Greeting the New Year in a Country at War

Silently passing, time presses forward over the turbulent weir of 1917, to enter the more quiet pool that is 1918. Here the stream emanates, and the big river flows again to the west, uncontrolled by valleys. If you follow that flow, you may encounter a rapid current that seems to crush the rocks. You may pass a place like a fairy tale where the river flows quietly and the flowers are laughing on both banks. You may come to a place where white clouds rise up from below your feet to form almost like a curtain hanging in front of you. Those who progress with the flow continue observing the prospects of the shores at every moment while avoiding danger, not completely satisfied with the tranquil flow of the spring, and willfully overcoming the obstacles that appear in front. This is similar to the way human beings live. There are daily lives, there are fights, and there is progress. Because human beings who live have hope for tomorrow, records of our progress become increasingly prominent year by year. The new phase of the world is pushed forward by two billion human beings who live in hope. Personal success is for the people who worked the best for their great hope. Let’s hope big. Do not give up. Looking back on past events, our hopes seem to have always been rather too small. As of the beginning of last year, who knew that Russia would stand in the path of democracy? Who would have thought that the way to friendly Japan-US relations could be found so quickly? With hope and effort, you can always have a path to move forward. Overcoming the turbulent weir of 1917 and entering the quieter 1918, we will prepare for the future by looking back on past events. Let’s move forward. Catch the wind of hope in the sail, with the oar of effort in our hands. (By X)
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The Conditions of Japanese within the Jurisdiction of the Japanese Consulate in Portland

Consulate Sukeyuki Akamatsu

It would be useful for readers of the Oregon News to know the circumstances of the Japanese population under the jurisdiction of the Japanese Consulate in Portland. For that reason, the consulate has bothered the Japanese Association for statistical data on the Japanese population, of which I will present one part. Statistical data is primarily just numbers and is therefore boring to those who are not interested. However, to those who are interested, these seemingly mundane numbers will surely inspire undying curiosity, just like hard katsuobushi [dried bonito] imparts exquisite flavor. However, since I did not have enough time to thoroughly organize the statistical data, and because this article is for the general public's reading, I will mention only rough numbers with some minor explanation.

1. Population

According to a survey from June 30, 1917, the total population of Japanese living in Oregon, Idaho, and Wyoming, within the jurisdiction of the Japanese Consulate in Portland was 7,461. The number rose by about 1,300 over the last six years, up from 6,134 in 1911. Looking at the population by state, Oregon saw an increase of about 1,000 and Idaho about 600, but Wyoming saw a decrease of about 300. The data is as follows:

(Chart 1)

<table>
<thead>
<tr>
<th>Year</th>
<th>Oregon</th>
<th>Idaho</th>
<th>Wyoming</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>3,322</td>
<td>1,049</td>
<td>1,763</td>
<td>6,134</td>
</tr>
<tr>
<td>1913</td>
<td>3,672</td>
<td>1,342</td>
<td>1,741</td>
<td>6,755</td>
</tr>
<tr>
<td>1917</td>
<td>4,339</td>
<td>1,691</td>
<td>1,431</td>
<td>7,461</td>
</tr>
</tbody>
</table>

As you see, the number of Japanese has been increasing very slowly over the past few years. On average, the increase has been only about 200 people a year. Furthermore, the increase of Japanese men has been smaller as we will show here.
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(Chart 2)

<table>
<thead>
<tr>
<th>Year</th>
<th>Oregon</th>
<th>Idaho</th>
<th>Wyoming</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>2,958</td>
<td>973</td>
<td>1,697</td>
<td>5,627</td>
</tr>
<tr>
<td>1913</td>
<td>2,965</td>
<td>1,149</td>
<td>1,616</td>
<td>5,730</td>
</tr>
<tr>
<td>1917</td>
<td>3,257</td>
<td>1,337</td>
<td>1,283</td>
<td>5,877</td>
</tr>
</tbody>
</table>

There were increases in the two states Oregon and Idaho, but a decrease in Wyoming. In all, the total increase was about 250 people over the six years. Contrarily, the increases were more marked among women than men. The data is as follows.

(Chart 3)

<table>
<thead>
<tr>
<th>Year</th>
<th>Oregon</th>
<th>Idaho</th>
<th>Wyoming</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1909</td>
<td>263</td>
<td>70</td>
<td>32</td>
<td>365</td>
</tr>
<tr>
<td>1911</td>
<td>364</td>
<td>77</td>
<td>66</td>
<td>507</td>
</tr>
<tr>
<td>1913</td>
<td>707</td>
<td>195</td>
<td>125</td>
<td>1,027</td>
</tr>
<tr>
<td>1915</td>
<td>735</td>
<td>246</td>
<td>172</td>
<td>1,153</td>
</tr>
<tr>
<td>1917</td>
<td>1,082</td>
<td>354</td>
<td>148</td>
<td>1,584</td>
</tr>
</tbody>
</table>

According to this chart, from 1911 to 1917, the number of women increased by more than 1,000. I had mentioned before that the total population increase during this period was 1,300, of which more than 1,000 were women. Furthermore, you can see on the next chart that the number of children has been sharply rising.

The Number of Men and Women Under 20 Years of Age (Chart 4)

<table>
<thead>
<tr>
<th></th>
<th>December 1913</th>
<th>June 1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>407</td>
<td>847</td>
</tr>
<tr>
<td>Idaho</td>
<td>81</td>
<td>268</td>
</tr>
<tr>
<td>Wyoming</td>
<td>63</td>
<td>102</td>
</tr>
<tr>
<td>Total</td>
<td>551</td>
<td>1,217</td>
</tr>
</tbody>
</table>

As you see, in December 1913, the total number of men and women under the age of twenty in the three states was 551. However, it had become 1,217 in June 1917, showing an increase of about 700 during these three and a half years. About half
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of them were women, included in Chart 3, and half of them were men, included in Chart 2. According to this, we see an increase of women and children, while adult men show a decrease. The following chart shows the number of men aged twenty and older.

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>2,762</td>
<td>2,793</td>
</tr>
<tr>
<td>Idaho</td>
<td>1,117</td>
<td>1,198</td>
</tr>
<tr>
<td>Wyoming</td>
<td>1,581</td>
<td>1,231</td>
</tr>
<tr>
<td>Total</td>
<td>5,460</td>
<td>5,222</td>
</tr>
</tbody>
</table>

As you see, the total number of adult men has decreased by about 240 in the three states from 1913 to 1917. By state however, Wyoming saw a decrease while Oregon and Idaho saw little change.

2. Births and Deaths

As in Japan, births and deaths are overlapping causes of population fluctuation. However, the change in Japanese people residing in this region depends largely on travel to and from Japan, as well as between the states. In recent years however, it seems that the number of those leaving and arriving from Japan and the number of people moving to and from the state has been stable. There has been a phenomenon that the difference between the number of births and deaths in one year almost coincides with the population increase of that year as we shall present.

<table>
<thead>
<tr>
<th>Year</th>
<th>Birth</th>
<th>Death</th>
<th>Births Exceeding Deaths</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915</td>
<td>185</td>
<td>63</td>
<td>122</td>
</tr>
<tr>
<td>1916</td>
<td>213</td>
<td>51</td>
<td>162</td>
</tr>
<tr>
<td>1917</td>
<td>286</td>
<td>51</td>
<td>235</td>
</tr>
</tbody>
</table>

3-Year Average

|                  |       |       |                       |
|                  | 231   | 55    | 173                    |

In other words, the number of deaths has not changed greatly for several years, and the number of births is annually increasing remarkably. It is expected to increase more and more as the number of cases where wives and children in Japan are sent for. Through calculating the average number of births and deaths shown in the table above, the population of the three provinces is 7,000, the birthrate 33.0 per population of 1000, and the death rate 7.8 per 1000. When
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comparing this with the birth and death rate in Japan, the domestic birth rate is 33 to 34 per population of 1000, which is about two and a half times the local death rate. This is, of course, due to the many young people among the Japanese residents here.

3. Marriages

Although it is interesting to investigate the number of marriages and the age of marriage among the residents, there is unfortunately no such suitable material at hand. We must be satisfied with comparing the numbers of men and women under this subject. It has already been mentioned how the number of women in the three states have been increasing remarkably in recent years, however, a comparison of the numbers of men and women over 20 years old as of June 30, 1917 are as follows:

(Chart 6)

<table>
<thead>
<tr>
<th></th>
<th>Men over 20</th>
<th>Women over 20 and Married</th>
<th>Number of Women per 100 Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>2,793</td>
<td>699</td>
<td>25.0</td>
</tr>
<tr>
<td>Idaho</td>
<td>1,198</td>
<td>225</td>
<td>18.8</td>
</tr>
<tr>
<td>Wyoming</td>
<td>1,231</td>
<td>98</td>
<td>7.9</td>
</tr>
<tr>
<td>Total</td>
<td>5,222</td>
<td>1,022</td>
<td>19.6</td>
</tr>
</tbody>
</table>

That is, in Oregon, there are about 25 women per 100 men and about 19 in Idaho [sic]. In Wyoming, however, there are less than 8 women per 100 men. This difference is due to the fact that in Oregon and Idaho there are many business people and farmers, whereas in Wyoming most of the residents are railroad or coal mine workers. Furthermore, a comparison of occupation by gender as of 1917 is as follows:
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(Chart 7)

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Men</th>
<th>Women</th>
<th>Number of Women per 100 men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>864</td>
<td>602</td>
<td>69.6</td>
</tr>
<tr>
<td>Various Businesses</td>
<td>645</td>
<td>432</td>
<td>66.8</td>
</tr>
<tr>
<td>Independent Professional</td>
<td>18</td>
<td>10</td>
<td>55.6</td>
</tr>
<tr>
<td>Store/Office Clerk</td>
<td>97</td>
<td>37</td>
<td>38.3</td>
</tr>
<tr>
<td>Logging Worker</td>
<td>57</td>
<td>17</td>
<td>29.8</td>
</tr>
<tr>
<td>Domestic Worker</td>
<td>630</td>
<td>172</td>
<td>27.6</td>
</tr>
<tr>
<td>Sawmill Worker</td>
<td>496</td>
<td>62</td>
<td>12.5</td>
</tr>
<tr>
<td>Farm Worker</td>
<td>995</td>
<td>116</td>
<td>11.7</td>
</tr>
<tr>
<td>Mine Worker</td>
<td>542</td>
<td>44</td>
<td>8.1</td>
</tr>
<tr>
<td>Railroad Worker</td>
<td>1,446</td>
<td>72</td>
<td>5.0</td>
</tr>
<tr>
<td>Cannery Worker</td>
<td>60</td>
<td>1</td>
<td>1.7</td>
</tr>
</tbody>
</table>

According to the chart above, compared to men the majority of women are in farming, various businesses, and independent professions (religionist, officials, school teachers, and newspaper reporters). The fewest women work as store/office clerks, followed by railroad workers, coal miners, and cannery workers. The number of men and women above also includes children, but the number of married people would be regarded as proportional to the number of women. The fact that there are larger numbers of married people working as farmers or business people, etc., does not necessarily indicate that these professions are more advantageous than others. It does indicate that they are safer and more permanent than others. The impact of work on the human spirit is tremendous; those who engage in occupations they feel to be more permanent will soon build a family and solidify themselves regardless of their income. On the contrary, even if temporarily, those who are engaged in occupations that involve danger without durability or who have to change their residence, earn larger incomes and will regard marriage as an inconvenience and avoid it, or they will want to get married but have difficulty finding the opportunity. Therefore, those seeking opportunities for marriage must consider the type of occupation rather than the amount of income.

### 4. Types of Occupation

I will divide the occupations of the residents of the three states into four types of occupations: independent professionals, manual labor, agriculture, and various businesses, and describe each type. First, the number of people belonging to each type is as follows:
(1) Independent Professionals and Others

Those who belong to the independent professionals are officials, pastors, monks, newspaper reporters, doctors, dentists, midwives, interpreters, etc., and their numbers are fairly limited. Of these, doctors and dentists for example, would be able to expand business if they accepted white people as customers, although it is regrettable that they have not reached that stage today. "Others" includes carpenters, paint shops, contractors, etc. These are also of a nature whose numbers should indefinitely increase in the future, but today there are only a small number of Japanese belonging to this group.

(2) Labor

The number of Japanese laborers in the three states reached 4,700, accounting for 65% of the total Japanese. By this, it can be said that the Japanese in this region mainly belongs to the physical laborer class. Furthermore, recent trends of various kinds of workers are as follows:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Oregon</th>
<th>Idaho</th>
<th>Wyoming</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent</td>
<td>39</td>
<td>--</td>
<td>--</td>
<td>39</td>
</tr>
<tr>
<td>Professional</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Labor</td>
<td>2,670</td>
<td>835</td>
<td>1,221</td>
<td>4,726</td>
</tr>
<tr>
<td>Agriculture</td>
<td>824</td>
<td>602</td>
<td>39</td>
<td>1,465</td>
</tr>
<tr>
<td>Various Business</td>
<td>776</td>
<td>230</td>
<td>136</td>
<td>1,142</td>
</tr>
<tr>
<td>Others</td>
<td>22</td>
<td>24</td>
<td>25</td>
<td>71</td>
</tr>
<tr>
<td>Total</td>
<td>4,331</td>
<td>1,691</td>
<td>1,421</td>
<td>7,443</td>
</tr>
</tbody>
</table>

Namely, railroad workers totaled to 1,800 people in 1913, but in 1917 they were a little over 1,500, down by about 300 people. Therefore, looking at each state, Wyoming saw a marked decrease and there was a slight decrease in Idaho; contrarily, there was an increase in Oregon. In other words, there was a movement from the inland towards the coast. Although the cause of this is uncertain, considering that in recent years there was decrease in these areas, Oregon was probably an exception due to the rise in wages last year that was able to once
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again attract more laborers. Even though there was an equal pay raise in the other states, it is not easy to recover personnel once they have gone to the coast and scattered.

Domestic Workers

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1915</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>632</td>
<td>593</td>
<td>529</td>
</tr>
<tr>
<td>Idaho</td>
<td>187</td>
<td>152</td>
<td>151</td>
</tr>
<tr>
<td>Wyoming</td>
<td>98</td>
<td>68</td>
<td>122</td>
</tr>
<tr>
<td>Total</td>
<td>917</td>
<td>813</td>
<td>802</td>
</tr>
</tbody>
</table>

Domestic workers have also decreased by about 100 people from 1913 to 1917. In this case, the biggest decrease was in Oregon, a slight decrease in Idaho, and contrarily, there was an increase in Wyoming. That is, as opposed to railroad workers, people moved inland from the coast, which is unusual.

Farm Workers

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1915</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>482</td>
<td>548</td>
<td>635</td>
</tr>
<tr>
<td>Idaho</td>
<td>139</td>
<td>266</td>
<td>414</td>
</tr>
<tr>
<td>Wyoming</td>
<td>--</td>
<td>4</td>
<td>62</td>
</tr>
<tr>
<td>Total</td>
<td>621</td>
<td>818</td>
<td>1,111</td>
</tr>
</tbody>
</table>

From 1913 to 1917 there has been an increase of about 500 people. While workers in other fields have shown a decreasing trend, it is probably due to the development of Japanese farmers that only agricultural workers are increasing. Because there is a high chance of agricultural laborers becoming independent farmers, I think that this increase is a sounder phenomenon than the increase of other types of workers.

Other Workers

Besides the above three kinds of labor, there is important work in Oregon's sawmills, logging, and salmon canneries, and in the coal mines of Wyoming. The table below shows the number of these workers.

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1915</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lumber</td>
<td>429</td>
<td>231</td>
<td>558</td>
</tr>
<tr>
<td>Logging</td>
<td>89</td>
<td>77</td>
<td>74</td>
</tr>
<tr>
<td>Canning</td>
<td>200</td>
<td>131</td>
<td>61</td>
</tr>
<tr>
<td>Coal Mining</td>
<td>645</td>
<td>440</td>
<td>578</td>
</tr>
<tr>
<td>Total</td>
<td>1,263</td>
<td>879</td>
<td>1,271</td>
</tr>
</tbody>
</table>
These workers temporarily decreased in 1915 and increased again in the last year; there is a general trend of decline. The conspicuous increase of lumber workers last year is most likely due to a sudden rise in wages. In summary, the number of workers, excluding agricultural ones, shows a trend of gradual decline. The increase of railroad and logging workers in Oregon last year is most likely a temporary phenomenon. The decline of workers may also be based on deaths and the like, but some may have become independent business men by saving up the necessary capital. It is my earnest desire for more workers to become independent businessmen in the future.

(3) Agriculture

The Japanese people have an established reputation as being excellent in agriculture. Thus, it is natural that Japanese people engaged in agriculture increase year by year according to the so-called law of ‘survival of the fittest.’ The table below shows this.

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1915</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>504</td>
<td>594</td>
<td>824</td>
</tr>
<tr>
<td>Idaho</td>
<td>481</td>
<td>554</td>
<td>601</td>
</tr>
<tr>
<td>Wyoming</td>
<td>24</td>
<td>32</td>
<td>39</td>
</tr>
<tr>
<td>Total</td>
<td>1,009</td>
<td>1,180</td>
<td>1,464</td>
</tr>
</tbody>
</table>

From 1913 to 1917 there has been an increase of about 450 people. Since the number of agricultural workers listed in the preceding paragraph had increased by about 500 people during the same period, the total number of Japanese in the agricultural field reached approximately 950. The total number by which Japanese people have increased from 1911 to 1913 was by about 1,300 as mentioned above, but the increase from 1913 to 1917 was by around 900 people. Thus, even if all Japanese who increased during this time went into agriculture, that would still not be enough land. The area of arable land by Japanese farmers in each state as of December 1916 is displayed below. (Unit: Acre)

<table>
<thead>
<tr>
<th></th>
<th>Land Owned</th>
<th>Land Leased</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>3,264</td>
<td>5,316</td>
<td>8,580</td>
</tr>
<tr>
<td>Idaho</td>
<td>1,346</td>
<td>14,307</td>
<td>15,653</td>
</tr>
<tr>
<td>Wyoming</td>
<td>25</td>
<td>2,421</td>
<td>2,446</td>
</tr>
<tr>
<td>Total</td>
<td>4,635</td>
<td>22,044</td>
<td>26,679</td>
</tr>
</tbody>
</table>
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Furthermore, the following table compares the area of Japanese ownership in 1913 and 1916:

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon</td>
<td>2,929</td>
<td>3,264</td>
</tr>
<tr>
<td>Idaho</td>
<td>127</td>
<td>1,346</td>
</tr>
<tr>
<td>Wyoming</td>
<td>29</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>3,085</td>
<td>4,635</td>
</tr>
</tbody>
</table>

In Idaho, although there are reasons to believe that the owned land area has increased since the beginning of 1917, the details of that number is unknown.

Finally, the percentage of various crops of the three states for the fiscal year of 1916 is shown in the table below.

<table>
<thead>
<tr>
<th>Crop</th>
<th>Oregon</th>
<th>Idaho</th>
<th>Wyoming</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strawberries</td>
<td>1.69</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Greens</td>
<td>1.85</td>
<td>0.60</td>
<td>1.15</td>
</tr>
<tr>
<td>Fruits</td>
<td>1.17</td>
<td>0.05</td>
<td>--</td>
</tr>
<tr>
<td>Barley</td>
<td>1.30</td>
<td>1.18</td>
<td>2.50</td>
</tr>
<tr>
<td>Grass</td>
<td>0.78</td>
<td>1.56</td>
<td>0.95</td>
</tr>
<tr>
<td>Potatoes</td>
<td>1.39</td>
<td>1.56</td>
<td>0.82</td>
</tr>
<tr>
<td>Cucumbers</td>
<td>0.18</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Sugar Beets</td>
<td>1.38</td>
<td>5.02</td>
<td>4.57</td>
</tr>
<tr>
<td>Hops</td>
<td>0.25</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>

From above, the land under cultivation in Oregon is mostly evenly distributed, but Idaho and Wyoming are inclined heavily towards the sugar beet.

(4) Various Business

The types of businesses engaged in by Japanese people and the number of households are shown below:

<table>
<thead>
<tr>
<th>Business</th>
<th>Oregon</th>
<th>Idaho</th>
<th>Wyoming</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hotel/Boarding House</td>
<td>87</td>
<td>5</td>
<td>9</td>
<td>101</td>
</tr>
<tr>
<td>Restaurant</td>
<td>34</td>
<td>37</td>
<td>7</td>
<td>78</td>
</tr>
<tr>
<td>Barber Shop</td>
<td>22</td>
<td>3</td>
<td>8</td>
<td>33</td>
</tr>
<tr>
<td>General Store</td>
<td>13</td>
<td>8</td>
<td>7</td>
<td>28</td>
</tr>
<tr>
<td>Billiard/Game Hall</td>
<td>8</td>
<td>12</td>
<td>7</td>
<td>27</td>
</tr>
</tbody>
</table>
In the three states, Japanese businesses have been limited to the twenty-six kinds listed above. Furthermore, in recent years the range has not been expanded. Even so, twenty-six varieties seem to be quite versatile, but there are only 10 types that have more than 5 competitors. In addition, the types of Japanese businesses in the three states are limited to: 1) hotel/boarding houses, 2) restaurants, 3) barber shops, 4) general stores (including fine antique shops), 5) billiard and other game halls, 6) laundromats, and 7) bath houses. In this way, the narrow scope of Japanese activities is a serious reason for the hindered development of Japanese people. Impelled by a lack of capital, inability to speak English, and lack of managerial experience, Japanese people take jobs that require relatively little capital, English ability, or managerial skill (with the exception of general stores). However, it is not too wise to confine ourselves to a small world where we complain about each other while drinking together, and act abominably towards our brothers. To everyone trying to open a new business hereafter, don’t follow in the tracks of others; I want you to break new ground for the sake of our compatriots.

(Continued to P.22)
Essay Contest
Children’s Education at Home
(First Prize) Kei Hosei

1. Features of Education at Home

The present age is the era of national education. Education is important in developing good and useful citizens. Schools, as centers of education, should therefore provide a fixed curriculum that is taught by accredited teachers.

Home education is ancillary to formal education; it provides a part of learning that often goes uncovered in schools. Today’s accepted view is that education is primarily something to develop one’s natural gifts, not to acquire skills one was not born with from outside. From this perspective, it follows that schools gathering children from different abilities, interests, and circumstances and providing them uniform education, and namely the tendency to fit many children into one model, leave insufficiencies for exhibiting the individual child’s natural gifts. For example, children who are good at handicrafts, who have outstanding thinking skills, or who are talented in the fine arts, are forced to learn under the same course of studies. The natural characteristics of the child gets set aside as a result. Whether a child is obedient or not, they are subject to the same discipline as their peers, without individual consideration. Therefore, while this education is suitable for fostering a child’s cooperative and obedient nature, it is not enough to cultivate an independent spirit.

Most recently, formal education has generally come to emphasize the development of students’ individuality. The teaching methods and attitudes of teachers, as well as the subject matter taught in schools, have since been devised not to impede the child's individual development. This is especially true for schools in the United States, where elementary schools are becoming more like children's playgrounds. The basic compositional system of schools, which has been designed to direct children to attain a certain ideal, has been set aside in favor of developing a child's individuality instead. Schools at this point should supplement their curriculum with methods used in home education in order to help foster the development of a child. The strength of home education is that it helps to develop the personality of the child.

Jean-Jacques Rousseau, a philosopher who advocated for humanitarian education, theorized that one school for one child is ideal. Home-schooling is the closest thing to Rousseau’s one-person-one-school theory. Education at home holds a number of positive features which complement school education. Schooling is not allowed to contradict the fundamental education plan (national education), that is reserved for home education. On this point too, preserving regular communication and cooperation between schools and homes is necessary.
2. Primary Provider and Teaching Methods of Home Education

It goes without saying that education at home is made possible through the collaborative efforts of both the father and the mother. However, fathers generally work outside of the home and cannot stay tirelessly attending the child as the mother can. As such, the role of leading home education falls to the mother. Since the olden days it has been said that behind every great man is a wise mother. In that respect, Japanese families in America are in good hands since there are many families with excellent mothers. However, children often think that their fathers are superior to their mothers; as a result, the degree of influence on children may be stronger with their fathers.

Unlike schools, families differ vastly in terms of occupations, income, and other circumstances. Since each household has its own unique characteristics, it is difficult to describe in detail the teaching methods used in each home. Simply put, if we could understand each family’s principles and methods of their home education, we would see that the particulars of the education are based on the opportunities afforded to the unique circumstances of each family.

Because the main purpose behind family education is to cultivate a child’s individuality, the teaching methods used should also help lead a child to do things voluntarily. Here, voluntarily literally means choosing to go out and discover things from the child’s own heart, not from outside pressure. Every day children develop as they encounter new experiences. When they experience a new thing, children innately try to interpret it. When this occurs, they need guidance towards reaching their own useful understanding of the experience. Otherwise, the individual ability of the child to ascertain the truth of things will end up poor. The best way for children to understand things correctly is to provide them with example-based education.

Example-based education is showing pictures of the real thing, going to the actual site, or perhaps reading an applicable parable from a story book to a child when they ask a question. At the same time, they should be given an appropriate interpretation so that they can understand the true meaning behind the question. These interpretations must be provided in a way that deepens their interest, while also giving them clues about the true significance of what they are considering. It should steer clear of formulaic answers and platitudes. Of course, this can be rather painstaking for parents; nonetheless, parents themselves have to be ready to study the materials with their children.

Also, when teaching children about right and wrong, parents should again rely on methods that encourage children’s spontaneity. For example, when things go against their will, children may cry and resort to temper tantrums. It is even said
that crying is a child’s weapon. It is normal for Japanese parents to trick, reprimand, or strike their children in response. In the United States, it is becoming typical for parents to place their fretfully crying children in a room and leave them for a while. After they stop crying, their parents explain to them why crying aloud is a nuisance to other people, and if they need to cry, they should cry in a place where nobody is around. In this case, the American parents’ way is better because the child can understand by themselves why they should not have to cry. On the other hand, when children are cajoled into being quiet for candy, or reprimanded, or spanked, not only do they become confused or scared, but they are also unable to understand the reason why they should not cry.

In general, understandings of right and wrong should be based on reason. Otherwise, they could be considered prejudicial. There are those who claim that morals should be taught intuitively, without reason; however, teaching morality alone can be detrimental as it weakens an individual’s personality. As a result they will become the type to perform an act of filial piety by harvesting bamboo shoots in the snow for their parents; without snow they cannot be filial.

The second important point in nurturing a child’s individuality is to not destroy their peace of mind. Children are much more suggestible than adults. Suggestibility is the quality of being inclined to assimilate into one’s surroundings; it is also the acceptance of other people’s expressions rather than one’s own. An example of this suggestibility is when an adult questions a child in a skillful manner and the child is tricked into giving the adult their desired response, even if the child does not know the answer. Children are more easily deceived and inclined to rely on others, these come from the same psychological function. Therefore, when a child is with his parents, siblings, friends, or others, it is sometimes unclear whether his linguistic expressions are the representation of his personality or mere reflections of those around him.

Some parents claim that the way their child is during their childhood does not presuppose their future self. However, this way of thinking is the product of parents who misunderstand the minds of their children and of the impact early childhood development has, therefore unable to see their child’s intrinsic qualities. The saying "the soul of a child of three is the same as it will be at a hundred" is the truth. Usually children like having company and dislike being alone, but sometimes they want to play alone or rest in the corner of a room by themselves. Such times, when their hearts are not being controlled by their surroundings, are said to be the most peaceful times for children. This is exactly when the saying ‘a solitary man has no idle thoughts’ is fitting. During the time in which children reflect upon themselves, their personality develops greatly. Thus, during such occasions, parents should be careful to not summon nor ask their child to run an errand.
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There are many cases of children with siblings whose parents tell them not to go anywhere without their siblings. Do not interfere in cases when a child does not want to go out with their siblings or would prefer to go alone. Protect those intentions and the child will grow up acting freely. These free activities are no small aid in the development of a child’s personality.

In order for parents to aid in their children’s personal development, they must use methods that clearly understand and adapt to the child’s characteristics. Although there is an old proverb stating that parents are the best judge of their children, it is not easy, even for parents, to discern the unique characteristics of their own children. This requires parents to have sufficient sympathy for their children, as well as an unadulterated ability to observe. Some educators claim that it is possible for parents to understand the nature of their child, but only when they join their child’s world. The term ‘chum’ is often used by Americans to describe a close relationship with a friend. It is also used between lovers, spouses, parents and children. To join the world of a child means to become the child’s chum, and thus to befriend the child.

Those of us brought up in the “strict father, tender mother” generation, may think that parents cannot keep their dignity by becoming chums with their children. However, the more intimate parents and their children get, the more true respect children feel toward their parents, therefore, befriending their own children will never hurt the parents’ dignity. Although this ‘chum’ theory sounds too ‘Americanized,’ the venerable Yukichi Fukuzawa expressed this same sentiment twenty years ago in his book ‘Fukuo Hyakuwa’ [One Hundred Discourses of Fukuzawa], where he claims that the relationship between a parent, a child and their siblings must have a quality of friendship. Children of our compatriots living in the U.S. generally call their parents ‘papa’ and ‘mama,’ in the American style. Compared to the conventional forms of address like ‘otosan’ and ‘okasan,’ this form of address seems to enhance the ‘chumminess’ between parents and children.

3. Family Education in the United States Among Immigrants

Family education among immigrants is generally no different than family education in Japan. Compatriot families, especially those living in the United States, are not only better suited to practice family education as described above, but their actual home education seems to align more with the purpose of this. However, compatriot families living in the U.S. are facing the unique challenge of deciding whether their children should be taught Japanese, and if so, how it should be taught. These issues are more practical than theoretical. As such, today’s children should be taught Japanese as much as possible. In fact, there are various schools that already exist which teach Japanese in one way or another. However, there is an unexpected tendency among some compatriot families who, while understanding
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the necessity of teaching Japanese to their children, seem perfectly happy using English at home. As I see it, this is because parents tend to want their children to have what they themselves do not have. Therefore, if a parent’s English is inadequate, they may want to acquire it through their children instead. This behavior may come from the parents’ own psychological desire to become fluent in English as their children learn the language.

Finally, there is an issue that does not regard family education that I would like to present and leave to the judgement of the knowledgeable. Firstly, Japanese children living in the U.S. receive two kinds of national education - from American public schools and Japanese language schools. Of course, while Japanese schools here in the U.S are auxiliary, they not only teach Japanese, but also provide an overtone of Japanese national education. How do these double educations affect children? Secondly, Japanese people living in the U.S. are not only discriminated against politically, legally, and socially by Americans, but also have a lower social status. How will these issues affect the next generation of Japanese living in America? It is these two issues that I raise.

(End)

Welcoming the Year of the Ox
By Shunshosi

▲ Even a good horse such as Kirin is no longer valuable once it gets old. On this day to welcome the Year of Ox, I add another year to my age and am closer to a fast horse.

▲ It is natural that human’s animalistic vigor, or animal energy inside of us, declines with age. We cannot do anything about it.

▲ Even so, depending on your method of regimen and exercise, you can remain healthy up to a certain extent.

▲ In the case of spiritual vitality, or mental activity, it does not necessarily follow this principle.

▲ As people age, they accumulate experience and gradually enter the societal climax of their life.

I am a fortunate man in that I look back on the end of this year and find myself healthy.
Slowly but Steadily
Eikichi Kamata, Keio University President, Member of the House of Peers

(1)
I understand that in recent years, some of our compatriots have been entering the American army and dispatched to the battlefields of Europe. I think this is a very good thing because on this occasion, Japanese and Americans are working together in a common interest that effectively expresses Japan and the United States' partnership and goodwill towards each other. In one aspect, it is a chance for Japan to demonstrate its unique bushido spirit and to let the world know of its true value; on the other side, together with America, we are asserting American humanitarianism for each other's interests. I think that those with the will to do this should take this opportunity.

(2)
One reason that Japanese have been ostracized in the United States from the beginning is the issue of assimilation. To solve this problem, it is only a matter of whether the Japanese turn Americans to Japanese ways, or if the Japanese will assimilate into America. Changing Americans to Japanese ways, however, is complete idealism that cannot be realized. There is no other way but for Japanese to assimilate into America. Assimilating into America means to become an American citizen, not to become an American. However, there seems to be some Japanese who, with dual personalities, will do their very best for Japan while thinking that they can act irresponsibly towards any country other than Japan. Once, while wandering around the United States, I heard of a compatriot who had become sick and was hospitalized. After two or three months of treatment he made a full recovery and just as he was about to be discharged, he secretly ran away from the hospital and disappeared. People like him work hard to repay their debts to their friends back home, even debts with high interest rates lent by friends so that they could come to America. To them it is okay to inconvenience Americans, but it is important for them to fulfill their responsibilities in their homeland. Also, many Japanese going to foreign countries as immigrants tend to save up some money and return to Japan quickly. Even with a small success, they boast about it to their relatives and old friends shamelessly. Many people desire to live comfortably even though they are still young, however, such an idea is a big mistake. If a man wants to make a great success in a foreign country, I cannot agree with anything like him returning home with just a little success. Until the end, one should carry through with their original plan, intend to develop gradually, and must be determined to spend the rest of their lives living abroad. Otherwise, no matter what business one does they will not be able to succeed. Consequently, I expect compatriots residing in America to be very active in the future. Whether or not one is able to make money, they must firmly set their sights
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beyond, to a wider perspective. Both for the sake of our country and for their own sakes, I hope they take grand actions.

(3) Then, in what field should compatriots play an active part in the future? Of course it is advisable for each person to pursue a field that they are good at. In general however, the agriculture is the specialty of our people, so I think that it is better to proceed to this field.

The founding of Japan was through the agricultural wisdom of the Japanese people. Naturally, the skills of Japanese in this surpass that of other countries. Because Americans do not have as much skill or preparedness, we must make great use of this advantage. Many things cannot be done without agriculture or Japanese. Also, it seems that many Japanese are moving to the United States at older ages these days. However, this has very little merit for the receiving county and really, it is more convenient to immigrate while still young. To finish one’s education in their own country and then, upon reaching maturity, go out to work in a foreign country for the rest of one’s life is most uneconomical.

