the golden age of nosatsu in Bunke and Bunsei. Since then beauty has been the primary motive. Then the Utagawa School produced the glory of color-printing art. Imitation in nosatsu is not necessarily bad. It is better than poor originality. It is regrettable that nosatsu has been used for the purpose of self-advertisement. Exchange

[illegible]

British and Indian

Kashiwasuzuri: cart.

(5)

and pasting fuda are especially subject to that motive. To a certain degree, the self-assertive nature of yodoko is responsible for excessive pride. Yet self-assertion in itself implies openness and honesty. Imitation and propagandism are bad, but may to a degree be excused.

Bell: Ito Masayoshi.

The sound of bells is divine, suited to our national character. It is an optimistic sound that clears us of evil thoughts. Motoori Nobunaga loved his bell at his house in Matsusaka. When his mind was beclouded he used to jingle his bell. Nowadays, a little shop - Suyogata of Matsusaka sells an imitation of the bell said to have been loved by the sage. The earthen bell of Eihiro-san is one of the most interesting of earthen bells. It is painted with red, blue and white.

The treasure bell of Saijono is good. The clay bell of the silk-worm festival of Gyfe is small. It is placed on the silk-worm shelf, stimulating silk-worms to a good crop. It is delightful that frida and hidegroom receive a bell and an otapika mask at the wedding, symbolical of joy and happiness.

(6)

Kashiwasuzuki: cont.

From 1.17 to 1.22. Osaka Goukai exhibited interesting things at Mitsukoshi Department Store, Noodle by Nishida Kame, wooden pda by Kanakawa, tip-envelopes by Tanaka Kamekichi. A send exhibition will be held in the autumn.

Tip-envelope meeting.

An inexpensive taste, yet miniature color-print work. Now many societies specialize in tip-envelope.

Pochi-kai. Aoyama. ¥1.20. 12 sheets a month.

Fukuro-kai. Fukurokai. Dajin. ¥2. 20 sheets a month.

Asobikai. Aoyama. ¥2. 20 sheets per month.

Kyoto Shugikai. Chidori-ya. ¥2. 14 per month.

Kitahama Pochikai.

The fee is paid for six months. The first name is notable for novelty of design. Mr. Aoyama's speciality. The second also distributes excellent specimens. Those of the Kyoto society are fine. The third society can distribute the whole set, even to late comers. Kitahama is yet in its infancy. There is also a Kashiwasuzuki Kai in Osaka, composed of 60 members, who exchange hand-done tip-envelopes at monthly meetings. There are altogether seven societies, none more

Kashiwasuzze: cont

(2)

than two years old. "Organs" are this magazine Kashiwasuzze and Fukuro (=owl). The former is issued by Kamebun of 2-chome, Uchihirano-machi-cho, Higashiku, Osaka; the latter, by Maeda Masatake of 4-chome, Minamikykoji-machi, Higashiku, Osaka.

New Tip-envelope issues:

from Chidori-ya, Kyoto; by the cartoon artist, Miyao Shigeo. Set 1. 5 sheets: ¥0.25
2. 10 0.40

from Asasugumaya, Osaka. Comic pilgrim-age designs. Set 6 sheets 0.25

from Pyon-Pyon-do, Kyoto. Tiger designs, color-prints 0.30

Announcements of Nosetsu Tantei Kai

1. Nosetsu is a renegade in the nosetsu world. Heretofore we have held to block-printing and ukiyo style. Now we are introducing western painting into nosetsu. The artist is Shibuya Osamu. Taisho 15: Nakamura Bankoku
Nippon Nosetsu Kyokai
Shumihanga-sha.

Suggested subjects:

50 kinds of nude women. Size 5 sun x 4 1/2 sun.
fifty members, 20 prints returned for private

Kashimura: cont.

than two years old. Others are this magazine
Kashimura and others (cont). The former is
owned by Kamaburo of 2-story, Ichikawa
Machi-cho, Higashiku, Osaka; the latter by
Masa Matsuo of 4-story, Ichikawa, Osaka.
Machi, Higashiku, Osaka.