From the viewpoint of the accepting county on the other side of this is that people who migrate after a certain age have a difficult time assimilating, and so unnecessary frictions are more likely. Therefore, going overseas as young as possible will also benefit the receiving country. And what about education of the youths? This is frequently debated today among scholars as an education problem. However, I think that if you live in the USA, you must educate in the American style.

However, although I said American style, the styles of the world are mixed in the United States. So the Japanese style is also a part of it. There is no need to persist stubbornly about Japanese ways. This insistence on always doing things in a Japanese way is one of the causes of anti-Japanese sentiment. However, it cannot be expected that there will be no problems at all between Japan and the United States. As long as the two countries and in close contact, it is natural that various problems will constantly occur between them. We have to expect that many problems will arise between Japan and the United States in the future.

Even between England and the United States, which are of the same race, they have been arguing for a long time over fishery issues and the like. As everyone knows, the War of 1812 happened as a result of these arguments.

Even between the United States and Germany, and the United States and France, there have been points where tensions have risen, and other times they were sluggish. There were repeated highs and lows, like undulating waves. However, even in such circumstances, it is a matter of course that peaceful solutions should be sought as much as possible, though the skills of diplomatic officials and the mutual understanding of the citizens of each country.

Especially between Japan and the United States, countries of different races, it is difficult to avoid having many difficult incidents. We have to settle as peacefully as possible with mutually beneficial harmony. Of course it may end up in war in some
cases.
Last year, Special Ambassador Ishii from Japan was dispatched to the United States. Of course, I think this had a considerable effect, but no matter how many people we send, we cannot hope for all the problems to be resolved. I must say that it will only enable us to solve a part of one problem. In particular, after the war, it is clear that the interests of the United States and Japan will become more complicated, and both countries will face various difficult problems. We should aim for a peaceful solution, at least for a while.
Recently, I often hear talk of a Monroe Doctrine of Asia. An open door and equality of opportunities in the Orient is the spirit of the Anglo-Japanese alliance. Simultaneously, the openness of China is a task left to Japan as both our right and obligation to the world.

(4)
The next thing I’ve heard about overseas Japanese recently is that in South America they are of the principle that one only needs to make money. They do not even eat adequate food. They lose their health by eating a kind a sweet potato that grows in the mountains which not even local people would eat. They don’t interact with each other to avoid spending money. I understand that they are despised because they are hard at work only to save money. Of course it is a good thing to save money; however, they do not have to cut down on food just to save money. Their purpose for migrating abroad was primarily to improve and advance their own lives. They should avoid becoming slaves to money like the Chinese.
Residing in any foreign country, we should take adequate care of our bodies by eating normal meals regularly. Saving money must come after that. In other words, in living abroad, positively raising one’s level of living as much as one can should come first, not amassing wealth. It is wrong to try to save money by bringing down one’s livelihood. You should be manly in making money. However, as is often the case with Japanese, drowning in alcohol or women, or pouring money into gambling should be avoided before all. There are many cases where once quite successful people end up failing due to these pitfalls. I cannot emphasize this point enough.
In Japan, there are no institutions that do special education prior to immigration. In Hamburg, Germany, Immigrant Village gives special training in the form of preliminary wisdom for two months. It is very convenient for when you go abroad. It is operated by the government, so they teach English, various lifestyle customs, as well as general knowledge. Many people from neighboring countries come to this institution.
Recently, the American immigration test has been put in place, so everyone must take an exam before entering the country. The Unites States is not only paying meticulous attention to the entrance of Japanese foreigners into their country, they are also strict towards people of England, France, Germany and whatever other country. Yet, from the standpoint of the United States, this is natural. That many uneducated people and women, like prostitutes, that are entering the country and
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corrupting public morals is troubling for any country. Questionable women come from Europe to cities like New York. They will be sent back, or if they have relatives or friends, they will be sent directly to them without landing in New York. Because the situation is as such, we should teach in Japan that only the very best go.

(5)

In the first place, immigration means the expansion and development of ethnic groups. So our people should assimilate wherever they go and plan for the grand development of the Yamato race. There is no need to be concerned about small personal matters. In the United States, in order for the Japanese to gain power, first it is absolutely necessary to have voting rights. If we have voting rights, American politicians will work for the benefit of Japanese people. They need the support of all people who have voting rights. In order to gain voting rights, it is necessary to gain citizenship first. It goes without saying then that compatriots living in the United States need to cooperate with each other in order to acquire the right to vote first.

At the same time, government officials also have to make considerable efforts for this. Often we hear from amongst the people complaints that the government should do more, while government officials say civilians should make a little more effort. Both sides grumble the same things about each other. In short, it is difficult for public and private sectors to create substantial results unless they work together. So I believe that if the public and private sector work closely, understand each other's true feelings, and work in mutual respect, they will surely succeed.

Therefore, as for the problems of compatriots living in the United States, if the public and private sectors do not spare the necessary efforts to protect the interests of their country, if they do their best for the global development of the Yamato race, I think that it is not difficult to solve various problems. I sincerely hope that all compatriots, without rushing to self-importance, small gains, and great things, will proceed slowly but steadily into the new world that is coming after the war.

< Illustration: The third crisis of the American people - The current war... America started a war against Germany for freedom (April 1917) - President Wilson said "I trust in the grace of God. There is no other way." >
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Don’t be a Wanderer
Toshikazu Soeda, JD

Problems concerning our compatriots in the United States fall roughly into two categories; international and individual. I will not present a solution to the problems at the international level in this article, I will discuss what we can do at an individual level.

It is to respect the family. Such an ethical opinion seems to have nothing to do with the problem because it applies not only to our compatriots in the US but also to Japanese people in Japan. However, it is an important point. The personal credibility that Japanese people in the US are earning now and will obtain in the future has a crucial connection to their character and lifestyle. I hope I’m getting my point across.

The Japanese take very little interest in family. They make a fuss about superficial matters bound to customs and reputation, such as family lineage, bloodlines and the extinction of families. Yet they neglect the true power of family. This is a big mistake. In society, apart from the exception, home is a place where people are born, nurtured, trained, and laid to rest. It is a place where people get peace of mind. Family environment affects how people engage in activities in society. Home is the place people think of at the end of their life. However, Japanese society has a tendency to discount the home as just a closed space despite the fact that it is the most important place in any stage of life, from the cradle to the grave. It is most regrettable that this has a negative effect on our society.

The rich and strong countries, such as the United Kingdom, the United States and France, put value on the family. The best example is the UK. It is said that only the British could understand the true meaning of the English word “home”. The Japanese observe those countries superficially and think that they are indifferent about the family because they have a tradition of individualism. Some cite the fact that there are far more families where parents and children live separately in those countries than in Japan as evidence. That is such a superficial observation.
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It is true that the Western culture is more individual-oriented. That said, the more the society becomes individual-oriented, the deeper love between a couple gets and the stronger the power of family becomes. In Japan, people think of the family as something they take over from past and pass on to future. That is why they care about family lineage and bloodline. Yet they are indifferent to the present status of family. The home is considered as nothing more than a place where relatives live together. On the other hand, in Western countries, they believe that the home is the base of life and peace of mind.

It may be an exaggeration but not so far from the truth to say that the home for the Japanese is just a place where they eat, sleep, and occasionally, welcome guests. As a result, it creates an awful tendency whereby they seek comfort outside home. That leads to the increase of restaurants, hostess bars and prostitutes. Through this, unwholesome thoughts and lifestyle spread and harm the society.

Although there are many reasons for this, I am certain that the greatest cause is the disregard for the family. It is a fundamental mistake that the Japanese seek comfort outside the home. There are many differences between Western countries and Japan in national characters, manners and customs. The best example is the church. You would rarely see a town without a church even in the most remote areas of the western world. People find it a great joy to gather and pray at a church on Sunday. This good habit also spreads to their colonies. They pray on Sunday even when they are on vacation, even when they are on warships.

I'm not trying to say they are religious. What I'd like to point out is that there are always churches wherever they live and work. On the other hand, what do the Japanese bring with us? Although there are a number of temples and shrines in Japan, they are different from churches considering how much they affect the lives of people. The strange fact is that the restaurant business is always thriving in every place where Japanese people live and work.

Recently, as a result of the growth of Japan’s national strength, a number of new restaurants and bars opened in cities and the countryside. It is amazing to see the
increase in the number of social classes catered to by the restaurant business. This is happening not only in Japan but also in countries where the Japanese live, such as Korea, Manchuria, China, Hawaii and the United States. Where there is a bar, there are always bar hostesses who sit next to customers and serve drinks. The close relation between a bar and a bar hostess is almost like the one between a church and a pastor in the Western countries. It is disappointing that the Japanese have such a vulgar, uncultivated taste and lifestyle.

Of course, there are restaurants and bars in Europe and the United States. However, they are different in concept. People who go there are also different. In those countries, restaurants and bars are usually the place where you simply eat and drink, whereas, for the Japanese, they are often the place where they get comfort from bar hostesses. In Western countries, even people of lower class try to avoid the attention of others when they go to this kind of place. On the other hand, in Japan, even people of upper class go there quite openly. They even tend to be proud of it. You may not see these differences when you are in Japan. However, it stands out in the US when Americans spend quiet and fruitful time at home or at churches on Sunday while the Japanese have parties at neighborhood restaurants and disturb others. It is no surprise that American lose favor with the Japanese.

Although we should discuss this as a matter of the Japanese in general, I hope especially that Japanese people in the US realize it because we live on the same land and have common interests with Americans. This is not opportunism by any means. It doesn’t mean we give in to Americans. They are not trying to push pressure on us either. I believe that dropping a bad habit and adopting a good one is actually tremendously effective. You will ruin the grand future plan if you consort with a prostitute in a red-light district to distract homesickness. This is the biggest problem of seeking comfort outside the home.

Please remember that we are here not only to look to our own interests. We are responsible for the prosperity of Japanese immigrants in the future. If the Japanese say something to offend you, you should just laugh at them. The future of Japanese immigrants is not determined only by the policies or effort of the government. Our
future will be gloomy if we don’t do our best and live in harmony with Americans. I hope you take good care of yourself because your present happiness leads to the happiness of our future generation. Now, what does the prosperity of the restaurant business mentioned earlier really mean in this context? It is obvious that the Japanese are considered as a nation of bad manners and customs. Personally, you will be thought of as a person with a vulgar taste, and you will exhaust and ruin yourself. The root of the problem is the fact the Japanese don’t understand the significance of family and seek comfort outside home. What we really need to do is to build a happy family. Again, I expect this especially of Japanese people in the US because we need to drop bad habits and adopt good ones to live in harmony with Americans. Please live a wholesome life and become a good member of the American community. I would be delighted if you understand how important it is and put it into practice.

*Year of the Horse, and farmers
Namiko Haru

“Autumn with the sky clear and blue, and horses growing stout”. This is the saying that describes the sunny peaceful autumn days in the country when farmers are busy harvesting their crops. Last year, we were so pleased that the long-standing effort of our fellow farmers was rewarded by the unprecedented economic boom. I hope we have it again this year, when “horses grow stout”.
Essay Contest
Development Measures for Nikkei Society [lit., “Brethren Society” or “Compatriot Society”] in Oregon
(First prize) Shigeyoshi Kanai

1.
When considering the development of Nikkei society in the State of Oregon, it is most economical and efficient to utilize Oregon's unique features not found in other states. Located between states of California and Washington, our state resembles the latter more in terms of geography and climate. Therefore, it can be said that agricultural products which are blessings of land are rather close to the latter. Let's see the state of Oregon from the viewpoint of agriculture, industry and commerce.

First, we have Willamette Valley that should be called the backbone of our state. The development and agriculture products in this area are what triggered the development of Portland, and they still are driving the economy of Oregon presently. The second is the plain around Pendleton in central Oregon, which is the home of our wheat production. Wheat is exported overseas from here via Portland and is maintaining the city's prosperity. The third is a vast woodland covering the mountainous region that runs north and south along our coast. A lumber industry has been born and nurtured by this rich pine forest blessed with water transport on the Columbia River. Oregon's forests exist in the Willamette Valley, Deschutes Valley and Eastern Oregon in addition to this area.

More than half of the Willamette is cut down, and the worthiness of the remaining two areas as lumber industry is unknown because there are no means of transport at present. However, we have weakness compared to Washington in that we have no port.

The city of Portland is located about 400 km upstream from the coast, so the part of the river leading from the Willamette to the Columbia is not enough for the navigation of modern naval vessels. Neither is the Port of Portland suitable for catering large ships. This is why it is not suitable for a trade port as the Port of Seattle is. In comparison with California, it is inevitable that, besides not having a port comparable
to the Port of San Francisco, we are significantly slowed by other conditions as well. Its influence is especially large in agriculture. While double cropping or triple cropping is possible in California, Oregon barely remains with single cropping. However, it is not to say that our state is not blessed with a source of wealth at all. There is richness in Oregon that is not in California. Wood is a representative one.

2.
As mentioned earlier, even though there are many similarities in terms of blessing and geography, Washington far excels in terms of port and we have to give way to California in terms of blessings of nature and size of the market. Therefore, an attempt to compete in the same direction is not only very inefficient but also economically disadvantageous. Commercially positioned below Washington, and uncompetitive with California in agriculture, it is most reasonable for us to aim for the industrial development based on raw materials produced in our state, or development by wheat production, which is abundant in the production capability of land, and livestock.

These proposals are not made from the standpoint of a Nikkei who lives in this state, but are only conclusions brought about as a result of comparing situations universally and generally. Considering that Nikkei do not live independently but rather form a joint society with Americans and other foreigners, it goes without saying that, if we go against these global circumstances, we cannot hope for any development. However, if you observe the business and lives of Nikkei in Oregon, you see that we ignore the different situations already mentioned and operate similar projects to other states and live a similar life. In commerce, we try to engage ourselves in the same type of business as those done at the Port of Seattle or the Port of San Francisco which have much convenience and merit as ports of trade. We engage in agriculture not so different from that in California where double-cropping and triple-cropping are easily done, and put crops on the market a couple of months earlier, as if that was a natural thing to do. While we continue doing this, we cannot hope for great development. But, the reason why we should not just consider geography or blessings like Americans and foreigners do is that we are dominated by different state laws that affect us in particular: Neither California nor Washington allows land
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ownership by Japanese, but Oregon does. Neither Washington nor Oregon allows fishing by corporations, but California does not immediately condemn such a practice in certain cases. Such constraints lacking uniformity sometimes have more power than blessings or terrain, and whether we benefit from them or not will have a major influence on development. Therefore, this should be taken into consideration in the future when starting a business.

3.
In that case, in what direction should our compatriots in Oregon take development measures? From the position and the situation of Oregon, it is most natural to become industrial entrepreneurs. Since Oregon is located between Washington and California, it is convenient for the delivery of products. The question of what type of industry is suitable for our compatriots is difficult to declare, but the most likely is the establishment of a sawmill company based on our special timber from within the state. For this, there is no fear of difficulties in gathering skilled workers. Of course, founding problems would also arise, but already our compatriots have the intention to start a business. Establishment of a public company in today's economic situation should not necessarily be considered difficult. Our compatriots in Southern California have established a company that manufactures baskets for fruits and are steadily succeeding, but, considering the spruce that makes the baskets are supplied from the vicinity of Coos Bay, Oregon, its transportation alone would bring benefit to our compatriots in Oregon. We have others such as the production of charcoal and acetic acid which are most suitable for Oregon and in which it is relatively easy for our compatriots to start business. We should also not leave out promising industry such as manufacturing wooden toys that has a market in the whole country. In addition, there are many fields such as fertilizer manufacturing where there is ample room for entrepreneurs, and whether or not to take on this challenge depends on the courage of our compatriots. The observation that canning factories, as one business compatriots are engaged in, that seemingly did not have many prospects as a business have extremely developed in Southern California today does more than reveal the possibility of industrial development. Regarding agriculture, since the state of Oregon permits land ownership of our compatriots, we should develop areas requiring time, such as fruit cultivation, which are not possible in Washington or
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California or keep in mind that we can utilize the special blessings of nature such as for growing wheat. In all, we should avoid consuming power and time on something, such as vegetable farming, on which we would not be able to match California. In short, I believe that the primary development measure for our compatriots in Oregon should be to aim for entrepreneurship in industry and manufacturing. If engaging in agriculture, one should fully take advantage of legal benefits and cultivate the kinds of crops that our compatriots in other states cannot. Otherwise, we should strive to utilize the blessings of nature that are unique to Oregon.
Building upon Eternal Foundation
Inazo Nitobe, Doctor of Law and Agriculture, Tokyo Imperial University Professor

Every well-informed person agrees that emigration to the United States is important for Japan's present and future. However, in order to put this practice into action, it is essential that compatriots and migrants alike are encouraged and supported by government officials.

Although this is a serious issue, the number of people who offer their frank opinion on the root issue of the problem is scarce. In the instance someone does express their opinion on the matter, it often results in a serious misunderstanding. In my case, when I visited California some years ago, I was reviled when I shared my ideas with some compatriots I met. They said "Nitobe is a traitor!" Later I met Mr. Shigetaka Shiga, a friend of mine, who claims he had the same experience. Even Mr. Shiga, a famous nationalist, suffered such a misunderstanding.

However, we cannot afford to bury this serious issue by declaring it a farce. The last time I visited the United States, Mr. Katsura was the prime minister. He invited me several times and told me, "North American emigration is a serious matter; I'd like you to research into the matter more thoroughly." As a leader of a country, it is natural to have this desire. The problem, I found, is that most lower-level officials who do not understand the situation are in charge of undertaking the issue.

One example of this occurred a few years ago when a girl's youth association asked their prefectural government to teach them general information on how to apply for immigration, as well as how to best prepare before departing from their homeland. The official who was in charge of the negotiation at the time refused the proposal by saying something like, "That kind of request is none of your concern, there is no need; Japanese are Japanese, no matter where they go in the world." I was shortly consulted thereafter to write a letter to the governor of the prefecture, explaining the situation. The governor, as one would expect, completely understood the situation and approved the proposition. He fully agreed with the proposal.
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Today, the Immigration Society of Yokohama teaches etiquette during travel, and the manners and customs of the country of the destination. I heard that this is received very well.

People who have been living in the area from the early days say that they are ashamed of seeing their newer compatriots act sloppy with their new manners. In regards to that behavior, I wish to advise those compatriots to assimilate to their chosen country more sufficiently. At this point, they may have already heard enough, but I have no other request to them. I want them to think about this point both thoroughly and calmly. Some may say, “I am Japanese, therefore I am Japanese wherever I go”. While their enthusiasm on the matter is splendid, would they be able to clarify what the essence of being Japanese like if they were asked in what way it is demonstrated?

If the positions were to be reversed, I think you would understand. What if a group of Chinese or Korean laborers came into Kanagawa prefecture or Hyogo prefecture and established for themselves a filthy dwelling that was completely contrary to Japanese custom, started dancing strange dances, and were drunk and disorderly? Moreover, what if they strongly insisted that “We are Chinese, or we are Koreans!”? The situation with our compatriots living in the United States may not be as extreme as that. But, maybe it is the reason I am called a traitor; I believe that, apart from whether they are actually inferior or not, the Americans look at our compatriots and think that they are inferior. We think of this exact sentiment with the Koreans and Chinese, whom are thought to be as inferior. Therefore, it is extremely necessary for our compatriots living in the United States to remove the idea that they are inferior in the minds of American citizens.

To do that, we must first do our best to assimilate to the people of our given country. We must then refrain ourselves from expressing that we are Japanese, by putting the idea aside in our inner heart. There is no need to reveal it outwardly. Many of our compatriots living in the United States are already living there as equals and in harmony with the people of that country. However, I would generally like to see a lot more improvement and progress in the right direction; Issues of race and immigration
should then come after that. Presently, Japanese people are being looked down and subjected as an "inferior race". It is regrettable.

If there is one thing that I would like people to think about more calmly, it is this matter. To think that Japanese people have to control and yield their spirit to a foreign country is a mistake. Rather, this is preparation for progress, like an inchworm that must first shrink itself in order to extend. In an old haiku, it is said that, “the sign of prohibition to pass on the road is a forerunner of the sign that of you may pass.” When we come to a “do not pass” sign on the road where there is repair work going on, I feel that we should stop resenting the fact that it is prohibiting us from using the road. I would like to see this as a forerunner to creating an open space for everyone. That is what I would like to see.

There may be people who might feel like their spirit is being insulted, but I would like you to understand it well. In order to assimilate in a country, we must first learn and accept their customs and ways. For that we, as individuals, need to establish a personality that is sufficient and stands equal to the people of that country. You must then work on acquiring citizenship.

In order to do that, each person must make up his mind to settle there as a permanent resident. Without that determination, trying to be successful in your own generation will not work. If you try and save money, you will live contentedly in a poor cabin and look like a beggar in the eyes of your new countrymen. From here on out, I would like everyone to establish a solid foundation in order to cement their permanence and improve their quality of life, to a level that is comparable to the people of their new country.

While this story has been shared many times, I feel that it is important that I add what new information I learned while at the United States consular office. A small Japanese community near the port of San Francisco opened an elementary school. The consul was invited to the opening ceremony. He took a framed portrait of George Washington as a gift. Unfortunately, his gift was not taken lightly; He was surprised when he heard people angrily state: "It is unthinkable to put a portrait of a Yankee at
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a Japanese school.” After investigating into the matter, it is discovered that the village of the primary school is filled with extremely ignorant people. A certain priest who was excommunicated from Honganji Temple moved into the village and skillfully guided the foolish people. He injected the erroneous Japanese principle that all Americans are their enemy.

Whether it is Buddhism or Christianity, it is a good thing to evangelize the doctrine of a religion. However, being enthusiastic about just finding fault with everyone else for the sake of sectarian competition, and falling into a stubborn idea that deceives his friends as a result, cannot be ignored. I repeat, consider all this calmly, in order to build a solid future and a permanent foundation. That is my ultimate hope indeed.

<Photo>
United States wartime activity #4: Trim down food consumption
Tuesday is a meatless day. Wednesday is a no-wheat day. Do not waste food unnecessarily.
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Commodore Perry's Japan Expedition

Mr. Hardy was able to visit Japan through donations from our compatriots living in Oregon. This is a brilliant achievement in the history of Japan-US goodwill, and an event that is noteworthy in the history of our compatriots.

It is the honor of our compatriots living in Oregon, and it is an achievement to be proud of. For the compatriots who take pride in this honor, I think that the most interesting readings would be Commodore Perry's expedition to Japan. So I am posting this article. The original book was published in 1856 under the order of the United States Congress, of the American congressional officer M.C. Perry's expedition to Japan. The translator is literary scholar Mr. Shuzo Suzuki. What I am posting here is only a couple of interesting chapters in the book.

(Tanei)

Landing on Kurihama

In the dawn of July 14, 1853, an ominous fog and clouds were hanging low. But soon the bright sun rose and the sky cleared up beautifully. The coast of Uraga looked completely different overnight. Screens with scarlet crests of Aoi were stretched around, and long and short flags with various kinds of fancy colored signs hanging down over the screens. A large number of soldiers were lining behind the screens.

The warship was lively with preparation in the early morning. Everyone hoped to accompany the landing party. But some had to stay behind and it was impossible for everyone to be in the landing party. So it was decided to let as many people as possible go, to the extent that it did not cause problems. Three hundred officers, swabs and sailors were selected by lottery to avoid unfairness. They changed their clothes into full-dress uniforms and uniforms as they had been commanded in advance. They weighed the anchors of the Susquehanna and the Mississippi before 8 o'clock and started to descend from the Uraga slowly in the direction of Kurihama with smoke trailing. Because there was no wind, the sailing ships could not join this procession.
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When they went around the cape which had separated the anchorage area and Kurihama so far, they began to see the state of preparation on land. Here, just like in Uraga, the screens with the emperor’s crests (meaning the Aoi, the coat of arms of the Tokugawa Shogunate) were stretched around along the coastal area. There were countless numbers of banner flags of various gaudy hues fluttering, as if to show off prosperity. And a wide flag with a long red crimson went down almost touching the ground from the higher nine banners, shining brilliantly in the morning sun.

Against this background, a group of soldiers formed ranks and lined up along the beach. They were trying to startle the Americans by showing off their military strength. Looking at the coast from the warship, on the left of Kurihama, there were houses with pointed roofs standing apart from each other between the shore and the foot of the mountain. On the right hand side more than 500 Japanese ships were lined up parallel along the coast, with red flags fluttering from oars. Rather than frightening, the sight was rather rare and lively, like an interesting painting. The sun shone out, and the army that held the gaudy flags made the lush mountains seem livelier. The reception building was built on a place retracted from the coast, and was higher than the surrounding houses. It had three triangular roofs. The shape of the building was irregular, so it looked like a big grassy mound as seen from a distance.

When the warships approached the mouth of Kurihama and dropped anchor, two barges approached the Susquehanna. Eizaemon Kayama, accompanied by two interpreters, was followed by Saburo suke Nakajima and another official. They climbed up to the warship. They welcomed them carefully at the gangway, and took them to the upper deck. Everyone was wearing a fine costume different from usual. Saburo suke, the Deputy Magistrate wore beautiful golden costumes and heavy make-up. However, he invited laughter instead of praise. Far from making him appealing, it made him look ridiculous instead. He looked like a picture of the Jack of playing cards.

Within about 30 minutes after the signal from the Susquehanna, nearly fifteen boats of various sizes lined up, and proceeded together majestically in an orderly line.
Captain Buchanan stood at the head of the head boat. On both sides of that boat, two small boats accompanied, carrying Uraga Magistrate Eizaemon Kayama and Deputy Magistrate Saburosuke Nakajima. They seemed to be responsible for the ceremonies on that day. When the guided boats sailed to the mid-point, the thirteen-cannon from the Susquehanna announced the Commodore, and it rang even to the mountains. At the same time the Admiral rushed into a large boat and headed to land. The landing point was a wharf which was made hastily in the middle of the entrance of the bay. It was made of sandbags protruding from the water's edge. Captain Buchanan was the first to jump to the shore, and then a hundred swabs landed at the wharf and lined up on both sides of him, facing the sea. After that, another hundred seamen landed, followed by two bands of musicians. There were nearly three hundred Americans in total, and it was not to be a big army, but in peacetime this was enough. In particular, the robust and great physique of our soldiers was markedly conspicuous as opposed to Japanese who looked weak and small.

The magistrate said that the Japanese army numbered five thousand, but in reality it was much more than that. Needless to say in this coastal area, they spread from the edge of the village to the hilly area north of the steep mountains. Screens were stretched behind them. Numerous forces also stayed behind the screens. But neither order nor discipline seemed to be in place, and we could not believe that they were well trained. The soldier's clothes were the same as ordinary Japanese, but they were armed with weapons such as swords, spears, fire guns and the like. They were well armed. To the far back, probably for the purpose of backup, we saw the big troops of the cavalry. The horses were dressed in fine costumes, so it looked like a cavalry parade. Behind the military, a great number of people from the mountains and hills behind the village gathered. Among them there were many ladies. Everyone looked at the rare visitors from the Western hemisphere.

Delivery of Sovereign Message

When the Commodore stepped on the shore, attendant officers queued on both sides of the landing point, and followed the Commodore once he passed between them. They proceeded towards the reception building, led by Eizaemon Kayama and
his interpreter. Two seamen, who were selected from among the fleet for Herculean strength, carried the national flag of the United States and the warship flag, and two servants dressed for ceremony carried a box containing the president's letter and the Commodore’s credentials. They walked before the Commodore, and on both sides of the Admiral tall black guards who were elected from the fleet escorted him.

The reception building was near from the landing point, so they arrived quickly. In front of the entrance there were two small cannons of brass cast in Europe. Besides the cannons, a team of guards in different uniforms chosen from among the ordinary soldiers were standing or moving around. On the right side of the aisle there were soldiers wearing battle surcoats and white headbands. Besides small arms, they carried large tools and bayonets. The guards on the left were carrying old-style firearms, wearing old uniforms whose color had turned yellow. Commodore was escorted to the entrance of the reception building, and then entered it with his attendants.

The building seemed to be built with great urgency. Signs written on pillars and beams still remained fresh. The large entrance room was about 12 meters square, surrounded by purple tent-like material with white Aoi’s crests here and there. The next room was the reception room for the delivery ceremonies that day. Its size was about 5.5 meters square, and part of that room was built a step higher. Red carpet was spread over the tatami flooring, and purple screens with white Aoi’s crest covered the walls. Gold folding screens were placed around the area for the ceremony, and a carpet was laid in the aisle that reached the higher area. When the Commodore entered, followed by his attendants, three officials who were sitting on the left side stood up and bowed. The Commodore and his attendants were led to the armchairs which were arranged on the right side.

Officials on the Japanese side were two people, Magistrate Toda of Izu and Magistrate Ito of Iwami. Both were older people. The magistrate of Izu was around fifty years old, and the magistrate of Iwami seemed to be ten to fifteen years older. Between the two, the magistrate of Izu looked better in appearance. He was well-liked and charming. He looked even better next to the wrinkled old face of the
magistrate of Iwami. Both of them were dressed in a very respectable costume. It was a costume of gold- and silver-brocaded satin damask.

The magistrates of Izu and Iwami sat still as if they were bronze statues, and did not change this attitude at all until the conference was over. When the Commodore came in and exited, they stood up and bowed in line with the rites according to ritual, but their mouth did not open even once. Eizaemon and the interpreters were working, looking like the masters of today's ceremony, but when the Commodore's party entered the room, they knelt neatly to the side of the big red box that was placed in the center of the room.

When the Commodore and his attendants were seated, both parties were silent for a while. Finally the first translator Tatsunosuke Hori spoke. He spoke to the Dutch interpreter Portman that Mr. Toda was ready to receive the sovereign document, and asked if they were ready to present it. He told him the red box placed on the higher level was for receiving the sovereign document, and that the document should be placed on top of the box. The Commodore nodded to the servants who were seated on the lower seat. They immediately proceeded, holding the box containing the sovereign document and other documents reverently with both hands. The two mighty black guards followed the servants to the central red box. They received the box from the servants, opened the lid, and took out the documents. They spread them and showed the text and the seal, and put them on the lid of the Japanese box. All of this was done silently.

After the President's letter, the Commodore's credentials, and two letters from the Commodore to the Emperor were placed properly, as directed by the Commodore, and Portman explained the nature of each document to Tatsunosuke. During that time Tatsunosuke and Eizaemon were kneeling and kept their heads down. Eventually Eizaemon got up and approached the magistrate of Iwami, kneeling before him. He received a rolled letter, kneeled in front of the Commodore, and handed it over to him. When interpreter Portman asked what the letter was, the reply was that this was a receipt of the sovereign document. He said that the points of the letter were that both the letter and the annotation of the
President of the United States have been received, and they would be sent to the emperor as soon as possible, and that since Urage was not a place to deal with foreign matters, we recommended many times to go to Nagasaki, but we were told that if we do not receive the documents at this place, it would humiliate the Commodore as an envoy of the President. So this time we considered his hardship, and I bended national law and received the documents. That since this place is not a place to respond to foreigners, from now on, no business can take place nor can a feast be held for them. And that now the documents were received, we would like you to return home immediately.

After a short silence, following the Commodore’s instruction Portman told them that the Commodore would depart from here within 2-3 days, traveling to Ryukyu and Guangdong, and that he planned to return to Japan again in April or May next spring. Tatsunosuke asked the interpreter to repeat it. The interpreter repeated what he said before. Then Tatsunosuke asked him, “Is the Commodore coming back with the four military ships?”

The Commodore had the interpreter reply, “This time I brought only a part of my fleet. I will lead the whole fleet. There will be more warships at that time.” Eizaemon and Tatsunosuke bowed and stood up. They tied the string of the red box, and announced to the interpreter that they completed all their business. Then they retreated while lowering their heads to each person on both sides. The Commodore also stood up from his seat. The two Magistrates stood up from their chairs and remained silent as ever, and remained standing until the Commodore was out of the room. In this way, the delivery of the sovereign documents was done very politely and ceremoniously. It took only 20 to 30 minutes and everything was over.

The Commodore and his attendants were stopping at the entrance to the reception building, waiting for the arrival of their boat. Eizaemon and his interpreter came out and asked them what they were waiting for. Just answering that they were waiting for the Commodore’s boat ended the conversation. The boat arrived soon. The Commodore and his attendants stepped onto it in rows as before, with the bands playing the national anthem. They returned to their ship while escorted by two
Japanese boats of the magistrate of Uraga.

- Warding off evil on the first day of the horse in February

At the southern tip of Shima is a small village called Goza. In other places it is customary to practice warding off of evil usually on either New Year’s Eve or on a night on Setsubun, but it is done on the first day of the horse in February in the village of Goza. Of course, this follows the lunar calendar. Drums are beat, banners are displayed, red bean rice is cooked, and fried tofu is offered to the deity. What they do is not that different from anywhere else. In the old days, men and women who came into their year of yaku, the evil year, deliberately dropped their handkerchief or money to ward off evil. However, in Goza, the people in the yaku year drop rice cakes instead. They are called yaku mochi, evil rice cake. Rice cake is rolled into a round shape. People in their yaku year visit the village shrine on the eve of the first day of the horse in February. They drop the yaku mochi at a crossroads on their way to the shrine. However, this should be done without being seen by others.
Eliminate Momotaro-like migration
Member of House of Peers Soroku Ebara

(I)
Once upon a time, Momotaro went to Demon Island [Onigashima] attended by a dog, monkey, and pheasant with millet dumplings [kibi dango] as rations and magnificently battled demons [Oni], then returned in triumph with a mountain of treasures.

This story is a popular fable that represents Japanese national character of an enterprising, military spirit. However, considering this store with a modern interpretation, there is the question of what became of Onigashima after Momotaro left. Further, if the oni were like pirates, always performing evil deed, then the real meaning of Momotaro's expedition was just to destroy the villains and did not include an enterprising spirit.

For example, Momotaro’s expedition, from the disposition that international relations only should apply to war, offer little of value from the perspective of lasting peace and ethnic development.

In studying this fable, I would like to demonstrate how it is allegorical to the fundamental meaning of our country’s migration policy and promote the determination of our overseas compatriots. In earlier days, emigration from our country was regarded as just going abroad for work and coming back after making money; it was a matter of national interest.

This idea is the same as that of Momotaro who beat the Oni then returned in triumph with lots of treasures. Several decades have passed since then, and through the restoration of international relations and the revising of international laws, we no longer have to go to such extremes. Yet it is regrettable that there are those that cannot escape from such feelings.

I do not blame this on mistaken policies of the Japanese government or the misunderstandings of emigrants', but at the very least I would like compatriots living overseas to seriously reflection on their basic mental attitude.
As a rule, the acquisition of profit is naturally mutually beneficial and one side’s profits becoming another side’s losses is unrealistic. It contains a disposition of excessive profit or plunder. The truth is that a benefit for one side is a benefit for the other.

In other words, migrant workers returning to their home country after earning money as much as they can is good for the migrant worker and the home country. The country whose money is taken, however, does not have good feelings. That means Momotaro, who brought treasures from Onigashima, and his grandfather and grandmother are happy, but the oni are unhappy because they were robbed of their treasures. The story has a happy ending because the targets were villains like oni, but had it been a civilized country what would be the result then? It is only natural that lots of voices of opposition will appear all over.

Nagamasa Yamada, who was a real historic character, went to Siam, showed great valor, and finally became a member of their royalty. I think this story is much greater than that of Momotaro.

Nagamasa never returned to his home country with treasures in tow, but how he showed the spirit of the Japanese people to a foreign country will be immortal. I would like today’s enterprising spirit to adopt and demonstrate this style and substance.

This opinion, for one to exert solely for oneself and another country and act against the spirit of loyalty and patriotism which is unique to Japanese, seems to cast out the home county, but the reality is different.

Basically, the nature of migration is not invasion but development. The necessity of migration arises according to the growth of people spilling over, and when the energy generated in our country transfers to another country and all the energy unites, it is clear that the basic energy in our country does not decrease, but rather increases. The law of free naturalization was issued to allow personal freedom and it can be interpreted as promoting population growth as well. However, I think it is
natural to have feelings of love for our home country. Taking Nagamasas's example, he may have not thought to stay in Siam throughout his life. He might have thought of going back to his hometown after getting ahead, however, he was just a lowly soldier who had become a lord of Siam and was treated like a king. He could not then leave Siam to go back to Japan. In addition, after becoming a lord, he had a lot of additional responsibilities and was very busy. Finally, he settled permanently in Siam.

(IV)
I think this idea can be applied to the overseas compatriots. If this way of thinking can become the primary goal of emigrants, immigrant problems like that of the schoolchildren, which is getting more serious, could easily be solved. Trying to educate emigrant children in the same way [as in Japan] produces various inconsistencies, difficulties, and brings about such international relationships like that caused by the recent schoolchildren problem years ago. Essentially, in the law of the United States, all the people born within the county are regarded as citizens regardless of their race. Moreover, conventional Japanese measures did not adapt to this law and when a Japanese person did not register the birth of a child as Japanese at the consulate, they were fined $50.

Caption: 1845: The Manhattan, the flagship of commodore Perry, entering Uraga Port

With the Okuma cabinet, the law has been changed so that they can register the birth of a child with the United States or Japan. Therefore, I think emigrants in general, and without exception, must select the path where their foreign-born children have the special circumstances of being bestowed with rights of citizenship, the rights to become a congressperson, a governor, and a president. Seeing this idea from the home country, this is a development like that of Nagamaasa Yamada.

For childrens’ education, they should be given the same education as white children.
For the Japanese things, it is enough to understand Japanese for daily
conversation and how to write a letter but for all other things, they should be given the same education as the children in the United States.

The child should then decide whether to become a U.S. citizen or a Japanese citizen after they have reached adulthood. I have been of this opinion for a long time and have received various criticism. Some people even say that I am an unpatriotic man. The misunderstandings will go on forever, however, they will be able to understand that this opinion does not disagree with the Japanese spirit of loyalty and patriotism at all when thinking from the essential meaning of migration and ethnic development. It is just a difference between thinking narrowly or broadly.

(V)
Some years ago, while I was returning to Japan from America, I met a member of a company on the ship. He had two children, the older one went to a white school and the younger one went to a school in Japan. One day he asked them what kind of person they wanted to be. The younger one answered "I want to be a soldier." and the older one answered "I want to be a person like Lincoln and work to end racial discrimination." I thought this story was quite interesting. The idea that becoming a soldier should be praised as the primary doctrine of the spirit of loyalty and patriotism, however, the idea to become a person like Lincoln and end racial discrimination is important as a humanitarian issue as well. It is hard to say which idea is better. This does not suggest that the education of white people disagrees with Japanese ideology or that Japanese ideology is weak. Rather it is just a fanciful thought and I tell this just as an interesting story.

(VI)
The above is my hope for the self-awareness of the emigrants themselves. I would like to promote the consciousness of the politicians as well. When overseas Japanese stand in a disadvantageous position by law or internationally, I would like many people to make demands of the politicians in the home country and make efforts to progress.

Although a restriction has been placed on land-ownership rights, Japanese people can act the same as a U.S. citizen if they organize a general partnership company.
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with an American. Even if they hold racially prejudiced ideas, after ten or twenty years they may lighten. If we are discriminated for being Japanese people, then we can greatly strive to assimilate and we can live as Americans. The key point lies in the internal qualities, if the overseas compatriots bear this spirit in their struggle, the future of the emigrants will be bright. In particular, a result of the European war has been trends in national defense such as the accumulation of armaments domestically. On the other hand, I expect that the break from militarism and the guidance of peace generated from the scourge of the war will promote simultaneous unity between the races around the world. During such a time, the overseas compatriots should contribute to a part of the most important mission, the realization of racial progress.

In other words, they should produce essential efforts internationally individually rather than in the realm of diplomacy. I conclude my basic opinions about migration, leaving aside legal or international problems for the proper parties.

- Eccentric Hasami-moude

In the town of Urakawa in Hidaka, Hokkaido, there is an eccentric event held on January second, it is called "Hasami-moude". The event is held when a new resident from another prefecture has come in the previous year. First, they select a representative. This is an important role and the person selected as a representative must be a strong, healthy man because the representative, without even a loincloth, walks barefoot down a frosty, snowy street, and only puts on a thick daikon-jime [sacred straw rope] around his waist.

The people who accompany him walk at the head and some of the men walk leisurely, pretending to be Shinto priests. This party of buffoons swagger earnestly down the street, two people following and holding the rouge-colored, crudest shishi [lion facemask] while the others yell and play drums and flutes. They first pray to the local gods before they walk around the town and enter the unexpected person’s house to exorcise evil spirits.
Spokane Column
New Year’s Greetings
By Yuzan Hakutei

A major change in Heaven and Earth makes the break of the year a thing of the past and tells us to enter a new year. The great universe is about to proceed to new limits. What preparation is the great universe making? We humans cannot help but feeling that we are just like the great universe. That we always try to accomplish something is a certain fact that cannot be denied. It is also true that we are always seeking something. However, do we human beings have the strong confidence in ourselves to organically work at coordinating our body and soul in our lives in general? As we walk, we see the birds flying in the sky. The focus of our consciousness lies with the birds. But our legs are still moving to press us forward.

The lives of the majority of people living in the United States are like these legs: even if what we are doing seems meaningless, we keep doing it calmly. Try and see the current state of our society. We live almost 5,000 miles away from the old country, together in a society with white people. Yet the instinct of excluding and isolating others makes our society a lonely island in the vast ocean. If we are always seeking something and trying to accomplish something, is it enough to just stay inside that little isolated island? Or should we sail over the ocean?

People of Spokane, seek out and find your own thoughts. I am not saying this just because it is a New Year. But because it is a New Year, I expect there will be a lot more reactions to what I am proposing.

Memories of the New Year
By a Girl

I welcomed my second New Year’s Day safely in a lonesome foreign land. The peacefulness of the New Year’s morning are the same in both Japan and the United States. However, when I recall the past three New Years, they may have been somewhat lonely, but even amongst the loneliness how pleasant it was! In the New Year’s sun that rises from the eastern sea, I feel as if I am embraced by the warm arms of my parents who live far, far away. Looking up at the sky of a still unfamiliar foreign country, I felt that the beautiful purple clouds are the playgrounds of my dearly missed little brothers and sisters.

The reality develops before my eyes. In August 1916, my little body, just about 5 feet tall, was finally brought to America. Many of my teachers and friends envied me. My teacher and friends encouraged me, and they were truly happy for me. I
thought that I had to work hard for their kindness in return. I was chasing various illusions like that America was waiting for me, and everything would go just the way I wanted.

The reality quietly lays its striking figure before our eyes. I complain that I have no hobbies in this strange place. But in this time of the world war, I do know that it is thanks to our Emperor’s rule that we are welcoming this New Year with a feeling of happiness. As I welcome the 1918, I think of the distant Imperial Palace, and pray for the long lasting prosperity of our Emperor. And I hope we work even harder to make our lives better.

Strange Words from a Man with Weak New Year's Sake
By the Head of the Bum Cabinet

You may be wondering about the title. The first word, toso, is a special sake drunk on New Year’s Day. The last phrase, kigen, strange words, is playing on the word for “in a good mood” [also kigen]. The character connecting the two words [meaning thin or dilute] was meant to be lamenting temperance. It is stupid joke and is not serious. So please don’t take it seriously and be mad at “that cheeky bum what’s-his-name.” I regretfully got drunk with toso. That’s all. Don’t take me seriously. Please forgive me because it’s the New Year!

I understand that the tradition of drinking toso started in year 811 with the 51st Emperor Saga’s New Year’s ceremony in which medicine was presented to the Emperor. It is believed that if one person drinks toso, his entire family avoids catching illness, and if one family drinks toso, all the people in the same village avoid catching illness. What a happy efficacy! This ceremony has gradually spread from the court throughout the country. Now there is not a person in the country who does not drink toso on New Year’s Day.

When I see an old actor preforming in a meaningless and overbearing social play, I feel a kind of sorrow. The shadows of the era are sneering at the old people and they are also cynical about those who are watching them. So, when the man being sneered at who performs calmly, strutting across the stage, is watched calmly, there is at least an acute sense of irony. An irreverent irony perhaps.

A newspaper reporter is an uncrowned king. Telephone operators are maids of the society. Officials who act highhandedly are actually hard workers whose work is everything to them. If you steal the wife of another man, you end up with her as your wife. Scandalous actions that went beyond the path of chastity too, in the end become 75-day old gossip. Such a simple thing can be understood by a three-year old child. However, there seems to be some newspaper reporters who deliberately
act with self-importance, by doing self-advertising, or playing with words and deliberately bending facts. Such humans are stupid bastards and hypocrites who just try to make themselves look good. They criticize others and blame them by describing their guilt and faults. It may sound unkind, but they poison others with words. In brief, they are male prostitutes who brandish authority in an unprincipled society.

The present age is a trendy era. Once the "new woman" is in, no matter who they are, everybody calls herself a "new woman." Even telephone operators and hospital nurses say, "We are new women." They do not even know of the five-colored cocktail [a trendy French cocktail that became popular in Japan], and they do not know the significance of the Seitosha [a prominent Japanese women’s liberation and literary organization of the time]. They are only longing for a new trendy word of the times. They are willingly and obediently shouting the slogan. They are not ashamed of themselves because they are women who are liberalizing themselves as philanthropists, altruists, and as invitationalists. Such transfigurable women will surprise and frighten society by becoming female Zigomars [a reference to series of French movies that became popular in Japan] one day.

Talkative people should be cursed. They interfere with the quiet thought of others and sometimes hurt feelings. Moreover, when there is no uniqueness or punch in the chatter, or there is no further sparkle of talent, it is noisier than dung flies swarming on feces in summer.

Humans cannot stop seeking stimulation materially and mentally in order to find the sweetness in life. We live in modern times which are full of difficult and painful circumstances. We have been relieved from the old faith, but in its place, we keep seeking material stimulation day in and day out. People say that sake is the best for healing from that stimulus seeking. Others assert that those who do not understand interest in sake live a dull life. I will not stand on that opinion. Because it is New Year's Day and toso is the happy drink of the day. How I love it so. To me there is no other logic.

"Thought I do not know
Which precious deity sits
In this holy shrine
The tears of joy fill my eyes
While my heart is filled with awe."**

Happy New Year! Have another drink. The fragrance of sake is inviting us from the spout of the sake bottle. Oh lovely toso!
Random Thoughts at the New Year
By Shunan Kimura

We are welcoming the New Year. Let’s celebrate it. As a result of Washington State implementing a prohibition law two years ago, our fellow Japanese residents have become generally serious. The idea of saving money has become widespread, and I heard that recently the number of depositors at banks has increased markedly. It is a truly a commendable phenomenon. In the course of such times, we, as their predecessors, must be thinking about the future of our compatriots. ‘About what?’ You ask? It is about the issue of having no financial institutions by and for the compatriots. We must demonstrate some concrete way to realize this institution.

People with pretensions of being the pioneers of the compatriots are immersed in the election campaign night and day, because it is political (albeit ostentatious). They run in every direction to fight trivial battles. It’s sheer folly. Rather than doing that, I want them to see the big picture from a more progressive viewpoint. I want them to work toward establishment of financial institutions needed for the development of our brothers. I am anxious for them to do their best for their brotherhood society.

At the same time, the general public also has an obligation to think about this and work for the good of the community. As I explained, as long as the establishment of a financial institution is realized in the near future, it will be proper for each of us to support it. In other words, it means that each person takes a percentage of the amount deposited in a white person’s bank or a Japanese bank located in Seattle, and transfer to a financial institution established by his countrymen living in Spokane. I heard that more than half of the foreign exchange deposits dealt with at the Seattle branch office of Yokohama Shokin Bank belong to residents of Spokane, not to compatriots around Seattle. If you think carefully about this strange phenomenon, you see that in Seattle there are financial institutions organized by the local residents, which in turn means that they are exchanging funds mutually among those institutions.

If so, our compatriots who live in Spokane should come together and plan to follow the tide of the times and enrich our compatriots’ business circles. I heard that the Spokane City Japanese Association Council is setting up a budget of 7,000 dollars in a five-year plan to build a public hall and a language school and to appoint staff members. It seems like they will start the preparations early this spring. That intention is good, but that is putting the cart before the horse because Spokane’s inhabitants are not fully satisfied with their lives. In other words, they are still in a situation where they are unable even to drive away the flies from their heads. Even though the residents are in such a situation, is it not inconsistent that the priority is
given to those projects that are not yet needed urgently? The establishment of the financial institution that we are in need is the most urgent matter. Especially at times like last year, when the business world was moving forward smoothly and there were investment projects that seemed surely profitable, I felt this deeply.

There are always people who speak only "for the public". If they really thought of the compatriots, I would wish for them to contribute to society a great deal for our compatriots' development and training, without doing contradictory things. Those who cry mutton and sell dog meat do not have the right to interfere in the society's public matters. At the beginning of the year, I wrote down what I thought in this article.

<Note>
* A poem said to have been written by beloved poet Saigyo (1118 - 1190) when he visited the Ise Shrine.
Spokane Column
Impressions at the Beginning of New Year
By Togetsu Nakamura

Fifty-one years have passed since the Meiji Restoration and the revival of imperial rule in Japan. Now, we are welcoming the 7th year of Taisho. I extend my heartfelt New Year's greetings across the sea. Is there a single Japanese citizen who does not accredit the joy of peaceful times to the Imperial Palace? Before anything else, I respectfully give three cheers to the Emperor and pray for the prosperity of the nation.

The seventh year of Taisho must be the most memorable year in the history of our empire. The war in Europe may not be over, yet from the peace proposal from the German-Austrian side, and the contents of the allied military talks in Paris, we can see that the majority are finally ready to shift from an era of war to one of diplomacy. However, it also seems to imply that the recovery of peace is not advancing much. Looking back on the current status of our country, due to the authority and diplomatic relations of the empire, we fortunately occupy the most advantageous position in the Orient; industries are increasingly flourishing in the country, and trade with foreign countries is developing. In other words, we are having unprecedented fortune in politics and economy. This must be the blessing of the heavens. Our people must firmly realize this, and work hard to cooperate and further strengthen the foundation of our great empire.

There are many things that had to be taken care of for the future of our empire. Yet, when looking closely at the public's behavior, I'm unable to sleep easily. What should we do? Let me ask a question: how are our current politics? Can we assert, without any doubt, that the foundation of the Terauchi cabinet is substantial, and will not cast doubt on the future of Japan as a military country? How are our politicians? They are still immersed in time-consuming political arguments, and do not take time to reflect on themselves. It can be said that all the resolutions of the political party leaders and the speeches by the members are only about their own party. They fight for a few positions and interests in front of them, but they do not hear any larger plans. Even worse, they often even forget about the autonomous rights granted by the laws of our country. I am stunned. I do not know what to say.

Political thought, which is an intangible element for defending the state, is thus corrupted. Looking one step further at the spiritual side, you see that they do not take up the true interests of civilization, but run toward evil, only seeking vanity, yielding readily to pressure. They are especially mistaken in their principles regarding in the world of education which should be releasing helathy citizens into world. Is it not deplorable how they make the youths who are to become new citizens clumsily get lost at the crossroads? How about the religious world?
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Perhaps it is in a transition period. However, there is no dignity among religious people, and there is no light in any religion. I am irritated that religious people act as though they are supposed to try to save others, but there are so many of them in circumstances that cause them to ask for salvation for themselves. Those who stand out in the business world unashamedly carry out fraudulent acts in broad daylight. Many merchants who are ignorant and without morals are helping them in this. In short, morality loses authority, and everyone in a position in society gives priority to their own interests over morality. It is most deplorable. In the long run, if this does not mean depravity of the spirit world and corruption of mentality, what does?

Our citizens feel the issues of day-to-day life more painfully now. These issues do not arise simply by the Cabinet's doing, but are also heavily influenced by foreign relations. In other words, problems like the current price hikes are mainly the result of the Great War in Europe. Therefore, we must infer that peaceful influences also will have a large impact on the general society of our country. Consequently, in this case, it is an important duty that our people to work for this peace process without mistaken observations.

Germany is the country that uses the most strategic tactics. There is no sincerity in their diplomacy, and they use any means to protect their elevated status. Would there be anybody who would listen to Germany with such dominant power and in the victorious position were they to propose peace? If we reach peace now, there would be great profit for Germany, but the Allies would have nothing to gain. Not only that; it can be predicted that it will eventually result in huge military expenses and a large number of human lives being offered as prey to Germany. It is easy to understand that the Allies should not accept this.

In my opinion, this peace offer was made mainly as a measure to unify Germany, or merely as a farce against the Socialist Party or the Allies; this is not only the consensus of the public. Such farces as this will be repeated many times in the future. Making a fuss every time is not an attitude that self-respecting citizens of a powerful nation should take.

Except for Russia, who was divided internally and is in great confusion, the Allied Powers of Britain, France, Italy and the United States were planning endurance races and indicating the spirit to battle for intensifying hostilities in the future. Britain's Lloyd George Cabinet, Prime Minister Clemenceau of France, Orlando of Italy, and Wilson's Cabinet of the United States are all firmly established on a unanimous basis. This has to be a major concern for Germany as an enemy; therefore, they slyly proposed peace. Every time they were rejected, they placed responsibility for continuing the war on the Allied Powers, and acted more viciously than before. Moreover, because the ultimate victory of their country was doubtful, Germany tried to push this despotism further. So it is not a miscalculation to think
that if the Great War continues, either a civil war breaks out, or the Kaiser will die sooner - either way, this is a sign of a future change in Germany. Considering the present situation of the world, our empire must establish solid policies for the following two situations.

First, what should we do if the war continues in the future?
Second, what should we do if the war came to a conclusion?

We must deeply consider our plans. In the first case, perhaps we should assume that the war will continue for the next year. In other words, if neither the Central Powers or the Allied Powers suffer serious or fatal damage, it is not likely that true peace can be attained. Regarding the second situation - it should be realized sooner or later, and therefore our citizens must work on a large scale to not miss this opportunity. To do so, enormous preparations should be started now, because the post-war foreign economic warfare will be our biggest hurdle since the opening of Japan. [Illegible]. How is the current situation within our country? Are the people preparing for the postwar period? Looking at the current state of the war, and writing about it, I cannot stop myself from sighing. What should we do?

I want you to think about this. Everybody in the world continues to follow a light and floating tide, indulged in the private little things right in front of their eyes. Without considering the long-term plan for the nation, they rejoice in fortuitous luck, and there are no sincerity in their actions. Eventually, they will bring down others, and hurt themselves while doing so. They are totally reckless. I cannot stand by and watch this silently. Citizens, let’s rise, and let’s strive for the empire as our great duty.

The virtue of the Emperor is so grand, even the seas and the mountains do not compare. The majesty of the Emperor shines over his people, and the land is increasingly prosperous. Good omens are abundant in all directions, and all Japanese citizens are extremely pleased. Rising sun flags are fluttering in the spring breeze at thousands of homes, and tens of thousands of house gates are decorated with pine branches for the New Year. In this peaceful time that the Emperor rules over, should we be allowed to remain absent-minded and be captured only by small, short-term interests? It is a truly rare opportunity now. On this occasion, every citizen should stand up, make efforts to eliminate the corruptions of modern society, and markedly enhance the honor of the Empire of the Orient.

I am but one small member of the Empire, but at the beginning of the year I expressed my opinion for the nation until the ink of my pen ran out. I do so because I believe it is my sacred duty.
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- New Year's Kama Matsuri Festival

There are all sorts of artists and craftsmen in Kyoto, and most of their works require fire. As such, they always take good care of fire. In the New Year, there is a traditional practice in which priests recite a Shinto prayer in front of the hearth. This is called Kama Matsuri festival.
The Pacific Residents in the Astoria Port Area

Astoria City is located where shining waves of gold and silver flowing from the Colombia River come together to create a scene resembling a big ocean. Though Astoria is a small city with a population of thirteen or fourteen thousand people, it is well known as as a spot to catch true Columbia River salmon, a rare sight for the people of nearby Portland.

Under the influence of the war, canned salmon of any quality level would sell as if they had wings to fly. It must be said that the economic conditions even accelerated the completion of constructions by land sharks in Astoria City. Furthermore, the Port of Astoria has attracted the interest of society for its military importance. The varied arguments surrounding the area as a base of naval operations leaves a great impression that the future Port of Astoria will no longer be that of a simple fishing town.

If one is on a boat on the river and takes a view of the landscape of the Port of Astoria from afar, one would be amazed to find how the port has been a factor in suppressing the great flow of the Columbia River. Moreover, the scenery is spectacular. If the Port of Astoria was a little bit closer to Portland, one wonders how much of today’s prosperity could have been shared with Portland. Although there may be one hundred miles between the city of Portland and the Port of Astoria, couldn’t it be said that the resentment is as long as the Columbia River? However, the Colombia is truly a golden flow; the shades of green on the riverside are lovely and river’s natural resources of land and water are immeasurable.

Facing the water, Astoria serves as a gate for Oregon. It is a starting point of the Great Northern sea route. Due to the war, all the ocean liners of been requisitioned, and presently, voyages have been halted. This led, however, to the beginning of the Port of Astoria being known as a great port, which no one would argue. Increasingly higher numbers of Japanese ships are coming in and out of the Port of Portland through Astoria’s port, greatly deepening Japanese people’s impression of the said port. However, if Portland’s port were to blocked, how busy Astoria’s port would become.

The Port of Astoria is becoming increasingly famous as a shipyard as well. In fact, they are extremely busy with construction during the day and night while accepting abundant materials through sawmills built at the mouth of the Columbia River; it suggests the area’s strong industrial potential. Although there used to be some criticism about the public morals of the area, the reputation has improved with astonishingly clear results. The old red and orange lights have disappeared, the ruins of haunted white houses were swept away, and a fresh town unlike any fishing village is now attracting the attention of visitors.
As mentioned above, the Port of Astoria has made an amazing changes both spiritually and materially. Accordingly, the kinds of compatriots living there now are quite different compared to those who used to live there.

The cool port area was thought to be conducive for enjoying working during the hot summer season. Now, according to the hard workers, that evaluation is being restored. The Port of Astoria is especially solidifying this foundation through its permanent resident families. The families provide the best living example to demonstrate these changes.

Mr. Ishimatsu Hayashi, who was elected from the Astoria area as a representative of the Japanese Association, has for years made tremendous efforts towards public works. As an independent contractor for canneries, he gradually raised the faith people had in him. His business has developed most especially through his serious and kind personality. He is a person who has built on this ground what no one else could accomplish. Once you hear the impressive tale of Mr. Hayashi, you can’t help but guess regarding the personality of Mr. Ota, who is also known as an up-and-coming cannery contractor. Mr. Akagi is also famous in the cannery industry.

Among the businessmen, there are the barbers Imamura and Miura, the Tanimoto baseball field, the Matoba western restaurant, Mr. Kawamura of Royal, and Mr. Tanaka of Chief. Mr. Moriyama is famous for his talent of writing. Others include Mr. Arimatsu, Mr. Katayama, Mr. Nunogami, Mr. Sakamoto, Mr. Norikane, Mr. Matsumiya, Mr. Hirota and Mr. Takada who have also been active in business in the city since long ago.

In the Port of Astoria area there are the Soga campgrounds located on the Wauchi lumber mill. Together, the groups of Mr. Yabuki and Mr. Takada have built a model camp site. The socialite Mrs. Miyono is supporting her husband by utilizing her social skills. There is also the Shiozaki camp in Westport. Although Mr. Shiozaki is currently returning to Japan, the Uesugi brothers and Mr. Hirao took over the business and are endeavoring day and night. There is Mr. Hisao Hagiwara in Hammond, and Mr. Nobue in Linnton, whose respective lumber mill businesses are booming with unprecedentedly high salaries. Particularly, the women instilling integrity among our compatriots are establishing a foundation. Their gradual advancement and realization of being able to establish families comfortably is a happy matter.
The Dalles
The Columbia River Hermit

The Dalles, huh? It has changed so much from the old days. Today the Hood River seems like it was developed side by side with The Dalles. Yet I remember the time when Hood River gradually caught the attention of us Japanese and started to be developed. At that time, The Dalles was already a rural town, and in particular, it was known to be a convenient open town where the young townsfolk could walk around and enjoy themselves.

Hood River was a serious city that took the initiative for prohibition in the state of Oregon. In contrast, there was The Dalles, with a lively downtown area and entertainment district full of people enjoying themselves. It was a strange and charming place. Come nightfall, those who praised the natural beauty of Hood River in the morning would sneak out and peek into the other world of The Dalles. Like fish drawn in by bait, they would come from the countryside to busy themselves in this city.

As such a place, The Dalles did not have people who tried to make money from the land as in Hood River. The first profitable people who gathered there ran hotels, billiard halls, cleaners, Japanese and Western restaurants, etc. In that small town these varied business of our compatriots developed considerably and were treated with great feelings of welcome unlike in Hood River.

However, the country is the country, and it was only a matter of time until Mr. Shimomura could no long put off his heaven-sent mission for the compatriots and resolved to make the Columbia Investment Company. By guiding the compatriots to the realm of The Dalles, as well as in agriculture, he gradually led it into the strong base it is today.

Soon, The Dalles also became dry which had an impact on the town’s businesses. By that time however, we had expanded our efforts into agriculture, so the impact was insignificant. The Columbia Investment Company, generally speaking, had the greatest influence on our development in The Dalles. I call this development our First Revolution.

The relationship between The Dalles and Portland grew closer following the First Revolution and the opening of the vegetable market in Portland. Our farmers gained much attention. I consider this our Second Revolution. In this way the distance between The Dalles and Portland, like Hood River and White Salmon, grew closer. At the same time, the true worth of each city gradually flourished. The characteristics of The Dalles gradually became more apparent in the market.
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In regards to The Dalles' agricultural characteristics, its soil and climate is somewhat different than that of Portland's. Consequently, we can ship crops earlier than Portland, even if by only a few days ahead. We can also ship crops of different quality to the market.

There is still room for our further development in this region. Our true value has not yet been sufficiently recognized because our numbers are still very small. However, as more and more people reveal their hidden powers, although the scope may be narrow, one day we may be able to present a big show.

As it stands in this limited state, we cannot expect too much. However, tenacious and skilled Japanese people releasing even a few unique products will be the path towards our reform.

The investment company is now managed by white people. However, compatriot agriculturalists such as Mr. Yoshinari, Mr. Itami, Mr. Makino, Mr. Tsuboi, Mr. Wakatsuki, Mr. Morio and others, are each working hard and solidifying our standing in the local farming community.

Products of all kinds from The Dalles are sold in the Portland market. Hereafter, a union of contact between White Salmon farmers and others that would greatly increase profits is being formed. It is quite a good plan. With the heaven-bestowed convenience of the Columbia River, we should be able to make even more profit if we use our brains.

About this town? I see that people here are very excited by its rapid development. There is a muddy stream near The Dalles that used to flood frequently. Fortunately it is now drying up and has calmed. At this pace, this year well be peaceful and safe.

Mr. Kawami has built the foundation for our development. He has the disposition of a merchant and is shrewd in all affairs. He is friendly as well. As one of the local elders, he takes care of people and also exhibits his mercantile abilities in all things. Mr. Nakagawa, Mr. Imada, Mr. Kobayashi and Mr. Morikawa, as the other elders of The Dalles, are working hard to save up. Following after them are Mr. Furusho, Mr. Matsui, Mr. Maeda, Mr. Ota, Mr. Akiyama, Mr. Araki and others. While wildly straining for business opportunities, they gather together when they can to discuss spiritedly about their future. From the enthusiasm of their conversations you can infer how the Dalles is booming. While there are some rumors too, I will leave them for another day.

< Photo: The Columbia River near Hood River >
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Solar Eclipse and Lunar Eclipse

This year there will be two solar eclipses and one lunar eclipse. One of the solar eclipses will be annular. It will start from December 3rd at 9:30 pm and end around 3:30 am on the 4th. It will be seen around Chile in South America. Since it will not be able to be seen in Japan it is not on the Japanese calendar.

The second time will be on June 9th. It will be a total eclipse from the United States to our Torishima area [modern day Kami District, Miyagi Prefecture]. However, it will not be able to be seen in Tokyo, Kyoto, Sapporo, Odomari, etc., where it will be a partial eclipse. The eclipse in Tokyo will be at 88%, which makes it the largest partial eclipse. In Taipei, Seoul, Naha, Busan, Nagasaki, etc., the eclipse will occur as the sun wanes. In Naha waning will be at 95%.

The lunar eclipse will be on June 24th at 6:50:08 pm beginning with 4% waning. Because this will only be a 14% eclipse, it is not quite a big deal, but it is interesting to observe that the eclipse will already be waning when it begins. This lunar eclipse ends at 8:09:08.

This Year's Standard Days Signifying the Changing of the Seasons

Following are the main dates for this year:
- The last day of Winter: February 3
- The eighty-eighth day from the beginning of spring: May 2
- The beginning of the rainy season: June 12
- The 210th day from the first day of spring: September 1
- Eighteen days before the next season: January 18th, April 18th, July 20th, and October 21st
- The vernal equinox and the autumnal equinox: March 18th, and September 21st

Colloquialisms Related to the Horse

By Old Man Meishu

Hobbyhorse [Harugoma]
Stilts [Chikuba]
Rocking Horse [Mokuba]
Inscrutable are the Ways of Heaven
First Day of the Horse in the Lunar Calendar
Shogi Game Piece
Falling Prey to Bait in a Game of Shogi
Barebacked Horse
Yada Horse
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Cock-and-bull Story
A Veteran of Many Battles
A Mighty Warrior
Low-grade Paper
Horseface
Idiot [Baka]
A Horse Out of a Gourd [something bordering on the miraculous]
Hung like a Horse
[Unknown]
Eat and Drink Heartily
Heavy Load on a Scrawny Horse
An Aging Lion Doesn't Compare to a Lame Horse
Horse's Ear, Cow's Horn
The Noble Rides a Horse, the Untouchable Rides a Cow
Blindly Following Other People's Lead
It was a Fine Meal
A Man with Obscure Origins
Mounted Bandits
Work like a Horse
Things Often Do Not Turn Out as One Wishes
Birds of a Feather Flock Together
A Nod is as Good as a Wink to a Blind Horse

Descriptions for a Fine Horse

Great Horse, Celestial Horse, Good Horse, Fast Horse, Steed,
Godly Speed, High Speed, Kirin-like speed,
Excellent Horse that Can Run a Thousand Miles a Day
Good Steed
Hood River
Random Comments
By Mr. Hood

▲There are three things that Hood River is proud of. One: its namesake, the beautiful Mt. Hood. Two: the famous local product, apples. Third: our compatriots who reside in the Hood River basin.

▲The beauty of Mount Hood and the Columbia River are the pride of the state of Oregon, which we share with others equally. Hood River apples are also treasured by both Japanese and white people, but they are especially special to us Japanese who live in Hood River.

▲That comes from the united public concern arising from regional loyalty. Especially since the United States joined in the Great War, this beautiful cooperation was demonstrated to a great extent.

▲Our compatriots played a great part in developing the Hood River basin. We poured sweat and effort into the production of apples and strawberries. Nonetheless, a sad event happened to us last spring. Mr. Wilbur, who was elected from our county to the Oregon State Senate, has submitted a proposal to the Oregon Legislature to deprive Japanese land ownership.

▲This may be the result of instigation by the people who are jealous of the development of our compatriots. But to us it was truly unexpected. At the same time, we were forced to ask ourselves whether we had acted in any way to deserve being subjected to exclusion.

▲The exclusionary proposal was fortunately withdrawn. We also realized that in order to prevent such misconduct from being repeated, we only had to participate in the good work of the white people, to act together with them, and not to give them any excuse to exclude us.

▲Since then, the Hood River compatriots have approached the white society more and more. Especially during the recent war, we fully agreed with every one of their patriotic acts. Even during the fundraiser for the Red Cross last summer, none of our families donated less than $5. Also, we donated crates full of strawberries and were highly applauded by white people. Since then the relationship between Japanese and white people is most active, and is still maintained today.
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●Status of the Japanese  
(Continued from P.3)
Nevertheless, it is true that the number of people engaged in these businesses, the amount of investment, sales, and the like are increasing considerably year by year. I’d like to offer my hearty congratulations on their success. Below are the statistics on these to end this article.