Two Top-mountain issues:

from Chikara-ya, Kyoto; by the cartoon artist
Mitsuo Kijima. Set 1. 5 sheets. 40.25
2. 10 04.00
from Gassanmura, Osaka. Cont. pictures
- art designs. Set 1 sheet 0.25
from Gyo-ko, Kyoto. Top-mountain, color
0.25

Onnagumi of Notochi Kotochi

Onnagumi is a magazine in the Notochi world.
Kotochi we have told to be representing and
which style. There are interesting pictures
painting into Notochi. The artist is Kotochi
Takeshi 12: Onnagumi Kotochi
with Notochi Kotochi
Onnagumi: Kotochi

Supplied subjects:

to kind of Notochi. Set 1. 5 sheets. 40.25
2. 10 04.00

Kashiwaage: cost.

(8)

use.

fee, ¥6- including the cost. Special mem-
bership fee ¥3.50. application: Taisho 15.2.28
announcement - march.

Tanaka Kamebun

Nakamura Sankaku

Toyonaka Mimei.

- o The Third Nostril Slim. Shumikai meeting

Tanaka Nakazon

Konishi Ishigo

Tanaka Kamebun

Rules: 1. 50 sheets, purely self-made
fee ¥.50 per month; block wood free
meeting, April 20, 7 pm. at
Nippon Nostril Kyokai Nostril Club
Sankyubashi-suji, Daikojicho,
Osaka.

applications to Tanaka Yakozon, Tokyo
Tanaka Kamebun, Osaka

Productions to be sent to Kamebun.

- o Nihon Nostril Kyokai: 5th regular meeting:

Rules: subject - rabbit

five-color prints

unit. size: 4.6 cm x 1.6 cm

100 copies to be sent before day of meeting
fee ¥0.50

march 18. Kagetsutei, Tenjin, Kitaku, O.

applications: Kamebun, Osaka, re., etc.

MORALIZE-MATCHES

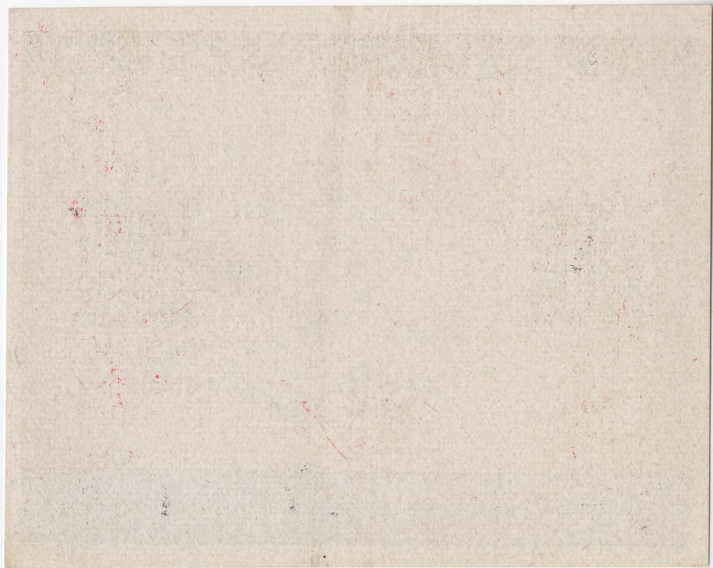
人最生大 / 幸福道徳心 / 養成二アリ



徳

道

・大日本雄辯會講演社後援・
・大東京宣傳燐寸道徳心普及會・



祝 於 今 日
 燐 井 吳 七 年 七 月 十 五 日
 票 展 覽 會
 服 店

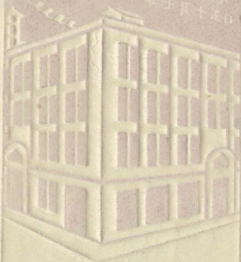


會 集 錦 枝 燐 本 日



新 興 業 會

信 令 井 泉 頭 氏
89 年 1 月 1 日



日本興業株式會社