The Number of People in Various Businesses

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1915</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oregon State</td>
<td>569</td>
<td>692</td>
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<tr>
<td>Idaho State</td>
<td>139</td>
<td>175</td>
<td>230</td>
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<tr>
<td>Wyoming State</td>
<td>145</td>
<td>129</td>
<td>134</td>
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<td>Total</td>
<td>853</td>
<td>996</td>
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Investment Amount for Various Business ($)

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<td>714,350</td>
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<td>Idaho State</td>
<td>66,850</td>
<td>122,150</td>
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<td>Wyoming State</td>
<td>92,055</td>
<td>135,500</td>
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<td>Total</td>
<td>873,255</td>
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Amount of Sales for Various Businesses ($)

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<th></th>
<th>1913</th>
<th>1917</th>
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<tbody>
<tr>
<td>Oregon State</td>
<td>1,673,750</td>
<td>2,071,885</td>
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<tr>
<td>Idaho State</td>
<td>396,740</td>
<td>717,000</td>
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<tr>
<td>Wyoming State</td>
<td>262,654</td>
<td>303,795</td>
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<tr>
<td>Total</td>
<td>2,333,144</td>
<td>3,092,670</td>
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Note: The above two tables do not add the capital and sales of Mitsui Bussan Co.

End
Children’s Page

The Boyhood of Kaishu Katsu - He wanted to read, but there were no books.

By Sazanami Iwaya

At the end of the Tokugawa shogunate, there was a bookstore in Tokyo (at the time Edo) inbetween the Nihonbashi Bridge and Edobashi Bride.

It was operated by and after the owner, Kashichi. At first he didn’t realize it, but he gradually noticed that the same child came to the shop every day. Kashichi observed the child closely and noticed they did not seem to come to just browse the books. The child was reading a foreign book in deep concentration for a long time. The next day, he came and continued to read that same book.

Kashichi thought, “I see, this child wishes to buy that book but he cannot afford it because he does not have any money. It is rare for a child to want to read so much. I feel sorry for this child. My books are displayed for selling, but for this child I do not mind if the book gets wrinkled a little bit. I will keep quiet and let such a laudable child read it.” He admired the child’s strong will and did not say anything to him. He kept an eye on that child every day.

This boy grew up to become Kaishu Katsu who later worked greatly for the court and the Tokugawa family during the restoration of the royal government.

During Kaishu’s boyhood, his family was truly poor. Their very difficult circumstances were not of a brief period. They did not own a warm futon in winter, or a mosquito net in summer to sleep in.

He lost his father at a young age and his mother was always ill and had to stay inside the futon. Kaishu was nursing his mother while taking care of his younger brothers and sisters. When his mother's condition got a little better, he tried to study a foreign language in his little spare time. Night and day, he copied a thick foreign language dictionary that he borrowed from his acquaintance.

Kaishu patiently kept working on copying all of the dictionary and when it was completed he was greatly pleased with his work. With his hand copied dictionary, he wanted to read many kinds of foreign books as soon as possible. Yet no matter what he wished, there was no money to buy books. He had no choice. Whenever his mother was feeling a little better, he went to the Kashichi’s bookstore and stood there reading foreign books.

Later Kashichi learned more about the circumstances of Kaisu’s family and was even more impressed with the young boy.
While Kaishu was reading books at Kashichi's bookstore, a young man named Riemon Shibata came to the store from time to time to buy books.

Riemon was the son of a large fish wholesaler in Hokkaido. Even well before he was ten years old, he loved reading books. The merchants of that time, however, believed that family business would decline if merchants went into serious studying. His father was one of those merchants.

His father told him, "You are born in a merchant's family, yet you just keep reading books like that. What are you going to do with that? It is enough for a merchant to be able to use an abacus well and to read and write as needed. If you have time to read books, it would be better to become an apprentice and learn about the family business." He decided not to allow him to read any books at all.

However, Riemon liked books more than anything, so no matter what his father told him, he could not stop reading books. While trying hard to not be found out by his father, he eagerly read his books in secret. Unfortunately, one day his father found him reading and got very angry. His father tied the hands of Riemon and sent him upstairs with no meals as his punishment.

After sunset, his father softly walked up to the second floor. He found Riemon with his hands tied up, reading a book with his feet holding down the pages.

As he looked at his son, stern father as he was, he was overcome with emotion. He told him, "If you want to read books that badly, I will not stop you. I will allow you to read these books as long as you do not neglect family business." Riemon was extremely delighted and began to read even more books after that. He also worked hard on his apprenticeship of the family business.

Riemon came to Tokyo sometimes for his business. He always dropped in at Kashichi's bookstore and bought books before he went home.

One day, Kashichi told Riemon "A child of a samurai family always comes to the store at around this time. He intently reads a foreign book and then goes home. I thought that he was a strange child at the beginning, but when I observed him carefully, I realized that he could not afford to buy books, so he comes here to stand and read. I keep silent and let him read. He is an admirable young boy. He will show up soon. I'd like you to see him before you go home." Riemon replied, "That is a really admirable boy. As I also like to read books, I want to meet him and become his friend."

Kaishu appeared to the shop front as usual without knowing anything and began to read a book. Kashichi called Kaishu over and introduced him to Riemon. Riemon politely greeted Kaishu. He said, "I just heard about your study situation right now, and I was very impressed. Since I also like reading books, I'd be happy if we could
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become friends. Fortunately, I have finished my errands for today. I would like to visit your home the next opportunity we have, but for today I would like for you to visit the inn that I am staying at if it is not too inconvenient.” He took Kaishu to his inn by the Eitaibashi Bridge. They shared many interesting stories that day before separating.

Riemon visited Kaishu's house three or four days later. The house was tilted, and the tatami mats were torn up and in poor condition. It was a really shabby residence. But Riemon did not look down on Kaishu, he just felt sorry for Kaishu’s circumstance. They talked for a long time and when it was time to leave, Riemon pulled out a lot of money and put it in front of Kaishu. He said, "This is a small amount of money, please use it to buy books. And please forgive me for my tactless manner, but I would appreciate it if you can use some of it for your family." All Kaishu could do was stare at the money in surprise. Riemon added, "Do not act so reserved. I cannot read foreign books, so I'd appreciate it if you translate the books you read and show it to me. From now on when I come here, show me your translations. That's all I ask.” He forced the money into Kaishu's hand and went home.

After that, Riemon anticipated greatness in Kaishu, and bought books for him steadily, and helped his livelihood, so Kaishu was able to concentrate on his studies. They were separated between Tokyo and Hokkaido, but they continued to exchange letters and they became close like brothers.

Later, when Kaishu was appointed by the Navy to go to Nagasaki for naval training, Riemon was very pleased and came to see Kaishu. He gave him a letter telling him “Finally, a door is opening for you to achieve your goals. I am so happy; it feels like it is happening to myself. But from now on it will be more difficult for us to meet freely from time to time. So just in case I should die and leave you alone, I will introduce two or three of my good friends. You can talk to them about anything, just like how you have been talking to me.” Each person Riemon introduced to Kaishu was a fine gentleman.

After that, Kaishu finished his naval training in Nagasaki and sailed to the US as captain of the shogunate warship “Kairin-maru”. Following his returned from the United States, many things had changed, notably the era of restoration of the royal government. During this period, Kaishu did an extraordinary job. Among many examples, the most famous one is how he singlehandedly negotiated with the government leader Takamori Saigo, and handed over the current Tokyo to the Court without causing a war. If it was not for Kaishu, Tokyo would have become a burned to ruin during a hard fought war.

By this time Riemon has passed away. Kaishu kindly looked after the offspring of Riemon.
Mochi Gift Custom, Scenes from End of the Season

There is a strange custom in the Sendai district of the Rikuzen country, where children up to age twelve or thirteen visit from house to house and receive pieces of rice cakes [mochi] in the evening of January 14th. This custom originates from a kind of cultural superstition, but it seems that many children have fun just running around.

The custom of visiting house to house to receive rice cakes is called "chasenko". When evening comes on the 14th of January, children as young as seven or eight to as old as twelve or thirteen dress up and wear matching headbands. They form a group of five, seven or ten children. They rush into wealthy shops, and sing simultaneously in a funny way, "Rich and rich and more rich! We have come for mochi! Please celebrate chasenko with us!" Then they receive the rice cakes and walk on. The auspicious people of the house where the children visit invite them in, "Let’s celebrate, come in, come in!" and give each child a piece of rice cake and a penny or two.
South Portland
By Umanosuke

▲ The power of Japanese in the "South Portland business area," as the Japanese call it, is not monopolized by the hotel traders.

The compatriot hotel traders are extending their power to the South Portland white society and they have built a solid foundation.

▲ With the so-called "Southern Pilgrimage" dispatched, we can see hotel signboards on the second floor of any building, from the large buildings located in the edge of the town to the buildings located in the center of the town. Inside these buildings, we can finish our business even when we are unfamiliar with that place and without a translator in most cases.

This tells us the great growth of Japanese.

▲ However, approximately 40 compatriot hotel traders have been showing their success and exercising their characteristic "hotel skill" as if the hotel business is their monopolistic enterprise. However, if we think back on these past few years, everything has not proceeded smoothly.

▲ When they started the hotel business, although they faced many difficulties, the patience and efforts of the compatriot hotel traders overcame everything and finally they built today’s success and many successors have joined the hotel business.

▲ The hotel business is not for the southern compatriots only. Among approximately 100 compatriot traders in Portland, the number of the hotel traders is approximately 70, which means most of the compatriots are fellow traders. This shows how Portland is suitable for the compatriot hotel business and there are few other businesses that are suitable for the compatriots.

▲ It is greatly regrettable when it is difficult for the compatriots to launch a business other than the hotel business, however, it is wonderful that they have had such great

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success as professional hotel traders within the narrow compatriot business community, even if it is just hotel businesses. We should be especially thankful to the south compatriots.

▲ The reason why the hotel traders have had such great success is of course because of World War I. Each business has had unprecedented good times. In particular, Oregon has had remarkable success in the shipbuilding and lumber business and brought a great number of labors and craftsmen from other states. In addition, we cannot deny “Bone Dry” [proofreader’s note: prohibition] increased the wealth of Oregonians and stabilized the standard of living.

▲ In the past, it was quite miserable that some heavy drinkers could not save their hotel fees. Now, not only do they have enough clothes and food, but they now understand the problems with their dwellings and the rhythm of daily life. It is a truly amazing change that people who had paid 10 cents for a bed in a two-bed room before, now willingly pay 50 cents or $1.

The compatriots, who have unique skill, deeply understand customers' demands and concentrate primarily on cleanliness.

▲ This brought the compatriot hotel owners good evaluations and they take advantage of this unprecedented opportunity and every trader has a wealthy life.

▲ However, it is impossible to say that there are only the hotel traders and there is no other trader in the south. There are hairdressers and laundries who have found success. However, it is not like there is no one in the hotel business and laundromats that, despite the profits, does not save money.

▲ Formerly, some hotel traders were well-known for their prostitution service and "South Pilgrimage" sounded ridiculous, but now, these inappropriate customs are going to be swept away and we should be pleased that every trader continues to develop in the hotel business occupation.
The compatriots’ development in Portland should be carried out with a cooperation of the north and the south and the power should not be inclined to one side. True development will be achieved when new business activities will be extended as widely as possible. Just tracing the path of the predecessors is needless to say, foolish.

This year is the year of the horse, when we should succeed dramatically, and some people will extend their business to the south.

The south in particular, has markets, and farmers will come in and out more frequently and more people will use the markets. We can see that the business conditions in the south are great from this only.

In the time when we remember the flow of the Willamette River, the flapping of waterfowl wings, and the peacefulness of spring, the glowing faces of the southern compatriots is all the more friendly, and so that the auspicious people in the north can see the conditions that bind us together, north and south Portland compatriots will hold one’s respective ground, and it will be impossible to not delight in the increase in the fruits of our cooperative development.
Requests for Japanese people who live in rural areas
Mr. Highway

▲ Japanese people who leave a big city to live in a small town have more opportunities to meet white people regardless of occupation - business owners or employees. I would like Japanese people who live outside of the city to be extra careful about this situation.

▲ Since so many people live in a big city and they are busy with their own lives, Japanese people, whether they do well or poorly, do not necessarily stand out even if they work in a company owned by white people. In contrast, since the population in rural areas is fewer than that of urban areas and they live in a tight-knit society where their lives are slow and relaxed, every conduct and conversation is seen and heard by people who live in the neighborhood. Thus, people who live in a rural area need to pay extra attention to the following points:

▲ For example, if a Japanese owns a restaurant or a hotel in a countryside, most of his/her customers are white people. If the Japanese owner is unkind or charges white customers unfairly, rumors will travel quickly. On the other hand, if the owner is very kind to white customers, his/her reputation will spread quickly throughout the community.

▲ People who live in a rural area are often naïve, and they become close to each other. Hence, any Japanese who do good deeds are quickly commended and recognized. A person like Mr. Mankichi Fukuda in Union is a good example. If he lived in an urban area, he would not have been so reputable. Since he lived in a small area, his reputation has become widely known.
Nevertheless, people who live in a rural area must obey its rules and customs to avoid any conflicts. For example, while white people's stores are closed at 6 pm, Japanese people's stores are open until midnight seven days a week. This would not be accepted by the white society. As aforementioned, if the stores are located in a big city, Japanese stores will not stand out since Jewish stores are open until late at night. The situation is very different in the countryside. In this case, if a Japanese person owns even a small store, its business can serve many in the white society.

The above requests are made for business owners. They also apply to Japanese people who work in railroads and farms. When they go to a small town for shopping, eating, or participating in fun events on their day off, since their every act or move will be noticed by the local people, they must be very careful about what they say or how they act.

Fortunately, in Oregon's rural area, Japanese people blend in with white population, and are treated equally unlike those who live in California. Their social economic status is rather higher than that of white business owners, of which we are truly delighted to recognize. Nonetheless, we believe that we must enhance such foundation with further precaution so that it will last forever.

**Occupations in Which Japanese People Are Active and Successful:**

**Railroad Workers**

Although we have a tendency to look down on railroad men, we must not discount the fact that the railroad is the place where Japanese people have been actively involved and successful. In the wake of WWI, as transportation industries increased, a labor shortage occurred. As a result, the minimum wage significantly increased due to the social and economic boost. However, since the labor shortage continued, working conditions improved using various means to attract workers. This situation is favorable to us as compared to the cruel treatment inflicted upon us in the past.
Many Japanese people have recently been hired as foremen. They are not only fortunate to be hired as foremen, but, needless to mention that Japanese people who work under their supervisions are very fortunate indeed. Nevertheless, there are some issues that we cannot overlook. The relationship between foremen and employees is not ideal in some situations, even though it is very new. This situation is caused when the employees' work ethics are poor, and most of foremen have problematic personalities, and poorly demonstrate qualification as foremen. If these issues remain between individuals, they do not have to be overly concerned. However, if they affect people in general, they become serious. In fact, they could become the most problematic issues for Japanese people.

I hope that many people disagree with me and believe that we do not have such issues.

Unless you are a hoodlum, people who have a high moral conscious would like to stay in the same workplace for a long time once hired. However, in reality the turnover rate is high in many workplaces. Every time an employee is hired or quit, there would be some damage, causing physical loss to the Japanese economy and psychological impairment to people in workplace.

I hope that people have the capability to endure and realize that long-term employment is an investment for economic development. I apologize for my complaints at the beginning of the New Year, but I would be grateful if you would understand that I made these comments with the hope of helping the happiness and prosperity of all Japanese people.

Advertisements: (New Year Greetings)
The Past and Present of Japan-US Friendship
By Tonan Hamano

1. Many people believe that Japanese civilization was opened after a long sleep awakened by a gunshot released in Uraga Bay from a black ship led by Commodore Perry. However, what motivated the US government to make Japan open its ports was something during the time of President James Knox Polk (served 1845-49). The United States focused on the promising potential of whaling in the Russian territory of Alaska, but in the meantime, there were people in U.S. ships poaching. These poaching vessels often drifted off course and drifted offshore near Edo Bay. The Tokugawa shogunate sent them to Batavia (now Jakarta, Indonesia) from Dejima of Nagasaki. This happened during the Bunsei period (1880-1830). At the same time, Japanese fishing boats were often swept away by the Kuroshio Current during fishing and were forced from the Aleutian Islands to the coasts of California and Oregon. Each time the US government put these drifters on a US ship and delivered them to Japan.

In the summer of 1888, the American merchant ship Morrison tried to enter the Edo bay. It was delivering several Japanese fishermen who drifted to the shores of the United States. However, the shogunate refused to allow the ship to enter the bay. So, the Morrison headed south down all the way to Kagoshima bay. However, because they were fired upon there, they were forced to return to the United States. Then, it was in 1845 that the Manhattan came to Edo bay with the same mission. But this time, Captain Cooper had reason not to leave the bay easily. After anchoring for about four days, the Manhattan headed back to the United States with various souvenirs. This motivated the Washington government to force Japan to open up, and President Polk to order Admiral Biddle to lead a warship equipped with the 90 cannons and sailing ships to Uraga.

In July of 1848, Admiral Biddle’s ships arrived at Uraga Port. They berthed boats off the coast of Uraga, and they demanded the shogunate to open the port and start trading. However, the Tokugawa shogunate flatly refused this demand. They
displayed enough furor as to say that if the Americans approached, they would open fire. While this show of spirit may have had some influence, the main reason why he raised anchor and left for home was that he was ordered to by his home country government to take as mild of measures as possible, and not to provoke the bad feelings of the Japanese.

2. A year after Admiral Biddle’s departure, Japan from top to bottom had finally become nervous about the possibility of foreign attacks. Also, the Dutch submitted a proclamation to the shogunate at the time to preach the inevitability of the opening the ports. In the winter of 1849, several months after the submission of this declaration, USS Preble led by Colonel James Glynn arrived at Nagasaki Port. The Colonel demanded the handover of more than a dozen American sailors who were detained in the port at that time. Soon afterwards, the Dutch government submitted a warning letter and recommended that it be best for Japan to open its ports. They warned that the United States would dispatch a larger fleet to Japan in a year, demanding amity, and warning that it would open war against Japan if the Japanese government did not accept it. Just as Japan was shaken by this warning, Commodore Perry with five hundred sixty sailors on the four warships majestically appeared in Uraga Bay. Not to mention the shogunate of the time, surprise and confusion among the people must have been beyond our imagination.

3. The worst foreign threat since Mongol invasions came close to 100 miles from Edo Castle. It was on July 7, 1854. I will introduce how it went at that time by the discourse of Old man Hardy, who is currently visiting Japan. He was a sailor of the flagship Mississippi at that time, and now the only survivor of the Perry Expedition.

“It was November 24, 1852 when I left Norfolk as a sailor of USS Mississippi. After arriving in Hong Kong on the following April 2, the flagship was switched from Mississippi to Susquehana. After calling to Shanghai, Shuri etc., we arrived at Uraga Port around midnight of July 7th. Soon, the very loud sound of bells and drums broke out on land. Thinking that the enemy was attacking, we immediately prepared to
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intercept at each gun gate. However, the enemy did not appear to fire guns at all. The night began to break. Looking at the situation, we realized that the fisherman hit the bells and drums to gather fish. We laughed a lot about this. In this way, the first two days passed peacefully. On the morning of the fourth day, July 12, the officials of the Japanese shogunate finally came to us to discuss the reception. It was on the 14th that 250 soldiers on 15 boats finally made their landing on Japanese soil. Captain Buchanan of the Susquehanna was the first person to step on the ground in Japan. Then Commodore Perry landed. A thirteen-gun salute was fired.

This was the first gun salute launched by a US ship at a Japanese harbor. And this was also the first sound of gunfire of Japan-US friendship. And in the afternoon of this day, the meeting of Japanese and US officials was held, and the sovereign message from President Fillmore was presented.

< Photo: (This is the original text of the first Japan-U.S. Friendship Treaty, signed by Commodore Perry of the United States and ambassador plenipotentiary Daigakunokami Hayashi. It was kept by a person concerned.) >

4.

Commodore Perry’s second visit to Japan was very courteous and polite. This was the beginning of what we call diplomacy in Japan. Diplomatic negotiations between the representatives of the US government and the shogunate were held for about six weeks. And a form, which is later called a "treaty", was signed and exchanged. The shogunate’s ambassador plenipotentiary was Daigakunokami Hayashi. Chief of the Province of Tsushima Ido and Chief of the Province of Mimasaka Izawa were deputy delegates, and Junior Assistant Minister of Popular Affairs Udono was Secretariat. The original text of the treaty is published in this column. In addition to this, Article 2 and the following port treaty allowed fishermen drifting on the coast of the Parties to provide sufficient protection allowances by the other country, as well as allowed US ships to anchor at Shimoda and Hakodate ports. This was the origin of the Japan-US Treaty. It was also a precedent for Japan’s treaties with other foreign countries.
By comparing the present Japan-US Commerce and Navigational Treaty with this treaty, we find extremely interesting facts. The current Japan-US Treaty, even in preamble alone, is longer than the original treaty. There are 18 articles in the body of the treaty, and even the declaration of amendments to this treaty is attached to it. The amendments themselves are also very unfavorable to us.

"Article 1 of the original treaty defines "People of Japan and the United States of America in everlasting friendship", which is better than using many words. It is a good treaty. One section states that there is no discrimination of region and race, and determines the legal treatment of Japanese people living in the United States. On the other hand, the current treaty provides a detailed clause in which it gives Japan an extremely favorable status. Yet, it declares one-sided "Immigration restrictions and enforcement" declarations at the end. And their domestic law sets out very distinct regional and racial discriminations in "citizens who cannot be naturalized." This is how we are receiving very clear, direct discrimination.

5.
64 years ago, in 1854, Japan was an insignificant country. The people carrying the treaty, who are called special envoys today, went to the United States on a US war ship, because Japan did not even have a ship of its own to send the special envoy. How is Japan now? There are three million brave soldiers on land and one-million-ton class warships in the sea. And Japan exchanges ambassadors and diplomatic missions with many countries. Japan has joined the group of world powers. In fact, however, Japan is misunderstood as a country of the East, where civilization is not fully developed. Far from being treated as citizens of a first-class country, our people are treated as inferiors to the people of second-class countries of Europe. We receive inequitable, inhumane, and unjust treatment under the beautiful sounding names of justice, humanity and freedom. And the government of our home country tolerates this and remains quiet.

The treaty may also be just a piece of paper. If how one country treats people from other countries coming to that country is none of the other countries’ business, then that’s that. End of discussion. But if there is a national conscience in this nation
according to the principle and spirit of the founding of their nation, the United States should not carry out injustice. Regardless of the presence or absence of a treaty, if there is truly this spirit in the American people, unjust legislation that discriminates against the Japanese people living in the United States today should not be possible. A little more than sixty years ago, the treaty between Japan and the United States was fair and equitable, and both citizens did not receive any racial discrimination. However, today’s Japanese can no longer receive the fair treatments ensured by the treaty and received by brethren of past days.

Old Japanese-American Friendship! It may have been simple, but it was to the point. Today's Japanese-American Friendship! It is full of complicated, legal or diplomatic phrases, yet its substance is quite unfair, disadvantageous to one side, and not a situation of equal opportunity. The old Japan-US friendship occurred naturally. However, today's Japan-US friendship was created unnaturally.

In June 1853, as it was raining around the time the US ships arrived, the following comic haiku.

America underestimates Nihon (play on words for country name and samurai wielding two swords.)
A Private Manifesto (draft) 
by Ototaka Yamaoka

This manifesto was written at the request of the Committee for Mr. Ozawa’s Naturalization Lawsuit, and is currently under review by each Japanese association. As such, there might be minor corrections of words or additions and deletions of small parts in the future, but I believe there will be little change in the overall perspective of this draft. This draft was sent to and published in Hokubei Jiji Newspaper with the hope that dear subscribers will read it with attention.

Appealing to All Japanese on the Naturalization Issue

Japanese residents in America tend to suffer from discriminatory laws in many regions and states, and the diplomatic relationship between Japan and the United States has been negatively impacted. The reason for this is that many Americans consider us Japanese as ineligible for naturalization and citizenship. As such, no amount of persecution or discrimination against us will have any effect on the rights and political positions of Americans. As anyone who studies Japan-US relations will know, this is the best weapon to fuel blind and ignorant racial prejudice.

Had Japanese been allowed to gain citizenship through naturalization as the European immigrants had, any laws or persecution toward Japanese would all be rendered null. The California Alien Land Law which prohibits: “aliens ineligible for citizenship from the right to possess land,” was created with the specific purpose of targeting Japanese. Yet if just one of the tens of thousands of Japanese residents of the U.S. could be determined as eligible for citizenship, all the carefully crafted exclusionary laws would become completely ineffective toward us. Since the subject of these exclusion laws, attempted in many places year after year, are “aliens ineligible for citizenship” (i.e. Japanese), should a Japanese be able to become naturalized, all the existing and any future laws for this purpose and by these means would thoroughly lose their basis. The result would be as clear as day: that all exclusive laws targeting Japanese would disappear from the United States.
So, the issue of whether Japanese are eligible for citizenship or not only a life-threatening problem for us residents, but also a national problem for all Japanese citizens. According to the U.S. government’s citizenship regulations, Japanese are currently the only people of a sovereign country in the world who are not allowed naturalization (the Chinese are an exception as the U.S. government, with Chinese government’s acknowledgement, passed in 1882 the so-called Chinese Exclusion Act). This fact is hard for us to bear. Although it was imperfect, we had been able to gain citizenship until 1906 when the current immigration law was passed. About fifty Japanese people had acquired U.S. citizenship across the country. When then-President Roosevelt submitted the revised Naturalization Act to Congress in 1906, he emphasized the rightfulness of allowing Japanese to be naturalized and to gain citizenship. Looking from the United States’ founding principles as well as just morals, this was correct. Nevertheless, once the law passed Congress and was enacted, a question was raised about whether this law should be interpreted as to allow Japanese to gain citizenship, which caused a great deal of concern among Japanese residents. When the regulations for this law were issued, they changed their tune completely and declared that applications for citizenship from Japanese people would not be accepted at all. When the text of the new immigration law, issued on June 30th, 1906, is carefully examined, it does scrutinize for character and education level, but not once does it mention distinctions based on race or skin color. Thus, the discussion was further intensified and has continued for the past decade or so. Some forgot to sleep and eat while throwing themselves into researching this issue; others considered filing a lawsuit. The Japanese associations of the West Coast in particular furthered the research and planned with prominent scholars and legal specialists as well as powerful politicians and lawyers. After taking such great pains, it was concluded by a majority that “it is obvious that the current immigration law allows Japanese to gain U.S. citizenship,” which has become a gospel for us. Since then, the Japanese associations on the coast have been waiting for the best opportunity to bring up a lawsuit for naturalization.

It was in such a circumstance when the large war erupted in Europe. The U.S. entered the war, joining our Empire of Japan to fight our mutual enemies. This resulted in the need to cooperate and coordinate with each other. This was a sign...
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that the U.S. was shifting its attitude toward Japan. Considering that the country was at war with so much at stake, what kind of instigator, let alone government official or congressman, would devote their spare time on a such a small issue as the Japanese? This was a once-in-a-lifetime opportunity for us to bring up the naturalization issue and we thought there would not be another. Then, by chance, the naturalization lawsuit was filed in Hawaii by Mr. Ozawa.

Mr. Takao Ozawa, who resides in Hawaii, graduated middle school in Berkeley, California, and studied law at California State University for three years. He is an educated gentleman who has published two English books. He has always paid great attention to our citizenship issue. After California announced its Alien Land Law, he spent a few years focusing his research on this issue. He became convinced that Japanese must be eligible for U.S. citizenship under the current immigration law. Armed with the support and agreement of many prominent white people in Hawaii, and with great courage to subject himself to such a lawsuit, he filed a naturalization application with the federal district court in Honolulu. Unfortunately, his application was denied after several depositions. Not satisfied, Mr. Ozawa immediately reached out to prominent lawyers in Hawaii and appealed to the 9th Circuit Court in San Francisco. Upon examining the documents, the Circuit Court struggled with the interpretation of the law and decided that they were not in the position to rule on the case. With three of the judge’s signatures, the case was sent to the Supreme Court (by the Federal Equity Rules, section 230) on May 31, 1917. The case is currently sitting at the Supreme Court, and the fate of not only Mr. Ozawa’s fate, but all Japanese citizens, hinge on their decision. How can anyone who shares Japanese blood merely stand by to watch this unfold? We must fight this issue to the best of our abilities until the very end.

Going through the records of this, there have been about twenty-one prior lawsuits involving Japanese filing for citizenship aside from Mr. Ozawa’s case. All of these have been denied for the same reason: “As members of the Mongoloid race, Japanese are neither white nor black, and therefore illegible for U.S. citizenship.” Mr. Ozawa’s argument, however, is different from other naturalization lawsuits in that he argued citizenship for Japan from both legal and anthropological points. This is why
in spite of the district court dismissing his case, the three most powerful judges at the appeals court decided that they couldn’t rule on the case. They couldn’t follow the preceding cases and deferred to the Supreme Court because his argument was evident and logical. It was supported by a wide range of evidence and references, which match our own extensive historical research data. If there were no value in the legal research for Mr. Ozawa’s case, and there was no doubt about its legality, then the twenty-one preceding cases should be immediately denied by the San Francisco Appeals Court.

Briefly touching on the main points of Mr. Ozawa’s argument for appeal, as I mentioned earlier, the current Naturalization Act of 1906 does not refer to racial distinctions anywhere. Nevertheless, the district courts across the country have denied Japanese applications for citizenship. This is because Section 2169 of Chapter 30 of the current Naturalization Act, which is related to the 1875 revision states: “Aliens who are eligible for U.S. citizenship are free whites as well as Africans and their descendants.” Since this sentence is not explicitly contradicted by the new 1906 law, it is explained as being effective and binding through the new law. Yet many significant legal specialists oppose this; they argue that the 1906 law is an independent uniform rule and not subject to restrictions by another law. Also, the term “free white” in the Section 2969 [sic] is a relative term, and it is a very far-fetched interpretation that “white” refers to Caucasians and Mediterraneans. The words “free white” first appeared in the U.S. Naturalization Act of 1790. At the time, there was no ethnology or anthropology in the world. Accordingly, there were no academic terms for races such as Caucasian, Mongoloid, and Malay and there were no ethnological or anthropological distinctions. So, the intention and purpose of that law must have been only to distinguish between the black and white races. The proof for this is made clear from the remaining records and regulations of the states and federal government. Moreover, if the white race is the most superior in the world and the black race the least, as is believed among white people in general, then only the best and the worst races can gain U.S. citizenship. The races in the middle, regardless of their refinement or excellence, are not allowed citizenship. The reasons for this cannot be explained logically. Even if we conceded much and allowed the above racial distinctions to apply to the new law, it has been clearly established by many
prominent anthropologists and ethnologists that Japanese are not Mongoloids. The U.S. courts are not in a position to be ignoring these facts while hastily deciding on racial distinction by themselves. Thus, however we look at this, the majority opinion of many experts is that Japanese are legally eligible for citizenship.

For those interested in researching the legal aspect of this topic, please refer to the separate document on the reasons for and the sequences of the naturalization lawsuit (in English). The book will be distributed to each Japanese association as soon as it is published. Please request a copy from a Japanese association.

I will not go into more depth on the legal issue here since it is impossible to lay out a detailed argument within this limited space. It is also because I think it would be appropriate to leave the professional discussion to the professionals. What I do want to stress here, however, is that the case of Mr. Ozawa is at a critical juncture, and how the lawsuit plays out will decide our future for better or worse. Contrary to what some argue, we cannot afford to wonder whether now is a good opportunity, or discuss the good and bad of the case itself. We Japanese must unite and offer unilateral support to this lawsuit, and ultimately achieve a victory. If this fortunately happens, if the hardship we have endured for years are removed, the dark clouds floating between Japan and the U.S. clear up, and Japan-U.S. friendship is forever maintained, then our hardships and efforts we have made will not be in vain. This is not only our obligation as compatriots but our right to self-defense as citizens.

Some of our fellow Japanese have argued, “It goes without saying that Japanese need to be eligible for citizenship. Furthermore, the reasoning is legally legitimate. Yet if we raise our voice now and launch a vigorous campaign that happens to offend Americans, we may end up facing opposition from unexpected directions. I fear that the Supreme Court will be swayed by public opinion and hindered from making a just decision out of respect for the general public’s opinion, good or bad.” This was actually the first point I focused on investigating a decade or so ago when the naturalization issue first came up, and I have found many historical cases contrary to this argument. First of all, the Supreme Court of the United States is a sacred and noble branch of government that protects the Constitution. It consists of nine judges.
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who are the best of our time in education and character. It is the backbone of the national spirit. Even the exact and impartial Congress cannot interfere with the Supreme Court. It is not an exaggeration when people around the world say that the highest power of the United States resides in the Supreme Court. If,
---Cont. P11
The History of Japanese Diplomatic Dispatches to America
Juou Rongi

It is a well-known fact that in 1853, Commodore Perry of the United States Navy entered the Port of Uraga with four warships and 500 sailors and demanded Japan to open itself for trade and commerce. Then, a treaty on equal terms, signed by the plenipotentiary and the chief education expert on imperial court matters Hayashi, Daimyo of Tsushima Ido, and others, was concluded. It read: "The people of Japan and the United States enter into an everlasting treaty of amity. There will be no discrimination based on place or appearance." This can be seen quite clearly in the first article as displayed on page 29.

I will outline the history of the period when special Japanese envoys were sent to Japan. In addition, I will outline the Bakufu’s plenipotentiary dispatch to Europe, the Iwakura special envoy to observe the United States, as well as the recent dispatched to the United States by Viscount Ishii.

Here, I will summarize Japan’s diplomatic history. Following Commodore Perry’s arrival, Japan concluded a trade treaty with the United States and later with the European countries. Because of this, each country sent envoys to Japan. However, the only country to send an envoy preceding our becoming a nation-state, was America. That is, in December 1857, the US Consul-General Harris established a consulate office in Shimoda. In April 1859, the Netherlands opened a consular office in Edo, and in May of that same year, the UK also made their Ambassador Alcock reside in Edo in the same way. The following June, the Shogunate opened the ports of Yokohama, Nagasaki, and Hakodate for trade. In August of the same year, Japan concluded a similar trade treaty with Russia and France and agreed to let their officials reside in Edo. Regarding this, the Shogunate felt the need to send envoys abroad to observe conditions there.
The Shogunate sent an envoy to the United States in September of the same year. The envoy was led by Commissioner of Foreign Affairs and Chief of Buzen Masaoki Niimi, Chief of Awaji Norimasa Muragaki, with Supervisor and Assistant Governor of Kozuke Province Tadamasa Oguri, Commissioner of Warships and Chief of Settsu Kimura, Kaishu Katsu, etc. boarded the warship Kairin-maru bound for the republics. Thus, 1859 is the most memorable year in Japan's history, especially concerning diplomatic history.

The envoy led by Mr. Niimi arrived in the United States, exchanged the Japan-U.S. Treaty in January 1860, and observed brilliant American culture everywhere they went. They were impressed and gained much from the experience.

The picture of the envoy posted here was taken at the Navy Department in Washington. The descendant of the photographer who took this picture now owns a photo shop and the original plate. He learned that last year, the Ishii envoy visited the United States. He remembered that his ancestor took pictures of the Japanese envoy dressed in a hakama with two swords fifty-seven years ago. He was struck by the effects of time and made the treasured photo public. Anybody who sees this photo will see how ignorant Japanese was during the first half of that century. At the same time, we cannot fail to feel wonder at our progress of development in just fifty years.

According to the Shimoda Treaty, the Shogunate promised to open the five ports of Yokohama, Hakodate, Niigata, Nagasaki and Kobe as trade ports. However, the Revere the Emperor, Expel the Barbarians movement was in great fervor and the lives of foreigners were in considerable danger. Stating this as their reason, the Bakufu demanded of the nation-states that the opening of the ports be postponed by five years.

On December 22, 1861, the Shogunate dispatched an envoy consisting of Chief Commissioner of Finance, Commissioner of Foreign Affairs, Chief of Shimotsuke Takeuchi, Vice-Commissioner of Foreign Affairs and Commissioner of Kanagawa, and Chief of Iwami Matsudaira, and Supervisor and Chief of Noto Kyogoku, etc. The
envoy first went to the UK, observed the conditions of the country and negotiated the delay for opening the ports. The UK government decided to agree to Japan's request conditionally. They demanded Japan to reduce the import duty on alcoholic beverages and to include glassware into items taxable at 5%. They accept postponement of opening of the port by submitting the London Memorandum of Understanding. After that the envoy carried out the mission by visiting France, Prussia, the Netherlands and other countries, and in 1862 they arrived in St. Petersburg, Russia.

Upon learning of the arrival of our envoy, the Russian government sent Asian Bureau Director General Ignatiev to meet with the envoy. The harmonious Russo-Japanese plenipotentiary negotiations were the most splendid of the Bakumatsu’s diplomatic history. The envoy met with General Ignatiev and Chief of Iwami Matsudaira requested to establish the boundaries of Karafuto which was a pending issue. Ignatiev, however, arrogantly dismissed this and said, "The whole of Sakhalin is the territory of the Russian nation. There is no need to set a boundary with your country." The Chief of Iwami refuted this and showed maps in English, French, German and Dutch, and pointed out that all of them show the border with Russia by the fiftieth parallel north, proving that half of Sakhalin belonged to our country. Ignatiev, on the other hand, said that his country’s map is the most accurate. The next day, he showed a map where the whole of Karafuto was colored as Russian territory. The Chief of Iwami was surprised at the lie and said "I admire the precision of your map,” Ignatiev was puffed up with pride. The Chief of Iwami then asked "We heard that there is an accurate astronomical observatory in your country, and that astronomers from all over the world come to see it for their research. Is it true?"

▲ The Russian plenipotentiary proudly replied “That's right. What our observatory shows is accurate and there is no error at all.” The Chief of Iwami said “I would like to ask you to allow me to accompany you to the observatory.” Ignatiev, secretly suspicious, asked him his reason. The Chief of Iwami told him “While visiting European countries, we have acquired maps everywhere, and visited their observatories. We have arrived in your country and now we would like to see your observatory. To that, the times we have seen both kinds of maps, the fiftieth parallel
line on Karafuto has been the Russo-Japanese border. The observatory of your country is precise and incomparable, but then, isn't the mistake only on your map? All of the maps we have seen place the boundary at the fiftieth parallel. I request to see your map in order to compare."

▲ Ignatiev rolled up the map, his character had changed completely. He said "It has been a long time since I was in charge of the important points of diplomacy. I have never once seen a person like you who is so thoroughly prepared and can handle things intelligently. As requested, I will return to the Czar and tire myself discussing the borders demarcated by Matsudaira." Then the negotiations started. Our envoy insisted on the fiftieth parallel north. Russian delegates argued that since the coast of the Amur River is already Russian territory, Karafuto should also be Russian territory. Ultimately, they yielded little and said that the fiftieth parallel north was only a temporary line, and since that line runs through the top of the mountain, it is not suitable for a boundary. Following that, they said "Fortunately, there is a river flowing east to west between the mountains along the forty-eighth parallel north. It is most convenient to take this as the boundary on the terrain."

The Chief of Iwami was not going to respond, however, Chief of Noto Kyogoku did not allow him to do so. He stated that he was told before they left Japan by Chief of Tsushima Ando not to yield to any proposal south of the fiftieth parallel north. Thus, the discussions weren't over yet. They agreed to dispatch committee members to Karafuto and decide the matter there.

When the envoy announced goodbye to Russia and returned to Japan, Chief of Tsushima Ando, was dismissed as a member of the shogun's council of elders, Yoshinaga Matsudaira had been promoted to the Director of Political Affairs of the Shogunate, and anti-foreignism was flourishing. The Shogunate could not afford the time to dispatch another person to Karafuto to set the boundary. Russia took advantage of this and took over Karafuto, the Chief of Iwami returned home, his hard work coming to nothing. It was a truly regrettable matter.
The Tokugawa Shogunate collapsed and was replaced by the Meiji government which seized political power, enacted a policy of opening the country, and enthusiastically imported Occidental civilization. Because of this, Japanese culture advanced rapidly, like the morning sun rising in the eastern sky. The fact that Japan took the initiative to open the country and consistently promoted this policy was primarily due to the spirit of the times. However, it was also the result of having dispatched a special ambassador to Europe in October 1871 to observe its civilizations.

At that time in Europe, Napoleon III had come into power, staring down the great powers of the world. However, he was weak in the war with Prussia and was not able return to power. The German army invaded France's capital Paris. France reached a settlement by ceding its two states, Alsace and Lorraine, to Germany, and paying an indemnity of 5 billion francs. Suddenly, in Europe, there were forces of great change. It was only four months after the reconciliation between Prussia and France when Japan dispatched its special ambassador to the Western countries. In October 1871, the government appointed Foreign Minister Tomomi Iwakura as Minister of the Right and Ambassador Extraordinary and Plenipotentiary. Councilor Takayoshi Kido, Minister of Finance Toshimichi Okubo, Vice-minister of the Ministry of Industry Hirobumi Ito, undersecretary of Ministry of Foreign Affairs Masuka Yamaguchi, etc. were sent as deputies of the Iwakuwa Mission. They were dispatched to Europe and the United States under orders to declare Japan’s political restoration and to amend the treaties with each country. They stayed in Europe and the United States for about two years, observing the cultures, and absorbed the remarkable advances in the military, commercial, industrial, educational, literary fields and so on and returned home. Our readers probably remember well that as this was happening, in Japan arguments over a military invasion of Korea were reaching a boiling point.

There are many historical facts related to Japanese diplomacy. Nonetheless, in the present dispatch of Chief of Bungo Niimi to the United States, the traces of the hard work of past Japanese ministers who have been dispatched to study diplomacy, or perhaps to conclude a treaty shows themselves here. Here I have tried to display one part of Japanese diplomatic history, especially as regards the United States.
Viscount Kikujiro Ishii, Lieutenant General Takenaka, etc. were dispatched to the United States as a special envoy, and exchanged a memorandum regarding the China policy of both countries. Since this was only a few months ago, it is not necessary to describe the details here. Perry’s arrival in Japan prompted the signing of the Commerce Treaty between Japan and the United States. There was Chief of Bungo Niimi’s envoy’s visit to the United States, then there was Chief of Shimotsuke Takenaka’s envoy’s visit to Europe. After that, the extensive stay of Ambassador Iwakura’s envoy in Europe and the United States. As I recall this past history, various thoughts come to me.

My Quasi Manifesto (Continued from previous page)

If the US Supreme Court is moved by the public opinion of many foolish people, or if their theories are bent by political incentives, on what basis can the security of life and property for not only Japanese people, but 100 million Americans be preserved? This is the most extreme example of groundless fears.

This matter affects everywhere and if research was done and there are compatriots among us wrapped in apprehension, I sincerely hope they do not give up. Also, some people misunderstand why we compatriots push solving the naturalization issue so eagerly. We are not going to compel all compatriots in the United States to naturalize. In the first place, to resolve to give up one’s country and become a naturalized citizen of another country is a major decision for that person, but also it must be made of their free will. To be restrained by others is not acceptable, and it is a completely different matter from whether the compatriots would like to be naturalized to become citizens of the United States or not. Even if no one among the compatriots desires naturalization, our aims would be achieved if it was decided that Japanese can legally be naturalized to the United States.

In this spirit, the Japanese societies in the Pacific coastal region, at the Federation Council of Japanese Associations held in Los Angeles, California in July 1917, unanimously resolved to substantively support Mr. Ozawa’s naturalization case. Subsequently, with the consent of Mr. Ozawa and his attorney, they decided to select
an attorney and accept the burden of the Supreme Court expenses. Since then, each coastal Japanese society has elected one full-time committee member. The committee members meet often and first decided to select an appropriate lawyer. He must be a first-class lawyer in the United States and have such high academic renown as to attract the attention of Americans. The committee selected such a great man and entrusted the entire case to him.

In short, this case is not Mr. Ozawa's individual case, but really, a large issue concerning the honor of us Japanese people in general. So, unlike ordinary cases, the costs of litigation will cost hundreds of thousands of dollars. Therefore, the coastal Japanese societies are coalescing here and soliciting all compatriots for donations. The funds will be used in preparation for the court battle. Compatriots who are courageous and know what is right, I hope you agree with this action. Those of you with property and resources, please contribute money accordingly, and those of you who live on salary or wages, please donate a single day of labor’s wage for this cause. That is the reason I am writing this manifesto.

(End)
China Getting Friendly with Uncle America
An Interview with a China Expert

The following is based on a recent interview the author had with a certain gentleman who has lived in Beijing for nine years and is known for his expertise on China when he visited the United States and passed through our city. As the responsibility of this piece resides with the author, and as the topic touches on sensitive international issues, the identity of this gentleman is intentionally not disclosed.

I’ve been studying the China for ten years. Today, Chinese issues are not just matters for China; it must be examined from the perspective of the world powers. I have been to observe the United States and Europe before, but it was more than a decade ago. Deciding that I cannot rely on my old knowledge of the US and Europe as the basis of my China study, I planned a three-year tour for each the US and Europe. As soon as I landed in the US, almost all Americans I met asked me my thoughts on Japan sending troops to Europe. I don’t want to cause a problem by voicing my opinion prematurely without confirming America’s stance on this issue, so I can’t speak to Americans about it. However, I suppose it is not a problem to speak to my fellow Japanese.

It is not necessarily impossible for China to dispatch troops. On the contrary, China actually wishes to dispatch them. This is because, as the saying goes, it has 400 million people, and an especially a large population of coolie laborers. These coolies are incited to join the revolutionary forces, increasing the violence every time there is a revolution or civil war. The government is always saddled with the task of dealing with them. So, China was glad to send many of the coolies to France when the French government requested laborers to fill in the vacancy created by their soldiers. Currently some 20,000 coolies are working in France.

However, Chinese soldiers are that in name only. In actuality, they are just coolies wearing military uniforms. They do not have disciplined training or education; they are just an unruly mob of laborers. A million of them might not even match 200,000 of, say, German soldiers. A few months ago, when Mr. Comte, French Ambassador
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to China, was returning to his country, China told him that they would be willing to send troops to Europe if not for four conditions. When asked what those four conditions were, China said:

1. Chinese troops do not understand foreign languages;
2. They do not have adequate captains;
3. They do not have money to transport the troops;
4. They are lacking in newer weapons.

They basically said that if these four conditions were accommodated for that they would send troops. So, the ambassador replied that he might accept Chinese troops if the French government was agreeable with these conditions after he went back to the country.

The rumor that Yin Chang will lead Chinese troops to Europe probably came out of this story and from someone within the French government. It is really not all that difficult for the Chinese government to respond by putting military uniforms on coolies and sending 50,000, 100,000, or even 250,000 soldiers, though it might be a bit too large. The problem is that this is rather inconvenient to Japan. France and other countries have unofficially and repeatedly asked Japan to send troops. Every time, Japan turned down the request citing the difficulty of transportation and the financial burden. It is possible that they may ask why Japan cannot send troops when China can. This would put Japan in a greatly compromised position. As a first-class country, Japan cannot say that it doesn't have money for transportation or that it lacks newer weapons. This is confidential but Japan actually -- and Japanese officials admit this.

It is a clear fact that not only England and France, but the US as well, are earnestly asking for Japan to send troops to Europe. While it is true that the European war has made both the US and Japan rich countries, the level of wealth acquired by each of them is vastly different. Japan gained enough money from this war to pay off the debt accumulated since the Japanese-Russo War with a surplus of a few billion yen, but this will disappear like smoke in a few months if we send in 50,000 troops to
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Europe. It cannot compare to the US, with its bottomless wealth. It has to spare to send troops to Europe. Japan spending the meager amount of money it has earned to send troops to Europe is comparable to a Japanese who has worked hard in the US and saved a few thousand dollars, buying a first-class ticket to Japan on a ship like the Fushimi-maru with other US millionaires. The millionaires only have to spend their dividends to pay a thousand or ten thousand dollars, but this Japanese laborer will have to pay from his real assets.

Fortunately, Japan has been able to achieve continuous growth since the Restoration, and as the people of an emerging nation, our sense of nationhood is high and we are looking towards further development. Riding on this flow, we must continue on our path of development without missteps. Thus, while Japan and China must maintain their friendship forever. The strange thing is that Chinese merchants and Chinese in general seem to be comfortable with the Americans and not the Japanese. It is just like children who prefer their uncle from out of town who seldom visits but brings candies, to their next-door neighbor. Whatever one says about China, its citizens are not yet capable of self-governance or independence. Japan must become a leader that develops China. From this perspective, and in order to maintain eternal peace in East Asia, Japan must strive to develop China and cultivate a good relationship with them.

It was good that we chased Germany out of East Asia in this war. Germany was indeed a formidable opponent to Japan in China as well. They had great influence among not only China’s ruling class but had also eaten their way inside the palace of the Qing Dynasty itself. There were many merchants from the world powers in China. Many of China’s public projects and such went to the hands of German contractors who used their connections within the government. Most recent large-scale construction projects by the Chinese government are done by German contractors. Everything is the result of scientific research and is in perfect systematic order as is the German way. I know Mr. Hintze, the former resident ambassador to China, as I have met him often. He was a rather sharp diplomat even though he was originally from the military. If Germany had managed to remain in China even after this war, it would have been a big concern for Japan. It is a cause for celebration that
we eradicated Germany from East Asia. However, that is not to say that after the war Germany will try and spread its hands to the Orient once again. From now on, Japanese people must be cautious of this.

I am not yet at liberty to speak my opinion on the Japan-US relationship regarding China. There is Frederick Moore, who is based in New York and publishes for the American Asiatic Association which is really a publication for China. There is Washburn Child, who is currently in China. They are China experts on the American side, but Moore used to come to me often when he was in Beijing to discuss and hear my opinion on China issues. These Americans who are well-versed in China and its current conditions insist that China is not capable of self-governance and that they need help from Japan and the US. I, however, have a slightly different opinion than those calling for the help or protection from Japan and the US, but I will not go into detail here since I believe that it is not yet the time to do so.

It is not exactly that China has no capable people within it, but so many of their people are unable to be educated. For this reason, the country has still not reached the stage of development of a modern nation. Huang Yuanyong, the chief journalist at Shanghai’s Shen Bao, who came to the United States through this port last October, was an emerging elite with such capability. He was extremely smart and had a tremendous potential to play a leading role in China in the future. It is regrettable that such a man was mistakenly given a dog’s death in a guest house in San Francisco. There is not much difference in the education levels and ways of thinking between upper-class Japanese and Chinese. Among the lower classes there are more uneducated and unenlightened people. The illustration below shows the difference.
The vertical lines indicate the level of education while the diagonal lines show the extent of the educated and enlightened classes. The first graph shows the educated classes of Japan and the bottom graph shows China’s. Japan has very few who are completely uneducated; as education is gradually being diffused. In China, however, as shown on the flat line on the left: there are many uneducated people. The upper classes make up the steep climb. Thus, the level of education among the upper classes between Japan and China is no so different; that is, the height of the two vertical lines are the same. When the level of education in the lower social classes [the left half of the graphs] are compared, however, the upper graph shows a slightly higher level of education. Furthermore, this chart might also be illustrating the differences in education between Japanese and Americans, wherein the top chart shows the Americans and the bottom chart shows the Japanese. The education of lower classes Americans seems to be more advanced than that of Japanese people’s. Among the upper class of Japan and upper class of America, however,
there are no difference in the maximum extent of their education. The only difference is that lower class Japanese have a slightly inferior education than Americans of similar social status. (The editor is responsible for this article.)
Mr. Nishizawa

I dedicate this poor piece to my cousin Kiyosawa and his wife, whom I burdened when I went to Seattle earlier, as well as Mr. and Mrs. Hirabayashi of the Pontiac Kyodo-en.

Taro Shinano, San Francisco

(1) The body discovered on the coast of Long Beach was revealed by his possessions to be a person named Yuichi Nishizawa from Nagano Prefecture. Pessimism was named as the cause of his death.

When I read this simple news, my head was spinning and I felt as if black blood filled my whole body. I have practiced to write calmly about bullets from a single pistol blowing away twenty people as if it were just another societal happening. It could not believe that I was experiencing such astonishment and fear as I read that article.

It was a face with thick eyebrows and a large mouth. Two or three deep wrinkles ran across the large forehead. In the summer midday, the black clouds above the Japanese Alps seemed to open suddenly and pour rain. It was like a water bucket had been overturned over the Northern Shinshu area. The memory of the wrinkles on his forehead overlapped in my mind with the dangerous rain coming down on the mountains. However, was it a deep dark fate that brought him from the top of the cliff on Long Beach into the hands of a wicked demon? When I imagined Nishizawa's as he lived, the palpitations of my heart had still not settled.

I sent a telegram to the Japanese association in the area, and told them that we, his friends, would take care of his body, and asked if he left anything in writing, as well as to let me know in detail how he seemed before his death.
(2) If I remember correctly, Nishizawa was one year ahead of me in school. The school, Kensei Gijyuku was not very popular. Some people said bad things about it like, “Oh no, he is being sent to the Christian school!” There was only one teacher for all the classes. He wore same black *haori* jacket all the time. He had a long face with a straight nose. He had also taught at an elementary school in the neighborhood for many years. But as he was a Christian, there was a lot of friction with that people around him. His supporters, who could be easily counted on two hands, raised funds and built the two-house school with thin roofs and rough clay walls.

At elementary schools, a bell announces the beginning of the school day, but here, the depressing clack of wooden clappers did not help the students to feel proud of their school.

The classes were from the first grade of higher elementary school to the third year of supplementary courses. In the elementary school, four long chairs were arranged in two rows in the front. Then, the supplementary courses took place behind that with some space between them.

With the teacher’s prayer "God, thank you for allowing us to live safely today," the mixed classes started. One group studied mathematics, the other Chinese, yet another English, and so on.

Lectures on the Bible were held once a week. They began with Matthew and advanced one chapter at a time. The teacher would read a passage, and the students followed with another passage. Following this, the teacher patiently explained the places where many lessons were to be learned or difficult to understand, like John’s baptism or Peter’s personality. In the spring, the teacher would lead a group of students and to the riverside when the water level was high. The water was somewhat cloudy, and the sides of the quietly flowing river were covered with green grass. The light leaking through the young leaves of the willow and birch trees reflected our group on the surface of the river like a picture of a small group of saints. Birds were singing and the folk songs of farmers sang...
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reached our ears. The walls of a nearby farmhouse were glowing in the sun. The teacher prayed, and we listened with our head bowed.

Nishizawa was rather quiet among the students. He was not born quiet, and I do not know if he was thinking something or did not want to be among small people to play, but anyway he was alone all the time. He was skilled at writing and painting, and his faith was deep. This person appeared great to trivial me. I looked up to him and held some sort of fascination. Nishizawa was invited to a Prohibition Association meeting: "Nishizawa, come and recite a new poem, a passage you love the most." He was always being pulled somewhere. "... No matter the wind, pray for a good breeze, not only for I, lost on the high sea ..." Nishizawa returned to his seat after reciting it in a clear voice. After that, he remained quiet as usual and observed the people in his quiet way.

Nishizawa and I were at the school together for only about one year. After he left, I became the best in the school. I stopped being chatty right away. I now see that I did so because I thought that Nishizawa kept his qualities and personality by remaining quiet. In my childish mind I wanted to win the respect of others by behaving like him.

…. Nishizawa killed himself by jumping from a cliff.....

(3) According to the report from Los Angeles, Nishizawa slept a lot during the last several days before his death. What was he thinking as he lay on the cheap bed in a room with a low ceiling and rough white walls? At his bedside, of course, was "Aigin" translated by Mr. Kanzo Uchimura. The Bible was there too.

However, what he left behind was only the phrase "Aigin" written on a piece of paper, and some phrases from the Bible.

He did not write the poem that started with “No matter the way the wind blows, pray for a wind to blow my way," from the begging. Nishizawa would often write,
"I am a wanderer," and would say as much. He painted well and in order to make a living with it, he studied with teachers for two or three years, and practiced it whenever he had free time.

A picture of Carlyle and a portrait of Tolstoy were put up on the wall of Hodaka Club. He washed the dishes and worked as a porter on the railroad. No matter where he went, or when things did not go well, he did not complain. But he did not continue with anything for long. He would tell us in the Shinshu dialect "I quit again," and as usual, laugh calmly.

It was not long after that that he went to Portland saying that private school in Seattle was not interesting. I thought he stayed in Portland, but he sent me postcards from Nevada or Utah without writing his address. Once he wrote, "The Rocky Mountains are covered with white snow as far as the eye can see. At this final year of my wandering, I must seclude myself here. My mind is filled with a thousand emotions. I wanted to have a successful life and have a beautiful wife, yet while I was wandering, I turned twenty-five years old. No matter what I have or where I go, it all the more feels insufficient. Even if in love, if I know it has all gone according to plan, I will throw it away and laugh at it."

To that close friend, he wrote, "I want you to make a lot of money and build a nice house. Even wanderers like me may return to sanity and build a house as I get close to thirty years old. Life, life. The more I think about it, the more I become entangled in that mystery."

Time passed as if we were in a dream. It was after several months since his death that there were conversations among his friends like: “Why was there no will? The things he left behind are just fragmentary. It doesn’t have to be an imitation of Misao Fujimura’s action, but if he had a little more flair in him, he would have managed to write deeply moving things...” Then a man added, “Rather than saying the laborer Nishizawa committed suicide by jumping off a cliff, even if he
is dead wouldn’t it make him feel better after death to say a little philosopher that could not solve life’s big doubts threw his life away? If it was me, I would prefer that.”

“While one can think such composed idea, you are talking of things the dead cannot do. To die is to lose one’s self. If I fall asleep, I close my eyes comfortably as there is tomorrow, but dying is all darkness and there is no light of the next day. I do not believe that Nishizawa believed in the existence of heaven. Although he departed from Christianity, he could not forget it. I think that Christianity should have been useful at such times. But for Nishizawa, it stayed like a black tick's hand. In the end, Christianity ended up killing Nishizawa.” “That is a strange argument. Why did Christianity kill Nishizawa?” “Although it may be a faulty phrase, he entered Christianity and acknowledged his sin. Admitting his own sin resulted in him knowing his worthlessness. In this world is it not through strength that one fights their enemies? Although some Christians understand their worthlessness and hold onto God, other Christians simply chant about being a sinner and the salvation of God, just like a Buddhist mantra recited by uneducated believers. Unfortunately, Nishizawa was neither of those. Moreover, he had a weak will. This weak will made him abandon his wandering lifestyle and drove him to extreme despair; thinking of it as “boring,” he tossed his body.”

Among his friends gathered, we made various assessments of Nishizawa's death. Some mourned, "It takes tremendous courage to die. Nishizawa had this courage. Alas, that courage was utilized in a wrong way." To me the reason of his suicide did not matter. Nishizawa was once my senior. He was the senior who I tried to imitate. That person had died ....

When the photograph and the remains arrived at my office, I could not stare at it for even a minute. I immediately sent it over to my friend in Seattle.

(End)
Three Day Stay
By Ijo Tanaka

On Saturday the fourteenth, he finished lunch a little early and left for Seattle. The dense fog that lasted for days had cleared and it was a beautiful spring day. He left the city, leaving half his heart in his field as he worried about not weeding on this fine day. It took half a day to arrive and half a day to return home, so he spent a total of three days away.

He had left behind many kind friends through he felt a oneness with them in his heart. Holding onto this feeling, he was dragged to work, returning to "a little house." For his first outing to Seattle in a long time, the fog, that resembled ghosts of the dead wandering the underworld, cleared away without a trace. The land and sea were surrounded by vivid spring sun. It made him very happy. On Sunday the next day, clouds covered the sky again. While it resembled yesterday somewhat, it differed in its gloomy atmosphere.

He visited Mr. M’s house in the morning. Although he already had breakfast at Mr. S’s house, he decided to treat himself to a second breakfast when it was offered. After that he played with their child Kai on the carpet. He had not shaved that morning and resembled and old man from Kasuya.

Playing with such a cute innocent kid in all his naiveté, he slipped far off into his own memories. The nostalgic window of recollection had opened before his eyes.

Today Mr. K, who finished the day’s work in half a day came back by that time he was tired of playing and looking at his books. Under a dark sky, photo taking is not much fun, so an outing was decided against. They stayed home and chatted so much that they might be laughed at. When he was in the country, he had many days without the opportunity to speak a single word with someone all day. But this day he easily spoke three weeks’ worth of words. He attacked the evening’s Chinese food like a hungry wolf attacks its prey. He filled his farmer’s tummy with three weeks’ worth of food.
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At eight o’clock, he went to church. He felt very lonely when the believers hotly discussed the urgency of evangelism and prayed together. For some reason, he felt funny saying amen, which should be said from the bottom of a sacred heart, from a mouth that devoured Chinese food to its own content earlier.

On Monday it was sunny from early morning. The young women who came to shop at the store said they wished today’s weather was yesterday’s. They regretted that they were not able have enjoyed a pleasant stroll while holding hands with their boyfriends. Even though there is a difference in color between yellow and white skin, somethings are held in common in the minds of young people.

He could not go out because there was someone to wait for on this day, so he spent all day at Mr. M's shop.

That night, he enticed some people going to the evening school, and went out to the theater with a group of five. He would go to the theater once in a while with his friends, but certainly not go alone. It was the first time since March that he dressed up and went to the theater. "The Law of the Country" was fairly interesting.

For the first time in three weeks, he went to Seattle and stayed for three days, talking, eating, and watching, and then returned to a country house where nobody was waiting for him. As he was writing down his notes, the return ship was approaching the dockside of Persson.
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A Great Opportunity to Solve the Anti-Japanese Problem
Juichi Soeda, Doctor of Law

The number of casualties in the European War is ten million people. The resulting shortage of labor power is presently being supplemented slightly by women, youths, prisoners of war, or imported workers. Labor shortages became a problem in South America and the United States where workers were actively imported before the war. In the United States, there are ideas about importing Asians subject to repatriation after the war. Meanwhile, despite the world facing a lack of labor, the population of Japan is increasing by several hundreds of thousands every year, and the country has become crowded. Under such circumstances, it goes without saying that the arranging of the world’s population is not fair or reasonable.

Japan’s land is small, and what’s more the development of domestic industry is still insufficient, so it is not enough to support the rapidly increasing population every year. As a result, the people are living a life of sustenance. Accordingly, for some it is becoming inevitable to migrate abroad far away, leaving their parents and country behind. In some cases, their passionate desire drives people to break laws and cross the Pacific Ocean in a small boat.

Besides that, every time immigrants are recruited, men and women of all ages rush to grab at the opportunity. It is unbearable that there are so many cases where, without thinking of the great distance, and without knowledge on how to help their families, they leave to live in foreign borders. Our compatriots seek ways to go abroad in order to escape the difficulties of living in the country. We must know how urgent this situation is. Places like Taiwan, Korea, and Manchuria are close to home country, but there is little room to spare. In Australia, Canada, the Americas, the population is low, nature is plentiful, and businesses are thriving. Despite being allied to Britain, Australia and Canada do not like our compatriots to enter their countries. Through the so-called Gentlemen’s Agreement between Japan and the United States, new workers from Japan are not allowed to emigrate there. Only the South American countries are open to immigration from Japan.
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Fortunately, since the Great War, The Empire [of Japan] has shown favor towards all and given as much aid as possible. As a result, the momentum of the anti-Japanese movement in each of the above countries is declining somewhat. It still cannot be said that fundamental improvements have been made yet. If we continue our efforts without abandoning this as it is, someday we will be able to eliminate the obstacles to our overseas development.

The European War is still going on strong and each country is facing a labor shortage so is it not the best time to eliminate the obstacles to our compatriots' immigration? I urge authorities in the Japanese government not to miss this opportunity. First of all, we should negotiate with the United Kingdom, our ally, to seek the withdrawal of anti-Japanese laws in its affiliated countries, Then we should negotiate with the United States to eliminate distinctive restrictions on immigration, naturalization, and land ownership for our compatriots. Dealing with the issues up to now and prospering in future developments will convince others of the Empire’s prestige.

At the same time, compatriots should also strive to improve themselves both in their physical and mental health. As they do so, they need to resolve not to give people of other countries an excuse to reject them. In other words, they must make sure that they do not provide material for anti-Japanese activists to use. In order to achieve this purpose, mental training, regulation, and protection of the immigrants is obviously necessary. As a part of national education, it is important to focus on cultivation of concepts of hygiene, civic virtue, to place importance on foreign language practice, and to devote one’s full efforts to nurturing a good and effective citizen. Rather than blaming only those who go abroad, I think that it is necessary to strive to develop the minds and bodies of all Japanese, and I am afraid that if we do not reach the common standard of civilized countries, it may become difficult to eradicate the momentum of the anti-Japanese movement. I am anxious that men in and out of offices, as well as the citizens in Japan and abroad, are merely immersed in their immediate small interests, rather than paying more attention to such fundamental issues.

A Great Spirit of the US Compatriots
Mr. Yoshimatsu of Fife
By Chuichi Ariyoshi, Governor of Kanagawa Prefecture

For those who crossed the ten thousand miles across the sea, leaving the home country far behind and struggling in a foreign country, each man must have made a fine decision and prepared well for his endeavor. However, in reality I often see a phenomenon contrary to this. This is very disappointing. Last year after I travelled around Europe, I crossed over to the United States on the way back. It deepened my impression when I contacted and closely observed the realities of Japanese residents living on the Pacific coast.

I heard some of them were loudly singing popular songs in restaurants from the morning and were making a racket. This is an act to be ashamed of even back home. It is even worse in the United States where manners and customs differ. I was quite sorry to see that. Japanese people, especially those overseas, must always be aware that they are Japanese citizens and representatives of Japan. It seems that if they kept this spirit all the time, perhaps they would never behave irresponsibly. Some of the people who are not fully aware of this and behave in a selfish manner eventually need to be controlled by the power of laws and agreements. Bad news travels quickly, and even if there are a few bad people, the Japanese will be thought of as all bad, and that harm will be applied to one hundred thousand people. So Japanese abroad must pay particular attention to this point.

On the other hand, when a Japanese does good things, it will be accepted in the same way, as showing the honor of all Japanese. During my stay the village of Fife, Tacoma, there was a Japanese man called Yoshimatsu. He seemed to be nothing more than a country farmer with very rough appearance. Even the English he spoke was difficult to understand. In Fife, however, he received the status and respect from white people like a village chief would in Japan. There was actually not a particular reason that led him to him holding such a position in his community. He sold cucumber and cabbage to a canning company in Seattle. Somehow they always bought them from him at a price much higher than from some other Italian, Spanish and other white people.
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So these white men protested the company as being unfair. The company responded saying, “It is not our policy to buy Yoshimatsu's vegetables at a higher price because we like him, but we cannot be blamed for buying vegetables of such higher quality at a higher price.” When the complaining white people saw the items shown, they had to admit that there was a great difference in quality. They had to accept the explanation meekly.

Yoshimatsu heard the story and felt sorry for the white people. So he immediately went to the white people and explained to them that the difference in the quality of the vegetables lies in how they are stored. Then he taught them the secrets of growing vegetables that he had discovered over many years of research and hard work. The white people were deeply thankful for Yoshimatsu’s kind and fair attitude, as if they were best friends. After that, the vegetables grown in the village were very good. A broad mind to consider the interests of others as if they were their own, and the desire to help friends regardless of race, are feelings to be responded to.

Yoshimatsu's reputation has been high since then. Even those who do not have the ability to read may receive such respect if they act with their heart. As in this example of Yoshimatsu, if we compatriots can make our hearts get through to others without relying on words, I believe it will not be so difficult to solve the Japan-US problems.

▲From the reporter: What Governor Ariyoshi points out deserves appreciation of our compatriots. However, I must point out that this miss-mannered people of old days are now gone.

The Tricks of Trade
A conversation with Masajiro Furuya

▲Whether it is commercial or other business, I think that the first requirement for success is diligence, without losing focus or being idle. Once you rest, it will be much more difficult to get started again. You have to keep moving forward with hope all the time. Among our compatriots in the US, there are many people who have gotten very close to success. Most of them, however, have fallen by the wayside. This was
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because their attention was relaxed. Another reason is that when people start having some power in society, they tend to become interested in community issues. Because they spend a lot of power and time on this, they start neglecting their important business.

▲ However, to date our compatriots have built a considerable foundation for their business. So they will surely develop further in the future. The hotel and Western-style restaurant industry is steadily extending from the south to the north and beyond. If they are cautious during this time of prosperity, and solidify their foundations, there is no doubt about their future development. Seattle's compatriot-run businesses are helping to enhance Japan-America friendship. What they are doing is a fine thing. Businesses that will help Japan-US friendly are firstly, the hotel industry; secondly, the restaurant industry; and thirdly, the vegetable growing industry.

▲ Waking up in the same building creates a very warm feeling. If you carefully handle white laborers coming to stay at compatriot hotels, pay attention to their comings and goings, and serve them coffee when they are sick. These kind actions will make them thankful and in return will greatly increase their sense of friendship. Since Japanese operate Western-style restaurants and are feeding white workers daily, the relationship with the workers will naturally become closer. Also, because there are so many white women in the various markets where farmers sell vegetables and fruits in various markets, they will get closer to the females. Other occupations such as barbers and cleaners also present many opportunities to create goodwill with white customers.

▲ I had a store between the 2nd Avenue and 3rd Avenue on Esura [sic.] Street. In the vicinity, an Italian man had a fruit shop. He continued to do business there quietly for over ten years. He saved up enough money and built a fine house on Washington Street where he now lives comfortably. Both the clock shop and the Chinese tailoring shop in that area also operated at that time and are currently making profits. It is the secret of any business that diligence, without losing focus or being idle, is the key to success.
Psychological Research on Temperament
By Dark Glasses

For a long time, it was said that human temperament could be divided into four categories: 1) Sanguine; 2) Choleric; 3) Phlegmatic; 4) Melancholic (Angel’s Psychology, p. 391). For example, people like Hideyoshi Toyotomi and Roosevelt are of the sanguine variety, but Wilkinson and Ieyasu Tokugawa, it must be said, are choleric. However, there are very cunning and cold-hearted people in the world, like the character Moronao Ko in the Tale of the 47 Ronin or Gill of Seattle. Psychologists call such people phlegmatic. Hamlet or O-kiku from the The Dish Mansion at Bancho are pessimistic, and have such a temperament that their grudges are carried with them even after their death. This is known as the melancholic temperament in psychology.

However, in modern times this method of distinction is gradually being abandoned and divided into numerous properties. These include strong and sturdy, cold-hearted, skeptical, optimistic, clearheaded, stupid, dull, narrow-minded, uncouth, hasty, greedy, ironic, indifferent and many others. There is no end to the list. Additionally, in the field of abnormal psychology there have been cases of multiple personalities, in which one person has the temperaments of three or four people. In other words, a normally quiet person becomes quite chatty through hypnosis, or a usually gentle person will suddenly become violent. Of course, this doesn’t only occur in abnormal psychologies; when one drinks and becomes humorous, this is also a case of psychological change.

In general, an individual has many qualities and is not simple. In this world, there are people like Brutus, who let Caesar believe that he was a close friend and an honest man, but hated him and plotted to assassinate Caesar. In Brutus’ speech he says: "If you have any in this assembly, any dear friend of Caesar's, to him I say, that Brutus' love to Caesar was no less than his."
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- Among other complicated personalities is the type of person who abuses others in a direct attack by calling them something like "idiot." Although, there are cases of others who are more complex and would not take such a direct method, but taunt and abuse others slowly. For example, it is like when Anthony disparaged Brutus while praising him. Said Antony: "Brutus said 'When that the poor have cried, Caesar hath wept.' Yet Brutus says he was ambitious. And Brutus is an honorable man." Such a way of insulting is fairly common in the everyday world. For example, when one sees a person wearing a kimono above their station in life, some may gossip: "Even though he does not have much money, he always looks fine. He is really magnanimous."

- The phlegmatic temperament is hard to explain briefly. It is characterized by these properties: dullness, cold-heartedness, cunning, darkness, persistence, tenaciousness, possessiveness, audaciousness, stubbornness, and so on. There are good and evil people within this classification. This type of character seems to be more common among people who have lived through various life circumstances within society. There are various kinds of commentaries concerning Ieyasu Tokugawa as a person. His reliability and profound character gathered people's respect. However, there are people who accuse treacherous humans like him of being men of low character. Indeed, he slandered his lord by using the Bell Incident as an excuse and took advantage of that weakness to overtake the country. This was not a manly way of doing things. In terms of wealth in particular, while Hideyoshi paid everybody under him very well, he treated them quite poorly. Ieyasu’s ambition to weaken Hideyoshi’s influence and enact the system of alternate attendance for daimyo was foresight. When Ieyasu was taken hostage by the Imagawa family, he was bullied. That harsh experience seems to have resulted in such behavior.

- Shylock of the *Merchant of Venice* also has this phlegmatic temperament. He represents the particularly bad aspects of it. He is a ruthless man who does not mind cutting off a piece of flesh from a person in order to secure money he lent. In another example, the hag of Adachigahara casually cut open the belly of pregnant women and took the fetuses out. There are many usurers with this kind of cruel disposition.
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• Then there is the melancholy temperament. There are various types among them. There are those who are born melancholic, those who are melancholic over one issue, and those who are melancholic for medical reasons. For such people, everything is cause for anxiety and a source of distress. "I am making this much money, but what would happen if a burglar broke in? It'll be troublesome if someone asks me for money. I cannot just do what people say..." They just keep finding things to worry about. They worry even more if they lose money. When they are lucky, they worry about the hardship that will follow. For such people, worry never ends.

• So how many types of temperaments are there? There are as many kinds as there are people. There are those who have no strong convictions regarding everything. They switch sides freely in order to curry favor with others. On the other hand, there are some stubborn, opinionated people who do not listen anyone's opinion. Such a person is hated by everyone. There is a perversity within those who do not obey what others say. These people are somewhat smarter than stubborn people, but they disagree with everybody just because they do not like what others say. They use forced, far-fetched arguments, and try to push against opposing opinions. People with a stubborn temperament do not listen to the opinions of others, they only insist on their own opinions.

• The opposite of this is intelligent people. They do not say undeserved flatteries to others, and are never too attached to their own opinions. They make fair judgments that will be acceptable to themselves and others. They are able to cleverly make even stubborn and perverse people accede. In general, many of society’s leaders are wise people. But of course, there are also cases where disgraceful men occupy important positions of Congress.

• Then, there are shy people. They cannot say much when they face people, and are colloquially known as kagebenkei (spelled with the characters for ‘shadow/backside,’ ‘explain,’ and ‘happiness’). However, they suddenly become boastful when they face those weaker than themselves, or when at home. They have cowardly qualities, however, within this cowardice is a suspicious temperament. Without saying anything, they will secretly doubt others and stealthily investigate
them. Suspicion is a good thing in some cases, but if you make a mistake in using it, there could be great trouble. An example of skepticism working in a good field would be scientists. Detectives and spies are also good examples. Also, along with cowardice and doubt, there is the characteristic of envy. There are complainers who have a tendency to hold grudges. There is little intention added to timidity. For example, a man like Othello, people in old revenge stories, and men like Shusui Kotoku generally belongs to this type.

- Among those with the sanguine temperament are bold, arrogant, and passionate people. People like Tokimune Hojo are bold and brave, combining capability and confidence. Namely, bravery is something given meaning by one’s character. Then, there are people without ability who put on airs thoughtlessly. Among them are prideful and smug people. Those with smug personalities operate using their willpower. However, frivolous people do not think or use their volition. They speak and act according to their instincts.

- Even though frivolity and impetuosity seem to be similar, they are actually somewhat different. Seriousness and sincerity are lacking in frivolity. Impetuosity and carelessness are almost the same. Frivolity and boastful personalities tend to have traits like snobbishness, vanity, and showing off one’s achievements. If this goes a little further, it becomes mythomania. There are three kinds of mythomania: instinctive lying, self-defensive lying, and pathological lying. Among them, the person who lies in self-defense is a moral sinner.

- Besides these, there is the indifferent temperament. There are also well-intentioned and malicious types. Those with well-intentioned indifference do not worry about insignificant things. However, there are a lot of problems with those who are maliciously indifferent. For example, people who are indifferent after borrowing money from others, or when seeing the misfortune of a friend are problematic.

- Then there is sense of shame. This is especially true for ladies. This seems to be more common in Japanese women than American ones. Things that we men see as nothing, they are unbearably ashamed of. Of course, this is also related to age. For
example, when someone is young, they are ashamed of trifling things, but as one gets older, the face of their skin gets thicker and they keep their composure for everything. This is the opposite of an 'impudent' temperament. Accordingly, it is close to a humble disposition. However, it can easily degrade into cowardice.

- Other traits people are born with include: humor, irony, solemnity, selfishness, enthusiasm, self-assertiveness, argumentativeness, meticulousness, cruelty, social ability, imitativeness, kindness, criticalness, stubbornness, conceit, discontent, drollness, obstinacy, imaginative, violent, softheartedness, rebellious, narrow-mindedness, obedient, stupid, aloof and so on. There is no end to the traits that come up so I will stop at this point.

(End)

Rush to the Americans with our Prowess
By Toshiaki Katsuya, Manager, Port of Seattle Branch Office, Suzuki Shop

To a reporter who visited Suzuki Shoten in the Coleman Building, Manager Katsuya started his stunning interview in his beautiful Kanze-style noh-singing voice: "Let’s fight with the Americans!" Here is a story that happened recently: I applied to join the Seattle Athletic Club, but was rudely rejected because of their rule against admitting Orientals. I was outraged at such discriminatory treatment. So, I made a statement to the Seattle Chamber of Commerce that in Seattle, Japanese people are often singled out to do thing like contribute to Oriental trade and Japan-US goodwill, or recently, to donate to the Red Cross. However, such requests are not minor.
Did we not bow our heads like beggars at that? Nevertheless, there are clubs in this city that refuse entry to Orientals. What Japan-US friendship? If there are such rules, I would like them revised promptly. I will not join if I am not wanted, but still, such rules should be revised. I argued that if they could not even do that much, I would resign from the Chamber of Commerce. The Chamber of Commerce was dumbfounded. They told me that they will negotiate with the athletic club and asked me to wait for the result.

I do not want to precipitate trouble over a small thing like this, but I believe we must assert our rights. Even if a young clerk such as myself cannot be so opinionated about the future of Seattle, there are many opinionated people. The fact that Yokohama Shokin Bank and Sumitomo have set up branch offices in Seattle prove how promising the future of this place is.

The banking business is shrewd. If there is no prospect of development and profit, there is no reason to open a shop there. Seattle's Japanese do not have much to do with our company. They import rice, but only foreign rice that the Japanese do not eat. Compatriots do not trade in beans or oil. However, if there is anything that wants to deal with our store, we will gladly consult with them.

Sometimes, there are people who inquire about transactions, but they do not get to the point. It is probably because they have no experience with importing and exporting, but no one has experience from the beginning. To that, the aforementioned problem of contacting and working with foreigners is infighting with like-minded Japanese people. Like the proverb of fighting siblings: in the end, they both lose.
The Duty of all Japanese people living in America
Seattle Imperial Consul Naokichi Matsunaga

People born to societies around the world accept many kinds of moral obligations, but nothing compares to one’s obligations to their country of birth and to one’s parents who brought them into the world. The obligations to one’s mother country and parents are taller than the mountains and deeper than the seas. For example, if one leaves their mother country and separates themselves from their parent’s guidance, no matter when or where they are, they carry an unfathomable debt as long as they live.

To the hundred thousand of our overseas brethren living in America, I request that in the morning you exacerbate yourselves thinking of the love you have for your distant motherland. And that at night you remember your blood relatives with emotions greater than just one page’s worth, and that together we communicate a prayer for peace. Fall arrives as summer passes, and one feels the need to take a trip. The feelings for one’s hometown begin to swell up. Those who cannot stop these feelings have decided on their trip in their hearts. They make preparations, gather the family, the children too come happily along, and with many of the same mind, they visit the motherland. The number of visitors is unfathomable. It is a beautiful thing.

The overseas brethren in America, however, continue to postpone the day they return. They not only live quietly and peacefully, but through serious hard work, limitless riches they have been given a change to acquire great wealth. When they think of these conditions, our American compatriot feel that they cannot place their obligations to Japan over those to the United States.

When expressing thanks to our birth country and our host county, as we express our devotion to Japan, we must not neglect our duty to fulfill our obligations to the United States. How then, should an American compatriot repay this kindness? I want to try and express some of my own opinions. The first thing is loving America. As you would for the mother country, pray for the peace and prosperity of this country. Live just as you would in the motherland, but from the bottom of your hearts pray for the prosperity of America and the happiness of Americans. It is vital that everyone exhaust their best efforts contributing towards the development of America.
The second thing is to express compassion towards Americans and show them an attitude of cooperation. In regards to matters large and small that develop in America, one must resign themselves to prosper and suffer with the Americans. Both physically and mentally, sacrifices must be paid. Speaking of the current attitude, it is thought that there are many chances for our compatriots to demonstrate they sympathies.

The third thing is learning from the Americans and assimilating. The United States, like our country, was one founded on a great idea, however, because our conditions and ethnic make-up are different, I don’t think the areas where Japanese people should take lessons from is small. Take in those strong merits to compensate for our weak points, demonstrate your ability to absorb American culture, and work as hard as you can to assimilating into America.

The fourth thing is helping American’s better understand the Japanese spirit. Our country has, over its 2,500 year history, fostered a unique culture and our native spirit is grand. The understanding of this culture and spirit by Americans would help towards the fusion of Eastern and Western cultures.

The above is a summary of my views on the responsibilities of our compatriots in America, to America.

Here on the opening day of 1918, I praise the strenuous efforts of the compatriots. It is my hope that the compatriots think seriously on this duty.

The Entrepreneurial Fever of our Compatriots and Corporations
Munefusa Takahashi

According to this article, a corporation does not include four or five associated compatriots forming a corporate body with the goal to do new business while expanding their private holdings. While a corporation obviously signifies a business company with the aim of making money, it does not include religious, educational, philanthropic, or other associations or foundations aiming to serve the public good. Recently, the number of corporations established by our compatriots has increased, indicating that the industrial hearts of our overseas brethren are
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prosperous and that our lending capital is plentiful. Simultaneously, however, since the capitalists among us are quite few, if the problem is not is raising money from various compatriots interests in business, we have become aware of the difficulties of competing against American businesses. When it comes to establishing companies, that such objective circumstance accompany swelling entrepreneurial fever among compatriots should not be an unusual phenomenon. Just founding one of these companies, however, is insufficient and practically all fall into the fate of the short-lived company, however a company that willingly falls apart is unheard of. At such a time like this when the reason must be pursued to the end, I do not have to warn investors of the great influence they have compatriot society and economics.

In a society where business fever is at a high, in order to prevent there from being many swindlers seeking to develop their own short-lived company and coveting personal profit, national laws contain strict rules for establishing companies and supervision of legal actions that protect shareholders and third-parties. After its establishment, a company must follow the bounds of its company charter and may act within the limits of its rules. If there was to be something outside of the rules, not only would it be illegal, but in many cases core members of the company are tried for responsibility of the results in civil court. That which set the laws as such is based on the collection of funds from the public. Since the success or failure of companies largely influences socio-economics, legal action is used for the sake of not entrusting it to free will.

However, if you look inside the companies established by our compatriots, their actions do not follow the charter and rules, and there are things not based on the company rules. The people in charge skillfully swindle the shareholders who must be made not to discover the illegal activity so they do not go to the law. In the event that they are discovered and there are witnesses, they will mess up the accounts so as to not appear responsible, and finally the true colors of a short-lived company are exposed. In the cases of companies that I investigated, the establishment process, the issuing of stocks, and other deeds could not be said to have been done legally. This demonstrates the serious lack of character of the company’s promoters. Here is another reason why I urge serious consideration to investors. The proceeding common immoral procedures of these proprietors and precautions against them will be briefly recorded here. I also wish to offer recommendations for stock certificate guarantors.
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- As a dishonest business, they are extremely adept at conning common people. Sometimes it is ordinary for there to be help from Caucasian conspirators. For example: let suppose there was someone who managed a mining company. They would frequently boast of the good prospects of the industry to compatriots with little awareness or experience in that kind of work, and invite companies looking to get rich quick to look at the mining land. From there the plan is to go to those companies with prepared goods to repeatedly demonstrate the site’s hopeful prospects, provoking the investment fever of the stock certificate guarantor. Many victims have fallen into the poison fangs of swindlers through this method. Without investigating the aptitude of the location or transportation, as well as the quality of minerals or whether or not one will acquire total ownership rights, placing trust in something with such an unclear origin is actually dangerous.

- For corporations, one factor is capital. One already has the appropriate funding if they are eligible for credit. For example, one only sees that there is a capital amount of $10,000 on the company charter but does not conform the legal competency of the stock guarantor, methods of purchasing stocks, or the stock price. Another common practice of the promoter is to own the majority of stocks or possibly to have inherited them from Caucasians. In regards to real estate, vague estimations of value prevent a standard amount to settle on. Because privileged stocks are kept while the remaining ones are issued or traded, the position of shareholders and third-party transactors is terribly dangerous and unstable. These capital groups and the like don’t deserve credit, moreover it is the company presidents and board of directors and other important office holders who despite seeking personal gain, retains the most profitable positions. Thus, it is necessary to place heavy importance on the personality and trustworthiness of the promoter.

- Without having an accurate understanding of the meanings of ‘incorporate’ or ‘corporation,’ people think they can trust a company because it is incorporated, but this is a completely mistaken way of thinking. Legally speaking, incorporation does not mean holding any special rights. In regards to working towards the goal of legal recognition of the existence of organizations, incorporation is nothing more than the natural right and duty for those groups to become main constituents of said organization. In short, this is not one where the state permits the existence, incorporation is meeting the requirements of standard laws and completing the registration process at
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a state agency. The ones who say, “Trust only this,” this meaningless thing that is used widely by swindlers to entice their victims, especially use the English ‘Incorporate.’

- Extremely low stock prices have led occasions where investors don’t inspect the legality of the stocks they have been issued or transferred. Once, when someone come into possession of stocks this way, they were compelled into various addendums with vague reasoning, and finally they went beyond the stock’s face value. In the event one cannot respond to these demands, pressure will be added through the use of imaginary establishments using mortgage bonds or possibly other unavoidable circumstances and before dissolving.

- A result of undetailed laws is that it is difficult to discover the illegal deeds of swindlers, and there are cases where these people have been entrusted with all of one’s matters. This is the reason why more and more people are falling into the trap set for them. It is necessary to once and a while inspect whether or not the deeds of corporate bodies align with the normal legal process and not create opportunities for personal profit.

Because the above information reported is the result of real direct investigations, I had with stock guarantors, these common practiced haven’t died out and are still repeated. The number of people that have interacted with these kinds of companies, suffered years of hardship, lost their credit, and fell into other economic hardships are not few. Next time one wishes to invest, carefully investigate and be certain of a promoter’s ability, trustworthiness, and the nature of their business. Then one should decide whether or not to undertake the investment.
Children and Sunday School
Yoshiko Okazaki

▲Progress of Education for Children
The present 20th century has seen an awakening concerning children’s education. I have been working to research this. Materials on this subject have been published one after another. Additionally, children’s literature books have also been published in great numbers. Even in recent years in Japan, publications with educational content such as picture books, readers, and magazines for children are available. If children can learn loyalty and filial piety through these, then they will comprehend the beauty of benevolence or possibly also come to know foreign landscapes and compassion for others. I don’t know if there is a huge increase in the wisdom of contemporary children compared to the generation that grew up listening to stories like Momotaro, the man who made flowers bloom, or the tongue-cut sparrow.

▲Physical Education for Children
Recently, there has been remarkable progress for children such as having playgrounds in parks, or open parts of the city that are under adult supervision where they can entertain their bodies and minds. In Japan too, these facilities have been installed in Meguro, Tokyo and are described as a children’s paradise. Humans need entertainment, but they frequently err in this and fall into vice. For that reason, as we let our children play outside in fresh air to train their bodies, we must simultaneously have them develop a healthy spirit. In this present time of war, one can understand this by observing the pure amusement given to soldiers by the Christian Youth Association in order to preserve the purity of their hearts and minds.

▲Necessity of Religious Education
In this way, we are paying attention to the children’s physical and mental education, but where should we look for their spiritual education? Needless to say, education is instruction to develop the intellect, body, and morals (spirit) at once. Like a tripod kettle, a human can stand straight only when these three virtues are evenly developed. Ignoring the other virtues and emphasizing only intellectual education often produces a poor body or a bad or immoral person of low character. If we are
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to prioritize these three virtues, spiritual education must come first. However, religious education is prohibited in schools that are funded by the citizen's taxes. Therefore, one cannot anticipate having a spiritual education outside of Sunday School.

▲The Next Sunday School Convention
Around 1913, Mr. Kinnear, a member of the International Sunday School Committee, read an English newspaper during his visit to Japan. He was very surprised to learn that among 6,000 students in Tokyo, fifty-five were Buddhists, seventeen were Christians, and the rest were non-religious. He invited Count Okuma to his mansion where Count Okuma made a request: "I would like to start Sunday Schools and religious education for the nobility in Japan. We educate ourselves in academics and politics, but for religious education we would like to seek assistance from the United States. I would like Japan to host the next Sunday School Convention." Count Okuma sent representatives to the convention that was held in far-off Switzerland and conveyed this intention. The necessity for Sunday Schools to prosper in Japan was acknowledged and it was decided that Japan would host the next Sunday School Convention. However, it was postponed because of the war.

▲What is Sunday School?
Sunday School is a place to conduct religious education. As in ordinary schools today, textbooks are made separately for kindergarten, elementary school, and junior high school students, and teach according to the age of the children. At Sunday School, children are accepted as kindergarten students from around four to five years old. As their knowledge of the Bible increases through the years, their minds are also developed. When I was in Japan, I encouraged some parents to send their children to Sunday School. A frequent reply was that "My child is still too young to choose a religion." When attending school and going out into the world, it is necessary for each person to choose their preferred field, like literature, science or art. But religion is not something one should choose; it is a matter of divine guidance. It is to believe the sole God's teaching, "Thou shalt have no other gods before me." I believe there is no salvation other than this. Under heaven there is no other name given for the selfish requests and salvation of man. Because of this I have been led to God and
recommend the teachings of Christ.

▲Importance of Early Childhood
There are people who say, "It is not necessary to indoctrinate children with religion." However, the proverb "The child is father to the man," tells us that education is important even for three year old children. The mental state of a child is like soft clay and can be shaped freely. However, as they become an adult, the clay solidifies, and it is difficult to mold. The teacher Ekken Kaibara wrote, "In general, what you learn at a young age, good or bad, will be established in you. It will be difficult to revise it later. It is vital that you should be with good people when you are young and learn the path of goodness from them." Because it is a matter of preconceptions, it is important to make children listen to good teachings.

▲An Example
I think that there are things for adults to learn from young children who attend Sunday School, praise and pray to God, listen to their teaching, and practice what they have learned. When I was in Japan, I visited the homes and students and taught. I witnessed as the seeds I planted in the family blossomed into flowers of goodness. A boy coming home from Sunday School told his grandmother what he had learned. The grandmother in return, encouraged him to do good things. A girl taught her mother biblical phrases like "God is love," and "Jesus is the light of the world." She told her mother that these were important words, and worked with her patiently until she could recite them. Another boy spoke persistently to his father, a drunkard, "You must take care of your body that God has given you." As a result, the father stopped drinking alcohol, that made his mother very happy. The other day, a girl around age three was in our Sunday School. I was told that when she was in bed with a cold and it got uncomfortable, she closed her eyes and prayed with her hands clasped together on her chest. What a heartwarming story.

▲Strength to Overcome Circumstances
There is a very bad place called Little Hell in a corner of the slums in Chicago. It is a most evil place with fights and murders all the time. The children who live there are accustomed to that and do not think anything of it. They play outdoors, laughing as
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they swing rusty knives, or pretending that a stick is a gun, and acting out shooting and killing each other. In this neighborhood is a club called the Chicago Boys Club. The purpose of this club is to give children a completely religious influence. This was especially necessary for such a place. There are libraries, playrooms, and workrooms there. Unlike ordinary clubs however, they do not have baseball or cards. Also, rather than only playing, they incorporate woodworking, printing and drawings there. It is not a place to teach professions, they merely are using the energy of the children in a beneficial way. Every evening, after the activities are over, the children gather again to sing hymns, listen to preaching, and pray at the end before they adjourn. Even children unfortunately born in the slums and brought up in families without attentive parents, through the guidance of their teacher, are brought up to be fine youths who are illuminated by the true light. There are many people who are grateful to this club. The way these children and young people are saved through the wisdom of Christ will move many people and lead them to faith. Is not this Sunday School? Even in such a place known as Little Hell, the children living there become fine people through the teachings of God they learn in Sunday School. Since everyone is educating their children at home, even if they send their children to Sunday School, they may not be able to see such a black-and-white change as in the children living in Little Hell. However, I believe that Sunday School will definitely have a major influence throughout a child’s life. Mencius’ teaching of the importance of creating an environment conducive to a child’s learning is important, but I believe that it is more important to give children strength to overcome their circumstances.
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▲ Early Childhood Influences
When Abraham Lincoln was five years old, he would walk three miles to hear the teachings of God. When he was ten and his beloved mother was on her deathbed, her final words were, “As I have taught you: love God all your life.” For him, the Bible was an important friend and the source of beauty in his life. The British prose writer John Ruskin said in his confessions, “The Bible I studied at my mother's knee gave me greater power than all the learning I gained in my lifetime.” It is important to overcome evil. However, it is even better to give the child a good impression at a young age, while the child’s mind is still unstained like a blank sheet, and to have them live an unblemished life.

▲ From Childhood to Old Age
Sunday Schools are not only for young children and adolescents, adults should learn there as well. The Sunday School of the church I attended at an early age also had many old people who attended, and we learned together. This will teach young children a good lesson that God's teaching should be learned throughout life. The late Mr. Word showed me a pin about a year before he passed away. He told me that it was a reward for attending Sunday School for seven years without missing a day. I was impressed with the enthusiasm and effort of an old man close to 70 years old that was never absent for seven years.

The other day, Governor Lister issued a directive declaring that the second Sunday of November will be "Sunday School Day." He acknowledged that religious education is important in creating good citizens, and that Sunday School has that power. The Sunday School of the churches of Seattle welcome everyone and their children. Let's study the word of God in the Bible to cultivate our spirits. That is what I earnestly desire.
Tacoma Section
Women’s lives as immigrants in a foreign country
By Kido Muraoka of Tacoma

I will describe women’s lives as immigrants in a foreign country. What I describe here is about women I met since I landed in the Seattle port more than a decade ago. It is not just about fallen women. I will write all in fictitious names.

◎ A Shamisen Teacher
In Mid-May of 1908, with a longing for the fresh green of the vast natural wilderness, I landed at the Port of Seattle. I was in awe of the height of the Alaska Building. The house where my friend took me to was a shabby house in a squalid neighborhood. There was no carpet on the floor, and there was no tablecloth on the unfinished table. It was a surprise for me to find such poverty existed in America.

On the next day, I thought I heard the sound of shamisen in my dream, so I was thinking about Japan when I finally woke up after eleven o'clock. The sound of the shamisen came from the house next door, so that I could know that my friend’s aunt was playing it. My friend told me that "My aunt goes out to teach Shamisen everyday" but four or five days later, I started to feel strange. Every day, the aunt put on heavy makeup, went out around 2 o'clock in the afternoon, and didn’t come home until 1 or 2 o'clock in the morning. I thought it suspicious and asked other friends about her. I was told "You are ignorant, aren’t you? She serves sake at a drinking place called ‘Mikasa.’ She is a well-known barmaid around here as ‘Shamisen O-Miyo’." Two years later, by the time I started to frequent drinking places, the aunt left her husband and followed another man to Los Angeles in Southern California.

◎ O-Fumi of the Bar Tayori
Two or three years after that, in association with Shako-kai group, we held the opening ceremony of the literary society established by our literary lover colleagues at Bar Tayori, which means "letters". After it turned into a drinking party, I kept watching a woman who recently moved here from California. I did not think that she was more beautiful than the other two women, but she was a woman with beautiful
clear eyes and a charming round face. She took me, who fell down drunk that night back to the church with my friends. I was delighted with her kindness. I awoke in the middle of the night, thinking of the woman and did not get back to sleep until dawn.

I was still innocent then. I did not have the courage or means to disclose to her how I felt. After about a month or so, I went to the northern fishing ground in order to forget. After I became a fisherman, my feelings for her only increased when I realized that I would not be able to see her. At the end, I could not endure it. I asked O-Taka, a friend of O-Fumi, to let her know my feelings for her. It was hard for me to wait for the three days the reply took to arrive. I ran to the post office every time the train arrived, in the morning, mid-day, and at night.

In the reply that finally arrived told me that "As a woman, I am happy to be loved. But I have a husband and a child, so I cannot reciprocate your feelings. Society would not allow me to fall in love with you." We exchanged letters several times since then. I thought that I could not solve my troubles of love unless I saw her directly, and finally I decided to return to the city to see her. When I met her, I could not say one-tenth of what I wrote in my letters to her. In the end, I returned to the fishing ground alone.

©O-Taka and O-Hisa
About the time that the Bar Tayori was still on Fifth Avenue, there were two women, O-Taka and O-Hisa, working there. O-Taka had worked at a number of restaurants and settled here four to five years ago. I would not say she was absolutely beautiful, but as a woman at the time she was pretty and feminine. O-Hisa was a sexy woman of mature age, just recently arrived from Japan.

Our young people who liked literature have always held gatherings at the Bar Tayori. The sentimental young people began to express their agony in their heart through their work. The literary column in Asahi around that time was filled with the writings of young men who praised the women of the Bar Tayori.
In the magazine, sentimental songs and poetry of Benibana were dedicated for O-Taka, and many of Sankei’s novels depicted his passion for the heroine O-Hisa. Kofu’s melancholic style also worshipped O-Hisa as if she was his queen. While the young people were worshiping her, Rourou, who was known for his venomous pen, had already completely controlled her with a little help from the madam of the bar. Later, some of them expressed the completion of their romance, but all they could taste was just a leftover of what Rourou enjoyed. While O-Taka in love with Benibana, Sessei, another young man who passed away last year looked toward her with longing eyes. O-Taka was rather in love with Benibana, but the sentimental poet simply praised her, and eventually he moved away from her.

Young writes in those days were referred to as chavish youth by Rourou in the New Year issue of the magazine, they could not stay away from the Bar Tayori every night. "Shin-Kagetsu" and "Tayori" were their meeting places, but in the late night, they moved on to the King with a red lantern above the door.

Long after this, Sankei said he found a love like a red strawberry in his cherished strawberry field far from any women. In the autumn, he used to visit the daughter of a family who lived in a good neighborhood, with a package of sliced beef in his hand. Around that time, Kagetsu the poet welcomed Koume, the waitress of the Milwaukie House. He adored her. He even changed hotels so that he could talk with her more. Such romance! But it was one of the dreamy episodes that was gone within the past five years.

©Mrs. Maruyama
I met Ms. Maruyama while she was still living in a hotel in the town. She was highly educated. She was open with everybody. At the suburban house of the very social couple, there were always many visitors on Sundays. She talked with each visitor. She was a skillful hostess.
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I went to her suburban house on business once a week. I also visited the house every Sunday. Her name was Yoshiko. She was the only person I could talk to about personal things, happy or troublesome. Later, when I was helping her preparing meals diligently, one of the other visitors asked me if I was one of their relatives.

One year, for the first time, a boy was born to them. They named him George. George became attached to me. When I called his name, he turned toward me from the arms of his Mama or Papa. George's cuteness increased day by day. It seemed to me that healthy power was overflowing from his chubby body. Soon he came to refuse to go to sleep at night unless I held him until he was asleep.

In Buddhism it is said that all living things must die, and those who meet must part. (That means the world is mutable and fleeting.) On the last day of March one year, on the deck of the ship, Chicago-maru, I embraced George who was innocently smiling, and kissed him on his soft lips. It felt like a permanent parting. Tears overflowed from my eyes. As the whistle rang, I handed George to his mother. Innocent George waved his hands as if just going to visit somewhere in his neighborhood.

©Actress Akiko

Last February, the "Lady of the Sea" was performed as their second play by the Contemporary Theater Association. The day after its final performance, I visited the actress Akiko who lived uptown with the theater critic Tomin. Tomin introduced me to her and told her that I praised her "Lady of the Sea" very much. I thought that I had to praise her art, so I said, "I enjoyed it, especially in the last act, when the lover entered saying to come to him, with his arms opened in such a way." I was observing her. She smiled pleased. After that, I visited her whenever I had time.
She said she was going to be an actress. She seemed to have an understanding of the art. When we talked about my favorite subject, movies, I said that I liked a certain actress, and she said that Margaret Clarke was good or that she liked Pauline Frederick who played Eternal City’s heroine. We argued frequently. Her interest in movies was shallow and childish. She did not understand enough about music and theater as well.

She often talked about herself.

“I was born in a fishing village on the wild rocky Boso coast, into the boss of the fishermen’s family. By the time I was old enough to understand what’s what, my mother was divorced and left the house. Soon she was replaced with a younger woman with heavy makeup. I was bullied by her and often ran away from home barefoot. I ran to our vegetable plot on the hill. I caught a snake there and wrapped it around my neck to entertain myself.

“I went to a girls’ school from my uncle’s house in Koishikawa, Tokyo. I took English lessons from an American named Smith in the neighborhood. After a while, he asked me to marry him. Vanity is strong. I thought in America I would drive a car, wear fancy dress and enter society, dance like a butterfly and attract American men. So I came to America with him. America was very different from my dream. All my husband whom I trusted to depend on could do was feed me, no more.

“After spending boring days for about two years, we decided to settle down in Seattle. I applied for an actress job for a movie company that was founded last year. There I met Mr. Akagi, the chief of the Japanese department, for the first time. I felt like I met the person I had been looking for. I blushed in spite of myself.

“After that, my dislike of my husband increased day by day. I kept writing to Mr. Akagi, but my letters were returned to me unopened. I couldn’t give him up. Then one day I left an English letter written to Mr. Akagi on a table. My husband was angry upon reading this, and we had many big fights. Eventually we brought up the subject of
breaking up. I was pleased thinking that I could see Mr. Akagi openly. However, my unrelenting nature seemed to be exhausting to him. He moved to Los Angeles to become a movie actor. I understand that he is now fairly famous as a movie actor.” When she finished talking, she sighed deeply.

(End)

(Photo Here)
New Camp Lewis and assemble of soldiers
Bird’s Eye View of Camp Lewis, Tacoma, Washington
Secretary McAdoo Addressing 30,000 soldiers of the National Army
Camp Lewis, American Lake, Washington
Beloved Tacoma
By Yoshioka

What a pleasant ring the word Tacoma has to it. It has a unique sound, similar to town names in the old country. It is a name full of feelings of affection. Tacoma is rich in its views and materials that remind us of our native land. It is a pleasant paradise where people live with their hearts at ease. If we see Tacoma as one large miniature garden, then firstly, we would have to have Tacoma Fuji [Mount Rainier] in one corner. Tacoma Fuji, towering at three kilometers high [sic], is as beautiful as Mt. Fuji, the holy mountain of our motherland. The beautifully gallant peak of Tacoma Fuji is constantly covered with white snow and always outshines other mountain ranges. It watches over Tacoma day and night as if it were protecting it.

From July through to October every year, more and more people from various places drive up to the mountain to avoid the summer heat, as well as to cleanse their spirits by connecting with the beautiful alpine plants, impressive glaciers and lush green forests. On the way to this paradise, we can see crystal clear winding rivers through the forest. The mountain resonates in the valley, where all the trees rustle. Water falls powerfully from the Narada Falls with a tremendous noise as if a dragon were moving around. The magnificence of the falls humbles one’s heart. If you looked down from your car as it gradually climbed up the narrow roads on Tacoma Fuji, you would see the profound canyon. If you look up to the mountain, you would see the beautiful form of the towering peak covered in snow. It is an inexhaustible pastime.

From the Puget Sounds, over which seagulls fly, we can see the vague outline of an island in the distance. Large shipyards were recently established here and there and are very busy constructing warships ordered by the government. Three or four – sometimes even as many as six or seven- Japanese ships flying the rising sun flag are anchored at the Milwaukee docks. Majority of their foreign trade is transported through Tacoma where it is busily moved on the Milwaukee and Great Northern Railways. At the hill by the bay, an old-fashioned and elegant high school made of red bricks creates a beautiful scene. It is neighbored by a large horseshoe-shaped stadium. Seven or eight years ago, through seven to eight million dollars of
contributions from Tacoma citizens, the concrete stadium was built over a two-year construction period. It is large enough to hold more than forty thousand people. The stadium is utilized for various kinds of events throughout the year with all the seats arranged to surround the field and facing the sea.

Fireworks displays at the Independence Day Festival are popular along the coast. Some complex fireworks explode close to the ground. Some fireworks cast five different colors in the sky, and the reflection of the lights in the sea are too beautiful to describe. Because the number of seats is insufficient for an audience of fifty thousand people, a big crowd stands on the lawn or climbs up on to fences, letting out a big cheer as fireworks explode. A museum, a monument to Tacoma past and present, and with a collection of old Eastern antiquities, is situated at the left corner of the stadium; anyone can visit freely to look around. If you asked me what famous things represent Tacoma, I would say firstly as I have above: Tacoma Fuji and the stadium, as well as Point Defiance Park and Fort Lewis. Point Defiance Park is on a triangular promontory, which extends into the sea, in the northeast part of the city.

The large park, stretching for several miles, features a combination of natural scenery and artificial beauty. Vashon Island and Fox Island can be vaguely seen from a high hill. The calm sea, like a mirror, is good for fishing on a boat and it is interesting to see how ships bound for Olympia, competitively sail their way through a flock of seagulls floating on the surface of the sea. The zoo's greenhouse is located in the center of the park, and the concert hall stands with its back to the forest on the hill. The streetcar station, made to imitate a Japanese shrine, looks tasteful. In the summer long tables and chairs are brought out for those who come from urban areas bringing lunch. The park is the best place to have a full day of fun with endless paths stretching through forest, old bridges, valleys, vast white sandy beaches and so on. At the back of the park is a forest so overgrown that it is dark even during midday. Through there, a cycle path winds for several miles and is designed to lead bikers back to the original road.
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Last spring, in a display of patriotism, the gentlemen of Tacoma offered their visually superb American Lake to the government for a cheap price. As construction supervisor, Captain Stone directed tens of thousands of laborers to work on building barracks every hour at the fastest speed. It took them only a few months to complete the construction of thousands of new barracks. Under the command of General Greene, more than fifty thousand new soldiers from various places were busy training every day. With soldiers as customers, new grocery and general stores were continuously being built and gave the town the appearance of a small city. This year, the city government officials have a plan to construct a beautiful new road through the barracks with seasonal plants along both sides of it on the coast. This ideal road will make Tacoma even more beautiful.

Once the new road has been completed, you will see soldiers in khaki uniforms everywhere in the commercial district. This will bring a profit to all the restaurants, general stores, and hotels in the area than was unexpectedly larger than last year’s. It will not take long for Tacoma to become as large a city as Seattle.

Now, let me finish writing about Tacoma’s specialties and I will stop. I would like to write what I know about the changes undergone by Tacoma’s Japanese society the past ten years. As time passes, the elders who used to greatly flourish like kings through the support from public Japanese associations, lost their power due to the changing times and energetic young people with a strong sense of justice. Now, Mr. Nakajima is the only elder who is as powerful as he used to be. Many incidents triggered these elders to lose their power. However, some public organizations with a small number of elders have been playing it their own way, aiming at having an impact on society. This is just like the expression, ”Moss won’t grow if water doesn’t flow.” The flourishing young people in the Youth Association felt irritated that the association had not developed much although it had a large number of members. This led them to frequently criticize the elders in their publication, Taiheiyo koron, in order to drive them into a corner. Finally, Mr. Ukaji and Mr. Shibagaki, two prominent persons in the Youth Association, were elected to important posts as board members; other young and energetic members also got positions as councilors, which resulted in the renovation of the association. Since then, Mr. Tahara, who is
known as a warm and honest person, has continued to be the president. During the time, many things changed. Mr. Ukaji organized a tourist party and went back to his hometown. There he got ill and stayed to recover from it. Mr. Sobei Yamamoto, who was like a nobleman of few words, left for South California and is sadly missed by his fellows in Tacoma. Mr. Shibagaki, who was very competent, planed to build a new business and left for Seattle. Mr. Eiji Azuma, who is an eloquent and prominent figure of the Sampukai, left his beloved hometown Tacoma for Seattle, hoping to expand his business. There, he succeeded in his trading business and suddenly became a millionaire, which made him one of the most admired among Tacoma-born people in Seattle.

Mr. Matsuo, known as the "Tacoma Consulate," left several years ago and has never been heard from again. Those who used to be energetic young members of the Youth Association seven or eight years ago are now successful businessmen in each field, and are also husbands and fathers. They now play active roles as the backbone of the Japanese Association. However, I feel today's young people are getting older much faster and they are less energetic compared with those in the past. Yet, our society is generally quite peaceful and has a large number of businessmen. I can say that our society is likely to become more and more developed. In addition, the decision by knowledgeable members of Japanese society on the construction of a new public hall, which should have already been made several years ago, is most needed for our current society with an increasing number of children.

Mr. Yamazaki, who is a precious person for Tacoma, has continuously devoted himself to the education of the children in such a cramped school. Well-educated people in Tacoma have a duty to enthusiastically support this beneficial decision. Fife City built a new school last year, and also in other villages, public halls and schools were constructed. Although Tacoma has a large population of Japanese fellows and is strongly willing to develop, this city has no public hall. This has something to do with the spiritless character of the people of Tacoma.
New Year's Impression

Auspicious New Year is celebrated with happy greetings, mocha and toso, the New Year's sake. But when you think carefully, there is nothing different from the old year. It is the same thing to move from December to January, and from January to February. In terms of time it is a momentary difference. The old year ends at midnight on New Year's Eve, and at that moment the New Year we celebrate starts. Everything cannot be renewed in one moment. There is no reason to celebrate it as a special occasion. Old Year and New Year are only what we call them solely based on our convenient calendar. In fact, becoming a year older in the New Year means to lose a year. As in an old saying, kadomatsu, the New Year's decorative pine trees, are a milestone on the journey toward death. The New Year is not simply a happy occasion to celebrate.

However, I cannot say that that’s all there is to it. Nothing actually changes in the New Year. Yet, I draw a line on my flat daily routine, and I want to celebrate that everything is changed and the heart is cleaner on the first day of the New Year. As people get older, they seem to be more pleased that the year will be new. Loving new things comes naturally to people, and it is an indispensable emotion for living. There are progress and improvement because of this. Life grows and develops due to metabolism. Therefore, people welcome and celebrate New Year with a refreshed heart.

Being mindful is important. Decisions made on New Year's Day are said to be a key to a successful year. For everything, the beginning is important. It is important for each of us to consider and decide how to color the white page of the year at the beginning of the New Year. The old year and New Year are momentary differences over time, which is nothing special. However, we should take this time as a stage, a time for reflection.

Do not just be pleased with your success but have greater hope for progress towards greater success. Rather than being sad about failure, we should seek the light for the future, and as soon as the New Year starts, we should go on a new journey. Only
in this way you can truly celebrate the New Year. Many people start the year this way: they regret and then rouse themselves to action, yet soon forget it as time passes.

This should not be. We should learn a lesson from the experience of the old year, and must firmly promise not to repeat the mistake in the coming New Year. We are to have hope in the future, to strengthen our will, to reprove ourselves, and to step forward toward accomplishment of that hope. Then, we must broaden our activities from small self-centered activities to society and the state eventually. We should celebrate the New Year thinking like this, and we should make great efforts to make it happen. We must make our New Year be a year full of contentment. We do not want to look back to the past at the end of the year and bear this sad feeling again. When that time comes, I would like to celebrate each other's great success and development in the past year.

Faith is necessary to make it a year you want to see in this way. We need faith to believe in the god who governs all of the universe. It goes without saying that it will make it easier to do anything if there is faith. God will approve our faith as good and help us. There are many regrets and hopes, and it is common for reality to go against it at all. If the New Year that was welcomed in celebration flew away and left only regret by the time next year arrives, it is because this important faith is lacking. Without true faith, even with great hardship, there is no real success. Without joy and peace of mind, the New Year is merely another time to regret in vain. People can overcome all difficulties lying in the middle of life by faith. It will complete a person. No matter how we try it, we do not know whether our worldly or material hopes will come true. “God helps those who help themselves.” If you believe in God and advance to the right path with unremitting effort, there is no doubt about the great success you will have.

“Therefore, since we have been made right in God’s sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us. Because of our faith, Christ has brought us into this place of undeserved privilege where we now stand, and we confidently and joyfully look forward to sharing God’s glory. We can
rejoice, too, when we run into problems and trials, for we know that they help us develop endurance. And endurance develops strength of character, and character strengthens our confident hope of salvation. And this hope will not lead to disappointment. For we know how dearly God loves us, because he has given us the Holy Spirit to fill our hearts with his love. “(Romans 5:1-5)

Everyone has forgotten God and is sinful. Moreover, no one can leave from the presence of God. People are struggling before God. How can a man filled with sin and evil be able to open up with the pureness and holiness of God and be approved by him? For that, there is only faith in God who would give great and invisible help. Only people who are recognized as good by God, and can open up to God, can gain true joy and peace for the first time. There is true success there. There is no other way than through the human savior Jesus Christ to try to enter into fellowship with God. Jesus answered, “No one comes to the Father except through me.”

Decisions made on New Year’s Day are said to be a key to a successful year. Success is in execution and effort. The execution and the effort are in faith, and Christ guides us to God and leads to faith. The secret of success is here, in faith. The Oigawa River that cannot be crossed runs in our pass. That can be overcome by faith. Believe, celebrate, and do your best and leave the rest to Providence.

Photography Club
By Spring Wave

Three years ago, the Tacoma Photography Club with over 30 members appeared like a comet from one corner of Tacoma. Due to the enthusiastic solicitation of the founders, most of the people who owned a camera came to join the club. The club organized a photo session or exhibition every month. However, each time one or two flighty members withdrew. Moreover, since Mr. Mori and Mr. Kawaguchi, who were the leaders, left Tacoma, the club gradually lost popularity. Today, three years later, exhibitions and photography sessions are held monthly by just seven or eight enthusiastic members, displaying works that are the fruits of the members’ labor. Mr.
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Makimura, who is a great expert on photography, has published research based on many years of experience. He carefully studies each work, points out its merits and demerits, and gives useful advice on photography or techniques. Currently, the club has fewer members compared to its peak, and even their existence tends to be forgotten in society, but Mr. Makimura constantly asserts that they are better in the fact that the level of their activities has improved significantly.

Especially Mr. Kissui Tanaka of Auburn showed an outstanding work he made when he first joined the club. It displays the feeling of the figure of a lone crane in a muddy pond. His techniques have matured progressively with years, and he progressed from the method of printing on plain paper to researching a rubber printing method. His "Afternoon sun and shadow" that he exhibited at the last exhibition of last year was a landscape in which a lone cow with white spots on lonely autumn field eats grass while the dazzling sunlight shines on it through the trees. The feeling of late autumn and the sunshine reflected in the body of the cow all harmonized in the overall picture. There was no fault in composition, subjectivity, skill, color, etc. The judge, Mr. Makimura, praised it highly as a masterpiece since the club was founded. He was pleased by how far the club came.

When Mr. Kakunan joined the club in the fall of the year before last, he had little knowledge of photography. He submitted childish photos for display - simply photos taken as is. However, his constant enthusiasm and effort appeared little by little every month in his work. At one time, some suspected a ghost-photographer because of his remarkable advancement. But this was because they did not know his constant efforts. Now his skill has overtaken Mr. Tanaka and is reaching a level to compete with Mr. Mizuki.

Last year, like Mr. Tanaka, the final picture that he exhibited was taken of a girl reading a book with concentration under a lamp. In this work, the feeling of a lonesome winter night was expressed perfectly in the girl's face and the light from the lamp. It was admired as his masterpiece among all the work Mr. Kakunan presented so far.
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Mr. Mizuki is an old master who has previously operated a photo gallery. He still keeps studying color photography, and is nearly ready to produce a successful color photograph. Regrettably, his work is busy, so he spends less time in research, but whenever he has time he works hard in his darkroom. Among the club members, there will be no one who disputes that he is one of the one of the three best photographers, along with Mr. Tanaka and Mr. Kakunen.

Mr. Hoichi Yoshimura is well-grounded in art, and has considerable skill in terms of capturing subjectivity and skill to express it. However, he is unable to devote himself to the artistic work, because he is tied up in labor-intensive work.

Mr. Sadaichi Oba, the top up-and-coming artist who has previously showed valuable works, is expected to be a promising artist in the future. He is one of the founders of the club, and he has a skill worthy of winning first prize. However, because he is extremely busy with his work, he is always short of time to devote to photography, his hobby. All the club members regret that he has not submitted his works for a while.

Moreover, Mr. Toki is a persistent photography fanatic. He also suffers from mental and physical fatigue due to his intense work. I have not seen his work for a while. But I expect him to resume his remarkable activities in the future.

Mr. Sadanori Iwata has been studying photography for a long time as a hobby. He has skill that would not fall behind any of the club members. But he takes the attitude of an artist -sometimes he does not submit his works when he does not feel like it. I hope that he will feel excited and be present at the club.

Mr. Komaki Nakajima who recently joined the club is still an unknown quantity. But he is studying seriously under his seniors, so I expect he will soon be exhibiting interesting works.
Above is the current state of "Tacoma Photography Club". As club policy, presently the club welcomes, as much as possible, people who are keenly interested. They conduct a meaningful meeting even with a smaller number of members. They work on research and try to make photographs artistically worthwhile.

At the closing, I would like to thank Mr. Toi Makimura for his kind guidance.
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Theory on Newspaper and Newspaper Reporters

▲My opinion of the year I held the pen▲
* Most of what is written in the newspaper is a lie
* Nobody is hated in the world like newspaper reporters
▲Don't make fools out of us▲


Introductory Remarks:

There must be many people who read the article by Sojinkan Sugimura, a reporter of *Tokyo Asahi*, titled "Read Dr. Ukita’s Newspaper Theory and I Demand his Serious Reflection" in this year’s November issue of the magazine *Chuo Koron*. As usual, the writing of Sojinkan was mischievous, and indeed Dr. Ukita was treated like a child, and he was even told that he was quite poor at writing. It was a quite delightful article, which is rarely seen these days. However, I do not mean that it was pleasant because Dr. Ukita was beaten. Certainly, that essay must have dropped a hammer on the head of some old obstinate people. Well, I for a long time wanted to write something with the above title, and I've studied about it. However, rather than trying to come up something on my own, I think that it is more interesting to imitate the theory of Sojinkan. I want my reader to know that. With that mindset, I would like to give some sarcastic comments to stimulate the minds of certain people.

Main Discourse:

1. The History of Newspaper

It was a long time ago that humans invented letters. The Phoenicians were said to already have the alphabet. The history of the newspaper is also quite old. According to one theory, it existed in ancient Rome. Julius Caesar used it to report political and other coverage. However, it was the 15th century that a newspaper like the present age was born. Of course, at the beginning, one could pay a small fee to see a copy or to hear it read. The William News in 1622 is the first time that newspaper came to be printed. The main organ of expression at that time was still books.
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In England, advertisements have been published in newspapers since 1673. However, at that time there was a troublesome taxation put upon newspapers, so it was very inconvenient for the development of newspapers. Until this time, the newspaper was only a weekly or monthly publication, but in 1703 the first daily newspaper was born. This was The Daily Courant. It was printed on one side only. This is about England, but it was not much different in the United States, Germany, France, etc. In this era, the forces of the newspaper were not yet recognized, and newspaper reporters were not respected by society. However, after that, it faced against many obstacles and difficulties, and overcame them to open an era of large newspaper organizations like today. It was an era that caused Thomas Jefferson to say, "were it left to me to decide, we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter." Please understand that it was "The North American Times" that was born in this era. (The Modern Library Newspaper is source of this manuscript.)

1. What is Newspaper?

The outline of the development of the newspaper is as described above. Now let's move on to the question of what is newspaper. Some people say that newspapers are media that report only news. Others insist that they must have rights as social leaders. However, it is obvious that the content of the newspaper is not just news in this era. So, no matter which newspaper you read, you have a serial novel, and there are articles on health and home cooking, poetry haiku and so on. You must also express opinion in the editorial. It seems the editorial used to be used to post news, but today it is becoming space for comments about news. Thus, if you understand that articles other than news are also necessary contents, it will become obvious what the newspaper is. Of course, you cannot run today’s newspaper as a hobby. It must create profit. However, general opinion is divided whether the newspaper is purely a profit-making business or not.

At the Kansas University in the United States, they raised the question “Whether the newspaper should obey the taste of society” and asked the opinion of influential newspapers and journal reporters in the United States. Dr. Ryan Abbott, chief editor of the Outlook, stated strongly against this and said, “There are people who sell
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alcohol and opium. There are those who do business to corrupt public moral. If newspapers cater to people’s taste, it is the same as these examples. Newspaper reporters must be those who educate society, not those who obey society.” The opinions other than Dr. Abbott’s were similar to his. As you all know, Mr. Ogaku Arima, chief editor of this paper, is also a person who is in the newspaper business with the same idea as Dr. Abbott. According to Mr. Ogaku, “A newspaper reporter must recognize the seriousness of its responsibilities. He is a person who maintains a stable order of society by purifying society's air and preventing corruption.” I think the reader will understand this. In my opinion, newspaper reporters must be “men of faith”. Therefore, the significance of newspaper naturally become clear.

1. Misinformation in Newspaper

Newspapers report on society in general, guide society, and entertain readers. Then in what sort of organization do newspaper reporters work and publish such newspapers? I wanted to explain a bit about the editor-in-chief, the director, each department manager, the press reporter, etc. but I am sorry that I cannot do it because of space limitations. In this column, first of all, I would like to enlighten those who say “Most of the articles in the newspaper are lies” or “Newspapers are the most disliked in the world.” Regarding this, even a person who is an influential person in Portland once advised me, “You are still young. You should really quit your hobby as a newspaper reporter.” I feel sorry for him because he did not say it with malice. Well, it’s going too far to say that newspapers write lies.

Sometimes there are mistakes in reports. However, I cannot allow them to say that newspapers lie because of that. If I may borrow Sojinkan's words, certainly some non-facts are published from time to time, but there are various circumstances that lead to their printing. Sometimes reporters are under illusions, or there is also misunderstanding. What the reporter thoroughly reviewed and believed to be fact could happen to be wrong sometimes. Among carelessness and inaccuracy, these are light offences. In these cases, nobody has deliberately fabricated the facts. By the way, as for why such condemnation comes about, in most cases the person who had disadvantageous facts about themselves printed cries “newspapers lie” to solicit the sympathy of an unaware public. And they are angry and ask why only they were
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targeted while there are others who did bad things just like them. Such complaints are unendurable to reporters. It’s just as absurd as asking historians, "Why don’t you investigate in detail the fact that Leonidas farted, that Nebuch and his son Nebuchadnezzar sneezed, or how many times Caesar's used the toilet, etc. Criminals use the same logic saying "Why am I the only one being punished while the world is full of thieves?" Such people’s conventional means are to ask many foolish questions and then conclude that “the newspaper reporter writes a lie without investigating the fact. The most repulsive thing in the world is a newspaper reporter.” Moreover, if a newspaper uncovers cases like the adultery of people unrelated to themselves, they are pleased and boast “I think that reporter's writing is truly satisfactory.” It’s just absurd.

1. Portland and Newspaper Reporters

Although I digress a little, there are many such people in Portland too. They are the people who say nonsense like "I do not want to read newspapers, but I subscribe to them from my sense of social obligation". I do not know if all newspapers are worth reading. However, in societies with many such people, it is certain that the development of healthy newspapers cannot be obtained. In fact, even if the newspaper is worthless, blame should not be placed solely on the negligence or incompetence of newspaper companies and reporters. Rather, to some extent, we should be aware of the common responsibility of society as a whole. I believe this.

People often complain “Portland newspaper reporters forcibly make us buy ad space. It’s almost like they are making threats.” I think that I must also be aware of my own responsibility, but I feel displeased myself. As for this, there are things that are hard for me to say here, but I am going to tell my thoughts straight, in the hope of conveying my feelings. I am a human with feelings. When I ask a person to advertise in the New Year's issue, and if he agrees to it with an understanding nod, I will be very happy. On the other hand, if he refuses it, saying that he cannot afford it, I will not be happy. I may be troubled. However, I do not think anything more than that. I cannot think of any reason to be thinking anything beyond that. Misunderstandings should not arise if that is all. However, in some cases, the other person thinks, "I'm sure he will come after my weakness later" or "If I refuse to post an advertisement,
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he will later write a disadvantageous article about me in his newspaper.” It is troublesome to be in such a situation, so after thinking about this, he simply agrees to it with an innocent air. The result is convenient for me. However, I must remember that in our hearts both sides experience uncomfortable feelings. I want this kind of thing to be gone in Portland. This is a general responsibility and should be borne by both sides. As I mentioned earlier, I think that the above is obvious if the meaning of the newspaper and the morality of the reporter are well understood.

Conclusion:

I finish writing now, and I reflect on the fact that the content was very incomplete. I did not mean to write something unfounded, but I regret I could not write as well as I wished. I have complaints, too, but I regret having finished this article without expressing it. I would like to leave this to imagination of the readers.

Last but not least, I would like to introduce the next few books as an introduction to those of you who are interested in newspapers.

○Recent Newspaper Studies by Kotaro Sugimura
○The American Newspaper by J. E. Rogers
○Practical Journalism by E. L. Shuman
○Making of Newspaper by John L. Given

©This Year's Economy
Interview with Mr. Teruo Tsuboi, Tsuboi Watch Store Owner

The commercial economy started budding around the year before last, and it started to shoot out buds finally last year. When will the flowers blooms? It must be this year. 1918 is the year for fattening wallets. When I ask who is going to make money, I am told that it is obvious. “Everyone will make money, so this year nobody will be poor.”
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However, in my opinion, this wonderful economy will not last so long. You won’t be wrong if you think that it ends by the end of this year. The economy as of late is in a rather insane situation. Well, what I want to emphasize most here is the development of our expatriates who are taking part in this booming economy. Japanese people are never inferior to white people in any way. They must actively compete with them and win.
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Colorful Japanese and American Stories
“The Ties of Obligation” by Chinsi [Silent Contemplation]

Ladies and Gentlemen, the title of this new drama is "A Strange Japanese and American Story: The Ties of Obligation." It started in Japan, at the foot of Mt. Fuji, the top of which was always covered with snow. There were two interrelated Takigawa families there. Both families were rich for generations and inseparable, but the head of one family was keen on the game of Go and forgot his duty, and the head of the other family became insane from heavy drinking. Eventually the two families had a falling out. The first-born son of the two families moved to the United States and each worked at the home of a white family.

One summer, at the time of the Columbia River floods, two guests were taken by the water. The son helped one client and jumped into the torrent again to save the other. However, exhausted by fatigue, he sank to the bottom of the water with the client. It was a very close call, but they were saved by the hands of a lumberjack. Though they were resuscitated after a while, their bodies were battered like torn rags. It took ninety days for the wounds to heal. Since then, he was revered as a god and honored like a parent by the clients he saved. He was loved by the family he worked for as if he was one of their children. And each daughter treated him like their brother. Their obligations to each other overlapped, and soon they were caught in an unbreakable fence of obligations.

The author of that story added pretty flowers to bloom, and added tails attached to tails, to make up the continuation of this story. There are some things that are contrary to the customs of North America in this story, but since the author is unfamiliar with the circumstances of the United States, the customs of Japan and the United States are mixed here. I hope the readers will interpret it kindly.
At the Smith House

If you think about it carefully, the moon appears rather sad. It waxes and wanes and grows round over this transient world, and is respected and honored by men. Across the tall and natural Mt. Tabor are blocks of houses where families live richly with many servants working for them. The Smiths are one such family.

The couple had three children. They raised them with love and provided them with all the comforts of the world. The oldest daughter’s name was Ida and she was a beautiful child. Her looks and behavior were enough to think that Yang Kuei Fei of China or Princess Komachi of Japan had been reborn.

Today, she said to the servant attending to her, “Thanks to you, Meibo, today’s preparations were done well. But my heart is beating too hard and my trembling does not stop. Since I am not mistaken, I do not know if I should postpone for a better opportunity?”

“Ah, is that so? That’s up to you, Miss. But today, Madam and most other people are out, and I’ve sent that bothersome Masuda into town for some business. So there is nobody to interrupt. I will bring him to the garden where you can see him from the house. You can just call him in and offer something like ice cold water.”

“Will you stay by my side to help me?”

“That can be easily done, Miss. But if I stay by your side, things may not go as well. Oh well, if things go too well it may not be good for you either. I will just bring him close to your room and after he enters, the rest is up to you. Please do as you see fit. And if things don’t go as you like, just hold onto him and cry. Even a fake cry will do. Guarding outside is my job. I will not give up my duty. If your mother comes home early, I will ring this bell. Move away from him then. Now I have to go.”

She immediately jumped down to the garden, and walked to Takigawa who was working the waterside at the other end of the garden. She spoke to him.
“Takigawa-san.”

“Hi Meibo-san. It’s very hot today, isn’t it?”

“It is, so Miss Ida thought to offer you a glass of ice-cold water. She is preparing it in her room. Why don’t you go to her right away? She is so nice. Lucky you!”

“Don’t say things like that, Meibo-san. If my gratitude is demanded like that for a glass or two of ice cold water, I’d rather prepare it myself and drink it.”

“That wasn’t the only reason. She said she wanted to ask you to do something else, too.”

“Oh, really? What is it that she wants me to do?”

“I don’t know what it is. But that kind Miss Ida wouldn’t ask you to do anything bad. Now, hurry!” She grabbed him by his left hand and forced him into the young lady’s room.

In the room, the young lady’s heart was loudly pounding, even more than before. She was blushing with the joy and fear of first love. She covered her face with her handkerchief.

“What a hot day! You must be so hot. Have some water and sweets. Take time and cool down.”

“Thank you for your kindness, Miss. But it won’t do for a young employee like me to remain by the side of young lady like you. What would people say if they saw us?”

“Don’t worry about that. Luckily my mother is out, and that rotten Masuda was sent into town for an errand. They may not be back until late afternoon. Meibo should be back shortly, so why don’t you stay here and chat with me for a while?”
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“I'm sorry to contradict you, but I don't think that's a proper thing to do.”

“What, are those the words of Takigawa? Whenever Pearl comes here, she calls, 'Takigawa,' and you respond, 'Yes, Miss Pearl,' and spend time with her in her room. Why treat only me as a young lady?”

“I'm sorry, Madam, but Miss Pearl and I have been friends ever since I saved her in the Columbia River flood. Mr. and Mrs. Smile treat me like I was their own child. Miss Pearl looks up to me as if I was her older brother. We were originally strangers who became friends. But in our case, you are my master and I am your employee.”

“Are you telling me that you can obey your friend but not me, your employer? Would you disobey your master's order?”

“Not at all, Miss. For the Smith family who has been good to me all these years, I would do anything. Whether in the middle of a fire or the bottom of a river, no matter the danger I will not disobey your family.”

“I'm so glad to hear that. Then let's talk. If you wouldn't disobey me, then I ask you not to be friendly with Pearl any more. I will think of you not as an employee but as my future husband. Call me Ida and be nice to me.”

Takigawa shook his head.

“I thought you wanted me to take care of some business. You must be joking, Miss. It won't be good for you or for me if your parents heard it. Please never say such a thing again.”

Having said that, he stood up.

Ida panicked, and she held onto him.
“Wait, wait! I saw who you really are in the summer of last year. It made me very happy, and I thought you were cute. That was the beginning of my love for you. I couldn’t pay attention at school. My mind wandered. I thought what kind of relationship was in our previous life even though our races are different. If you feel even just a little bit sorry for me, who is opening up from bottom of my heart to you, please take a moment to reconsider and fulfill my desire, even with only one word of kindness.”

She held onto him, and tried to woo him. Takigawa was silent for a while. He knew it was not right for him to obey her, but he would feel bad if he has to turn her down. He was in turmoil.

At that moment they heard the bell and looked at each other.

“What is it?”

“The bell is the signal for my mother’s return.”

“Then that’s it, we will part. Don’t let anyone know with your look or behavior, Miss.” They parted.

In their room, Dan Smith and his wife Haley were talking quietly.

“As I said before, ever since the incident in Washougal some years ago, many bad things have happened to both Smith and Smile families. But we were miraculously saved by Takigawa. Since then, we are treating him like a guest although he remains our employee. Our daughter Ida is in love with him. It’s becoming obvious by day. She seems to be of a melancholy temperament these days. What is going to happen if we leave it as it is? Still, their races are different. We cannot let him take our daughter back to a country 5,000 miles away across the sea. But we cannot send him away because our daughter is in love with him. We wouldn’t be able to make excuses to the Smiles. Fortunately, once school is out, we could send her to my mother in the city?”
“But even if we do that, the distance of three or four miles is nothing to a girl in love. She will likely meet him in secret. If we must, why don’t we send her to my family in Nakayama City? Maybe we can talk them into having her for sewing training. She may change her mind within a year or two. What do you think?”

Dan nodded in agreement.

“I will be going in that direction tomorrow morning. I can take her then. Tell her to be ready."

The mother rang the bell to call Ida.

“Yes, mother?”

Wondering if something happened to her parents’ minds, she opened the sliding door and sat with her hands politely placed on the floor in front of her.

She was torn between her love for her parents and heartache for causing parents’ unhappiness.

“Did you want me, Mother?”

“Come in, Ida. Come closer” said her mother.

“Did you read the Oregonian this morning? Due to the severe heat of this summer, there are sick people dying in the cities on the East coast provinces. You stay in your room every day, thinking about things seriously. What if you get sick?”

(Continued to next regular issue of the paper.)

(Photo) Harvesting Apples
Family Improvement and Japanese Language School

▲ Drinking and Gambling at Home
▲ The bad influence it has on children is frightening.

Almost thirty years have already passed since the Japanese people moved to and developed in North America. Today, the fighting era of single parties has come near to its end. Now it has moved to the era of having families and children. The vanguard of the then single men are now fathers and are having a hard time educating their children. Recalling recent days, the situation of the compatriots in Portland and neighboring areas are:

Fever for children’s education is high. It is worthwhile to note that generally, parents have a great interest in the education of their children. They enthusiastically pursue this issue, expanding the language school by casting thousands of dollars of money. Mr. and Mrs. Haruhara, who are devoted to child’s education, told the reporter the following:

“The method of educating the secondary peoples is very difficult and there is no more serious issue for the development of immigrants. Even if building a new language school with huge funds, and teachers trying to teach children the unique Japanese moral and national spirit at school, there will be no effect if the child's family is not sound.

For example, when a teacher says, ‘It is a bad thing to drink alcohol because Oregon is a dry state,’ one student says, ‘Teacher, my father drinks a cup unrefined sake every evening. Is it a bad thing?’ Another student says, ‘Teacher, our dad bought a drink last night and was sent to jail.’ Yet another says ‘Teacher, my father is dumb! He said he would get 50 dollars if he changed his vote.’ Children are innocent. However, these things said so innocently are precisely evidence of an unhealthy family foundation for them.
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“It is truly frightening, the bad influence such families have on their children without knowing.”

Mr. Haruhara continues. “If I may add, the children living in the US have little feelings of respect for their teachers. In Japan, they say, ‘Do not step over the shadow of the master by walking three steps behind him,’ [meaning a student must never forget to honor their teacher]. Of course, because the national situation is different in America, there is room for much discussion. Still, extent of it is the problem. Is not this the result of each household lacking the virtue of proper relationships between those of different ages?”

The above story should be very helpful for parents in general regarding their child’s education. I am convinced that the next generation is the one responsible for the development of the Japanese in the United States. This reporter believes that, "Firstly, improvement of the home is an urgent task," should be shouted out loud.
The Significance of the Existence of the Japanese Associations
By Consul Hiroyuki Akamatsu, Portland Consulate Office

Recently, Japanese associations have been organized in various parts of the United States. This is the trend of the times. Most Japanese are joining them because they acknowledge their necessity. It seems unnecessary for me to preach the significance of the existence of the Japanese associations at this time. However, in the countryside, there are places that have not yet been organized, or some of them have been organized just recently. Also, among the local members organized several years ago, there are people who became members out of their sense of social obligation. They have no choice but to pay the membership fee, but they are angry because the benefits they receive in return are small. Also, I hear about people, seeing that the business performance of the Japanese association does not meet their expectations, giving a parting shot like “What is the Japanese association doing? They are doing nothing but collecting membership fee. We don’t need them.”

Criticizing the business of the Japanese association and pointing out what is not being done by them are welcome because they could help promote the improvement of the association. On the other hand, however, I cannot agree with the argument that the association is unnecessary so it should be ignored or be destroyed. I do not want to list the benefits of the Japanese association here like an advertisement of a drug store. I do not think to praise or defend the business achievements of the Japanese association in various places.

Each Japanese association’s objectives, projects, resolutions, etc. are stated in their letter of incorporation, so I will not argue about them. However, I would like to mention a word about autonomy and group training that the association gives to Japanese people.

In my opinion, even if they may give little to the members, they give the members autonomy and organizational training, in other words political training. Even this alone, the Japanese association has sufficient significance of existence. For
Japanese people, autonomous training is essentially lacking. This is understandable. From long ago, there was a saying "You can make people obey, but it is difficult to make them understand why they obey."

Politics is the monopoly of the ruling class, and the ruled did not participate at all. So, the people have only experience of being pressed down from above. Because they have no experience of governing with their own will, they are quiet while the governing eyes are looking down on them. However, as soon as people at equal level gather, they immediately start in-fighting.

A lot of fighting is said to be the evidence of a people's barbarism. Even today, internal squabbles continue in undeveloped countries. China, Mexico, Turkey for example. Japan is strong as a nation without disorder. However, among the Japanese who are living in a foreign country there are a lot of conflicts. Some say this is evidence of Japan being an undeveloped country. This sounds somewhat reasonable, and lacks a proper excuse. However, I think the lack of autonomous training of Japanese people is the root cause of it.

Constant conflicts are normal in the beginning when untrained people create an autonomous organization. In terms of avoiding conflicts, there is little benefit in starting a Japanese association. It is better to have a powerful boss leading the rest. But the desire for autonomy is human instinct. Because of old customs, the autonomous instinct in Japanese is declining. Yet, it has not disappeared completely. Along with the development of knowledge and many abilities, it is natural that the desire for autonomy gradually come to the fore, especially when you come to the United States and experience the autonomous society here. This autonomous instinct of man does not appear only in the field of politics. Each function of mankind develops with this instinct. And it is said that the development is more remarkable in the citizen with stronger instincts.

For example, when a child starts walking, he wants to pick flowers in the garden. If a child picks flowers by himself, his limbs get dirty, and it is still difficult to make the picked flowers into a beautiful bouquet. But if a parent has the child sit on a sofa and
makes a bouquet for him, the child will not be happy. For a child, it does not matter whether the bouquet was made well or not. What is important to a child is to make it by himself. A child is interested in what he made. This is the child’s instinct of autonomy. Leaving it to the instinct of a child to make a bouquet, his hands and feet may become dirty, and in some cases it may result in some scratches. The bouquet may turn out not very pretty. However, compared to just watching from the sofa, the child’s hands and feet as well as wisdom are developed as the child tried to do it himself. Yet the foolish parents of the world force their children to sit on the sofa and wait for the bouquets their parents make for them - even if the self-governing ability of the child declines by doing so. As these children grow up and obey whatever parents tell them, the parents boast how well-behaved they are.

Similarly, imprudent politicians tell people "People have no experience of politics, so even if they are allowed to participate in politics, they won’t be able to do anything. Rather, if we take the initiative to do good management, the people will be happy." And then they try to do so-called éminence grise politics or mockery politics [politics that mock the people?]. However, in the case of a country where the desire of citizens for autonomy is very strong, the people will not be satisfied with this, and they overcome any difficulties and fight until they gain autonomy.

"Anglo-Saxon" is an extremely strong race with the desire for autonomy. In the history of this race on this continent - from their arrival to the establishment of the United States - it is amazing how much sacrifice and struggle they gave for autonomy. Regardless of what kind of good governance they are under, the citizens who are highly motivated for autonomy cannot be satisfied unless they gain their autonomy. Sir Henry Campbell - Bannerman, the former Prime Minister of England, said that “Self-governance is better than good Governance.” This well represents the political ideology of the British people.
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Japanese citizens have had their autonomous instincts suppressed since long ago, so their desire for autonomy is very low. As long as politicians carry out good governance, whether they are tyrannical or martial is not particularly relevant to the public. The ideology of “Self-governance is better than good Governance” hardly exists there.

As I said earlier, Japanese citizens have had their autonomous instincts suppressed since long ago, so their desire for autonomy is very low. However, it is not the same for the Japanese in the US. They have been infected by the autonomy philosophy of the United States, and their desire for autonomy is budding. They are not satisfied no matter how well their boss manages, much less if their boss manages poorly. Instantly, they move toward removing the boss. The Japanese association, an organization by Japanese people, is not necessarily organized to turn toward boss-like politics. However, the Japanese who used to rely on other forces entered the era of self-government and autonomy by organizing the association. This is the same everywhere.

Although the Japanese associations started this way, there were many conflicts at first because members had no autonomous training to begin with. Some became disgusted with the situation. From this comes the theory of destruction. In a nutshell, this is a reactionary thought. This is like what happens to a country that turns from monarchy to republic, then after a while a reaction takes place and it seems to temporarily return to monarchy. However, as the citizens who have experienced the taste of free air cannot again swallow tyranny, Japanese associations who were born from the instinct of autonomy will also not disappear. Perhaps even the organizers probably did not realize their autonomous instincts.

Objectively observing the origins of many Japanese associations and thinking comprehensively, there is no choice but to conclude so. If the Japanese associations were born from the instinct of autonomy, and if "autonomy is superior to good governance", then, regardless of the result, it is meaningful for the Japanese associations to exist and continue.
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When the Japanese association is organized, Japanese who have not been trained until then receive autonomous training and group training through the association. Although I call it training, there is no need for marching or issuing orders like a military training. To attend the meetings or cast one vote in the official election are their training. If the training is so easy, it may seem that there is no big difference whether they go through them or not. But, in fact it makes a big difference. The experience makes the way people think about things greatly different.

A person who has never thought about other than himself now thinks of a group and starts to become aware of himself as a part of a group. His range of awareness that was extremely narrow is expanded by this. He sometimes votes and attends meetings to discuss group issues beyond his personal interests. And while giving thoughts to various issues, the man who has been greedily thinking only about his own interests, before he knows it, starts thinking about other people, something other than himself. He is now a person with so-called public spirit. When he becomes aware of himself as a part of a group, his own awareness as an individual also becomes clearer than before.

He may have never shown off his power to others until now, but when he gets a vote as a member of the group, he becomes aware that the power of that one vote will be his strength. By using this effectively, he can show his strength to others. One feels proud when he realizes his own power, which leads to independence and self-respect. As well as learning to effectively use one’s vote in this way, he also learns to accept a majority decision. Following a majority vote is extremely necessary in group life, and unless we are properly trained, real autonomous group life cannot be realized. In countries like Mexico and China, sometimes we see bloodshed when the head of the country is dismissed. This occurs because the training I am talking about is insufficient.

Even by simply becoming a member of the Japanese association, individuals' value increases by receiving various kinds of training as stated above. For those who become presidents and officials, the training received here is even more direct and clear. This is a natural result due to the fact that their status is accompanied by honor.
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and responsibility. I heard that a certain person completely stopped gambling once he was elected to be an official of his Japanese association. It is a likely story.

I learned kendo when I was a child. You cannot learn a swordsman’s breathing just by holding a bamboo sword just a couple of times. There is no difference between you and an amateur at that stage. However, when facing someone who has no experience, it surprises you what even a little experience did to you, someone who was not so long ago a novice just like that person. This will be felt by anyone with any experience in kendo. Group training is the same as this. As a member, you may think that you have not received any training yet just by voting once or twice in an official election or attending some meetings. However, it is not as you think.

I made an inspection tour of each region last summer. As soon as I got off the bus or train, I sensed the state of the Japanese was different in the regions where a Japanese association has not been organized, and where it has been one to two years since it has been organized. I was not able to tell just by meeting a single person, but it was different if even five or six people gathered. If you gather 30 to 40 people and give a lecture, you can see it clearly. If you share a meal with them, it becomes even more evident.

Although the organization is a group of individuals, there are also the group’s own objectives and order. People who have never thought seriously about anything other than themselves, like organizations or the public, cannot gather together and immediately start a collective group action. As Japanese association members, those who have exercised their member’s rights and obligations even once or twice are those who have seriously thought of things beyond themselves. When many people gather, it is natural that there is a difference between them and those who have never thought that way.

I once saw a military parade in New York. I heard that the number of people who participated in the parade was 200,000. I was amazed how orderly the parade was. There was not one person who got out of step or broke the line. And of course, there was no one who selfishly made a scene. It is understandable if they practiced
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beforehand, but they were gathered from various places for only that day. In Japan, when new recruits enter the military, it takes half a year before they even march in step. That means that the Japanese who received military training together for half a year and a mish-mashed group of Americans are the same [in terms of group awareness]. What causes this difference? It depends on the group training each person received. Each nation and society is also a group. As members of the state or society, individuals who had group training are better than individuals who are not trained.

In addition to conducting specific projects, as by-products, the Japanese associations also provide group training to its members to become more outstanding members of society. Also, the Japanese society is training people to become loyal and virtuous Japanese nationals. For that, I recognize the significance of the existence of the Japanese society.
Grow Up!
By Sokyu Fukuda

What seems to be the most absurd about the Japanese residing in the United States, is that many of the prefectural associations are gaining power and fighting for local authority in their attempt at becoming autonomous compatriot societies. In extreme cases, such prefectural associations try to obtain power in numbers from the centralized Japanese societies. As a result, whenever the various prefectural organization gather together, there will certainly be conflict. We crossed 4,000 miles to attempt to pioneer a new fate and to carry out ethnic development. Yet now we are imprisoned by such small-scale regionalism and fights for power. It is embarrassing how it seems to reveal our island-nation mentality.

There are many examples in history where collisions between many small groups has been proof of national and societal disunity. The discord among these small groups actually puts the nation and society at risk, like in China in the Warring States period, Europe in the Middle Ages, Japan in the late 1500s, and in Russia presently. With Japan at our back, we became immigrants and entrusted ourselves to the United States, the most cosmopolitan country in the world. It is clear that there is no reason why small groups like the prefectural associations should be vying for authority with each other.

I believe that we could focus on issues concerning all Japanese if we stopped engaging with small regional problems. For the sake of our goals, ideal, and all Japanese, it is essential that Japanese people strive to resolve this issue together. To achieve our goals and realize our ideal it is necessary for the Japanese residents to unite and rise to action. At every moment, the present times and circumstances are urging for the cooperative movement of all Japanese residents. The era of the existence for the prefectural associations has already ended. Now, as long as the coastal compatriots are somewhat more farsighted regarding the growing spirit of the times and end their stingy regional discord, the end of the period of perpetual development will arrive.

What makes me feel most uncomfortable are the outrageous arguments among the
Japanese compatriots living in Portland. I am surprised that even writers advocate similar arguments. When some Japanese people hold a banquet at a Chinese restaurant, they are talked of like unpatriotic people for giving money to the Chinese. Is this to mean those who have come to the United States and don’t invest in a business that will benefit the United States while earning income and only sending their earnings to Japan, or those people who cannot live a day without eating Japanese rice, soy sauce, and miso are qualified to criticize those who eat Chinese food? With such poor logic, how do those people respond to Americans who criticize Japanese? As to those who eat only Japanese food, flavor and substance are important elements of food, but instead of arguing about it, isn’t it better if we improved Japanese cuisine and develop it so that it can compete with Chinese cuisine? These foolish arguments do not stop here, it also applies to gambling houses maintained by Japanese. Watching those who have received higher education argue that the money Japanese are dropping into the Chinese community would be more beneficial in the Japanese community, I can’t help but wonder about the intellectual level of Japanese living in Portland.

I would like to ask my readers what is “money?” Why is it necessary? It’s a very simple question, but a perfect answer would be difficult. Those who have a general notion of money while trying to argue like that are an incorrigible lot. Needless to say, the utility of money is an intermediary of exchange and it is in this use that it begins to have value and becomes a precious factor in production. No matter how much money is circulated in the Japanese community, when it is used for gambling, when can money function as an intermediary for exchange? When will it be utilized as a factor of production? The more money is spent on gambling, the more of a bad influence it will have on the economic world. If this straightforward reasoning is not understood, the existence of an intellectual class in Portland is quite questionable.

It is not because I want to scream my revilement as I expose these useless organizations and foolish arguments. It is because I am expecting more progress and improvement in 1917 than in 1918, and because I like the Japanese people living in Portland. Portland has been a conservative city. The compatriots also love harmony. Despite loving harmony, we have been half-hearted in everything, and
lacking in spirit. In order for us to make a heroic leap, a little more awareness and growth is necessary. We must be stimulated during the process of growth. After taking criticisms into account, we must go out with a positive attitude. It will be enough if something in my suggestion inspires the Portland compatriots.

New Years Presents

◎Keiichi Fukai A national bank building
◎Tsuboi Brothers A method to cover automobiles
◎Buddhist Priest Fujii A cup of raw sake
◎Mosaburo Matsushima President of the Japanese Association for this year
◎Nagatoshi Tochio Baby maker
◎Rokuemonn Fukuda A car
◎Gensaku Somekawa How to fly around the countryside
◎Keijiro Yamamoto A cute little finger
◎Tomohichi Sumida A rooming house
◎Sozaburu Oba How to teach naked dancing
◎Tamotsu Nakatani How to hide a bald head
◎Tsunekichi Kimura The best outfit to welcome the bride
◎Sunko Hiromura 20th century height stretching machine
◎Buntaro Takika Bachelor party medal
◎Oshu Nippo Company A bronze statue of old man Hardy
◎Mr. Niitsu, the Lord of Tanba Musical talent for a gravelly voice

Congratulations, Portland North American Branch Office!
Spokane Column
Welcoming the New Year
By Mokudo

Another New Year is here.

When we were young, we simply enjoyed playing and did not think of anything else. We could hardly wait for the passing of the days, and we were pleased to have monotonous days broken by events like seasonal festivals. Among the days we welcomed happily, New Year’s Day was one of the most anticipated. Yet as we gradually grow up, there come more things to do, and we feel the passage of time get faster. As we grow up, business becomes busier, and even if we’re moving, we forget the concept of a day, and the feeling of anticipation for New Year’s become diminished. We forget what interested us about the new year and greet that which we greeted with joy during our childhood, with “Oh, it’s back again.” Rather, the feeling of grief towards the passage of the time gradually grows stronger.

I cannot help but to feel the same way about society as well. In the early childhood of individuals, when the structure of society was simpler, the transition of the four seasons occupied a more important place in human lives. The year’s end and the new year were also regarded as more important. This means that the society is still young, as society becomes more complicated, people tend to underrate the seasons and New Year.

People’s sense of right and wrong depend on their circumstances. Even if one does not have too many things on their mind or are not forgetting dates, people are too busy with their daily work to regard the importance of New Year’s or the change of seasons. For the sake of the person and society, these are matters that should be celebrated.

Whether now or back then, the transition of the four seasons has not changed. As people feel cold or hot weather, we cannot completely ignore the passing of the year. It is also interesting to look back on what we did in the past year, and to repeatedly make resolutions every year when we recall things we regret.
Along with the year, I repeatedly renewed everything year after year. Even after the 30 years however, nothing is new. The word 'new' reminds me of the word 'beauty.' Yet, nothing is new, and nothing is pretty. I only feel that everything is getting older. I feel one year older this New Year’s than I did last year. I resent getting older. When others repeat “Happy New Year,” I am not bold enough to say “The New Year isn’t happy.” It is not necessary to say either. As another New Year comes around, I greet it with words that are cliché yet meaningful, such as "with the New Year," which I repeat year after year.

The Japanese Language Education Issue
By Tatsuro Ishigami

The issue of Japanese language education for compatriot children in the United States is being actively discussed among the experts, yet there is a divergence of opinion. So far there are no clear answers as to which opinions are correct and which are not. In America, there is no grand unifying argument that can be agreed upon. Among the compatriots, opinions are different about how society should be constructed for the next generation. They are split between those whose life is based on America and are prepared for making America their final home, and those who are yearning for the riches of the United States and are only staying in America until they earn enough money to go home with.

Also, prominent businessmen, educators, and others of Japan who happen to tour the United States have been observed proudly make bold declarations based on what they simply saw only the surface of the compatriot society. Concerning the issue of Japanese language education for compatriot children in the US, however, we have yet to hear an opinion so clear and reasonable as to be convincing to all, and so decisive that it does not give room for opposition.

The compatriots on the coastal areas, through their opportunism or principle of taking things day by day, have been building Japanese language schools in every area, to
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provide Japanese language education to their children. This is giving the children Japanese ideas in some way and we are starting to see the good results. I hope that this project continues to prosper greatly. I am one of those who endorses the national education theory, rather than simply supporting Japanese language education. Some people say that it is a burden to teach Japanese language school courses to Japanese children in addition to their public school courses. They also question the need for Japanese language schools for children who after growing up and will work in the United States.

These advocates, that is, people belonging to those who encourage Japanese assimilation, are using this as a pretext. In speaking on the topic of Japan-US goodwill, or of solving the problem between Japan and the United States, I argue for a theory of understanding over assimilation. The assimilation theory is not necessarily impossible, but making white men understand our compatriots is more a priority issue and I think that it is the fastest shortcut. However, even without saying it, this movement has already been planned by experts from Japan and America, and efforts have been made to make Japan and Japanese people understood by all sorts of people of the United States.

The coming second generation of resident compatriots will look Japanese, yet have little understanding of Japanese national character or knowledge of Japan’s true feeling. How will they express the precious and pure Yamato spirit before the people of powerful nations? In addition, to those who ask if it is necessary to suffer through learning Japanese language while living among foreigners, I would like to tell them to step back and look at the German people. They are facing the whole world while holding to their bold ideal of world unification. Especially after the Great War, if not by considering their own nation and citizens, how could people stand on the grand stage of world powers who compete with each other ruthlessly? I want to say it loud and clear. For the young people and children of the compatriots who are of the opinion that assimilation into white society should happen, it is even more necessary that they taste even a small part of the pure and beautiful Japanese spirit.
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Compatriots who came to the United States, which has a different national organizational structure and respect the free will of the individuals, are greatly influenced by its ideology. They should exercise deep caution over the fact that the United States participated in this World War.

The United States is a country that respects individual freedom, and advocates for peace, humanity or the Monroe doctrine, etc. based on religious powers and the original ideal of the nation’s founding: geographical connections. Although they advocated quite proudly, the eventually took arms and stood up bravely for the sake of the United States and its flag. No matter how much they preach religion and peace, nationalism exists.

I deepen my feeling that even if people are living in other countries, they need to learn about their home country. I believe we have acquired a good opportunity to teach our most impressionable children about Japan.

Spokane's Masterpieces

Although it may be a bit different from the word masterpiece, if I were to choose a masterpiece among Spokane compatriots, hands down it would be Mr. Tameo Kajiyama for his world famous specialized calligraphy. Associate Professor Shinjiro Sato of Minnesota University, Mr. Kyoichi Nakata of Illinois University, Mr. Goroku Masui, Shonyu Masatomi and Tamekichi Yoshimura of Washington State University are excellent people. Then, among the genuine Spokane born boys, Tatsu Shibata’s grades and Ei Tanabe’s dumbfounding liveliness are acknowledged for their superiority. The cuteness of Toshiko Kimura, Haruko Tokunaga, Setsuko Okada and Hideko Numata, as well as of the babies of Mrs. Nichibei Yamamoto and Yuka Takimoto are certainly masterpieces. All of Mr. Seitaro Hayashi’s children are masterpieces, in particular the eldest daughter Kiyoko is a masterpiece among masterpieces, who is often shown off at other schools as a model student.
My Camp

In every part of the Inland Empire Plain there are scattered work camps created by expatriates. I think that it is interesting to read what members of each camp wrote and boasted about their own camp, so I am posting them here. (By Moku)

▲Automobile Shop in Hillyard
By Tetsunosuke

My camp is an exemplary camp, at least among the expatriate camps in the northwest region. Ten years have passed since this camp was founded. Dozens of expatriates belonging to this camp are regarded with unparalleled importance by The Great Northern Railway Company. The current boss of the 55-member camp is Shuji Tasaka. He has received modern education and has high moral virtues. He is a well-recognized gentleman in this region. With the help of Nobuoka, Kamada and Hayashi, he is winning even more popularity. Since he constantly leads everyone with moral principles, the camp is very peaceful, and a family-like relationship is maintained. The expatriates work hard and save money, fighting off temptations like gambling and prostitutes aimed at our camp. Recently, I can no longer keep count of how many of the members of my camp have accumulated wealth that surpasses many Japanese nouveaux rich and have returned to their hometown in glory.

▲Camp Azuma
By Ennosuke

The reason my camp is called Camp Azuma is that this camp has the Azuma Club, which I am very proud of. The Azuma club is a club for a group of fifty expatriates who are working hard in the Roundhouse and the Section in Hillyard. The Roundhouse side leader is the quiet and gentle Okazaki Kinshichi, and the boss of the Section side is the well experienced yet not at all arrogant Genjiro Sakai. The name Azuma club sounds beautiful. In that Azuma club, we read and discuss, and strive to cultivate a spirit of improvement. Birds of a feather flock together, so many of the talented people among the expatriates of the Inland Empire region gather in
this camp. We work hard, save up well, and make efforts in everything we do, so bad habits do not have a chance to invade our camp.

▲ Sawmill Camp in Potlatch
By Yamanosuke

My camp members are working at a pot latch lumber company. This company is the largest sawmill company in the northwestern states, and also known as the company that owns the most forests. My camp has a 15-year history. It is the only sawmill camp among the expatriate camps in Inland Empire Plain. In the expatriate society, it is well known as one of the revenue sources of Spokane. Currently, there are 40 members. Kyutaro Fujii takes the command of the camp, guides the expatriates well, and he is taken into confidence of the company. They work tirelessly in all their activities. They formed a baseball team of expatriates, and traveled to Spokane to play games against white teams. It is a friendly camp full of unity that is hard to find in other camps.

▲ Shingle Gang
By Yunosuke

Our camp's name comes from the history that we used to work on loading shingles from the sawmill onto the freight cars of The Great Northern Railway in Spokane. Currently we are doing work for the country, the handling of mail at The Great Northern Railway. Even though working hours are sometimes irregular, I am rude to brag, but my salary never dropped below 100 dollars a month. Wahei Okamoto is the camp’s boss. Among some of the 20 expatriates, some may become too energetic once in a while. But the financial strength of my camp where everyone works hard and saves well makes great contributions to Spokane's economy.
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▲ Two Camps of Park Uota
By “Shovel”nosuke

My camp is a camp of a section under Benji Yamaguchi who is fluent in English and very temperate. There are 25 members. It is a camp with a big-hearted boss who does not worry about details. It is difficult to point out its special characteristics. It may be characterized by a very close relationship, no conflict, always calm and diligent, and it is a collection of expatriates who hate laziness.

By Yunosuke

My camp is a camp of 20 expatriates, directed by Nobusuke Chisaki, who work in the Roundhouse. Among the members of this camp, there are big names of Spokane's entertainment world such as Hanpei Ueno, Emi Iwamoto, etc. Nevertheless, it is a camp where amazingly serious expatriates gather. Fine people like Old man Nakata give guidance to the members. It is an important area that should never be overlooked for the existence of Spokane's expatriate society.

▲ A Camp in Troy
By Suminosuke

Do not despise my camp as a country camp, just because it is located in Montana. Due to the booming economy of the mine that started mining recently, the new town is rapidly developing. We are engaged in the maintenance of the round house of the railway, which is thought to be very important by the white society. The camp is working smoothly with Shun Takahashi as its leader, with support from Sotaro Kuwabara. It is a camp isolated in the country, but it has many merits that I am proud of.
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▲Camp Terao
By Ude no Otoko

As its name suggests, it is a camp responsible for the most difficult division of Spokane's Great Northern Railway under Sokichi Terao and Yohei Terao. Terao brothers, our camp leaders, are highly regarded by the railway company for their skills related to the railway work, as compared with the other foremen.

▲Camp Yoshihara
By Ginnosuke

Mantaro Yoshihara’s camp, which shares a strong sense of justice and is inclined to like goodness and hate evil, is a camp with a special charm among NB Railroad Companies that is full of capable people.

(Photo: City of Spokane)

Chronicle of 1917

1917 for the Inland Empire was a very busy year. Various incidents kept happening. Among these complicated incidents, memorable ones are listed below.

The foreign landholding prohibition proposal was proposed to Idaho State Council. It shocked the resident expatriates. Those expatriates who had a bitter experience with California Alien Land Law were optimistic that such incidents would never happen again. The Ministry of Foreign Affairs has stepped in, and finally this proposal was rejected on February 2. All the expatriates who live in the US, including the expatriate of the Inland Empire, who were the recipients of such insults, gave a sigh of relief.
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The U.S. has prepared for battle against the shrewd German Emperor, and entered into a state of war. Strangely, as if to oppose this, strikes by workers occurred in various work places. The IWW Party (Industrial Workers of the World) led to give a major blow to various industries such as agriculture, mining, forestry, etc. of this plain. They thought that probably the German Emperor pulled strings behind the scene, and the Inland Empire Plain was suspected to be the nest of Germans. In late July, the U.S. military stationed in Spokane attacked the IWW's headquarters. They captured their leaders and imprisoned them. The city was filled with battle sounds at one time. This surprised the citizens very much.

Construction of the assembly hall of the Japanese elementary school had long been a pending question among the expatriates of Spokane. Recently it became an agenda at the Japanese Association, and finally the construction was approved. Parents of nearly 100 Japanese children, who are growing day by day, were painfully aware that an assembly hall would be needed very soon. Experts among the expatriate society also did not think this as someone else's problem. So, this was an obvious decision.

1917 was an unlucky year in which many illnesses, death and insanity occurred in the expatriate society. However, an interesting passage was added at the end of the 1917 chronicle. It was a political strife within the Inland Empire Japanese Association that is repeated annually. The political strife between November and December was intense. It was overheated, a lot more than usual years. If my guess is correct, its internal situation is really disgusting. Schemers and Hecklers revealed their own inferior character. This left an unusual event at the end of 1917 for the history of expatriate society. It is normally a good thing for people to be active, but in this case people were concerned about the future because of it.
Forecast for This Year
By Old Fortune-teller

▲ In the vicinity of Spokane there was little rain last year, the land withered, and we had a poor crop of wheat. Farmers are pessimistic this year as it is late getting cold. However, it will not be so bad.

▲ This year is a fruitful year for workers. A very big fortune comes especially to railway workers, so they should be pleased.

▲ The Japanese Association disturbed the public by tossing a lot of money around, and for their vanity they ignored the obligations to friends and acquaintances. But this year their impact on the expatriates will not be so big. However, among certain people, one comedy and one tragedy will occur.

▲ This year, the number of women and children will surge in the vicinity. Last year there were many illnesses, death and insanity, but this year will be a lucky year.

▲ This year, the number of entrepreneurs will increase among Spokane’s expatriates, and there will be some people who will become rich quickly. To everybody’s delight, the Western restaurants will be prosperous, the number of hotel providers will increase, and many new businesses will be created.
Character Sketch
by Yukiyoshi Sanshi

This section introduces fifty-one entrepreneurs picked from the Japanese citizens living in Spokane with a few lines on their personality and reputation.

- Masashi Yamamoto: A manager of Nichibei Ryokan [Japan-U.S. Inn] and an honest man. He doesn't have strong resolve, but on the other hand can be stubborn too. Once placing his trust in someone, he will believe in them all the way whatever happens.

- Kyuusaburo Azuma: A new manager of the U.S. Hotel. He has a peculiar talent for saving money and often bails out other businesses. A person of few words, he is always popular with pretty women.

- Hamataro Kamihachi: A manager of the U.S. Hotel. He has a special talent for the hotel business. His appearance indicates that he will have ill fortune concerning women. He is the most promising man in the city, yet always needs someone to bring him to his senses.

- Usaburo Tanabe: A senior member of society and wise in worldly matters. Recently he sold his hotel and started a new business. With a wife and children who greatly help him, he is a very happy man indeed.

- Masao Fujii: A manager of Aster Hotel. He gallantly makes donations for the public welfare and readily consents to the requests of others without saying no. This is a result of his experience bearing hardships and working hard.

- Shunsuke Tokunaga: A manager of the New York Hotel, he is also good at cooking Western food. A man of few words, he is industrious and economical. When it comes to saving money, he is second to none.
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- Yasusada Wakabayashi: A manager of Logan Hotel. He has gentle in personality, but quietly plays an active role. He knows how and when to make an investment. I hope for his success in the future.

- Shunji Tomosumi: A manager of Twin City Hotel. He is a bold man in nature, but works quietly on his business. Currently he is back in Japan to meet his future wife. We await his return.

- Rokubei Nihonmatsu: A manager of Bister Hotel. He rarely shows his face in social situations, preferring to manage his business from his home. He has a knack for integrating new styles.

- Kazuhei Nakai: Has managed the Panama Restaurant with his younger brother Mitsuru for some years. He looks normal at a glance but displays his genius when it comes to competition.

- Murataro Nishida: A manager of Palace Restaurant. He is doing his business on a large scale compared to the Western restaurants that his fellow Japanese are running. His skills, developed from his years of experience, are shown well in his restaurant. He takes good care of younger fellows but needs to think twice before acting.

- Sue Muramatsu: A female manager of the Liberty Restaurant, she is away from the area where her fellow Japanese are running their Western-style restaurants. With her refined taste displayed in her restaurant, she is developing her own diplomacy.

- Hanjiro Nariyoshi: A manager of California Restaurant. Indifferent to the outside world, he is working hard and has the air of a great man who is getting Stevens Street active again.

- Ekiji Numata: A manager of Seattle Restaurant. He combines his experiences from other states with the Spokane style. He is running his business soundly.
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- Genzo Suzuki: A manager of Aster Restaurant and a walking dictionary in Spokane for 25 years. He spends his time by putting his whole heart into anything he undertakes.

- Shuzo Mori: A manager of Boston Restaurant. He is a small man in size, has great wisdom, and always has a good plan when purchasing something. He runs his business through the help of an extraordinarily faithful wife.

- Arataro Konishi: A manager of the Azuma Barbershop and the oldest in the profession. Faithful to his friends, rich in emotions, and prudent in business. In the future, he will be a star in Spokane.

- Kyuhachi Kimura: An owner of the Snow Barbershop. After returning from baptism in Japan he looked like a totally different person, but has gradually been returning to his political interests and has been running around day and night.

- Shigeta Yuasa: A manager of Yuasa Barbershop. He has been engaged in this profession since he was in Japan and stands out among his peers.

- Toyohi Tanabe: A manager of Eagle Barbershop. He married young with a good wife. Together they are trying hard at work.

- Sakujiro Fujii: A manager of Midway Barbershop. As a sports leader, he is always popular among the youngsters.

- Enjiro Sasai: An owner of Sasai Barbershop. He has been engaged in this profession for a long time and discusses the ways of the world. He has been allowed to be a judge for the Odawara Council in Spokane.

- Asataro Takimoto: An owner of Takimoto Barbershop. He is working hard with only his young wife and their adorable baby.
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- Ginnokyoku Kashiwano: An owner of Kashiwano Barbershop. He started his new business by using skills obtained from his managerial experience in California. Both he and his wife have great talent.

- Tozo Yamada: An owner of the Vallès western-clothes shop. He had been disappointed about not having children for a long time but recently the couple was blessed with two babies. How proud his wife must have been.

- Shogo Kuroe: An owner of the Togo western-clothes shop. He is gradually showing his skills that he has trained and improved upon in Oregon in this city.

- Kikumatsu Miyaki: An owner of the Tokyo western-clothes shop. He is an established authority in his profession, and his name is known to everybody in this city and region. He also a prominent actor, known for playing the role of young women.

- Shiro Fujita: A co-owner of the Tokyo clothes shop along with Mr. Miyaki where he works hard. He does not look like it, but he is quite a critic among the young people.

- Sukeichi Kato: An owner of the Kato western-clothing store. He is a peerless hard-worker who will keep his store open all night if it does not make ten dollars in one day. No wonder he always complains about how small his safe is.

- Chujiro Muramatsu: An owner of Oriental Laundry. He is a senior member of this city and has the longest career in the profession. With his Koshu-style work ethic, he drinks well and works well.

- Takasaku Nagakura: Teaming up with Mr. Muramatsu who is good at working outside, he is showing his skills inside the shop by keeping his motto of “work in silence.”
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- Matsujuro Nishiyama: An owner of Rainier Laundry. He dominates the Laundry Workers Union. Naturally, the equipment in his shop always goes beyond the norma. He always bears the public confidence of the compatriots.

- Ryosuke Funakoshi: An owner of Yokohama Laundry. He makes a steady effort in his work together with his supportive wife who never complains. He takes good care of his wife. Their success in the future is highly anticipated.

- Masataro Motoya: The diligent accountant of Yokohama Laundry. With keen resourcefulness, he always plans carefully and never loses a penny, they say.

- Yoshigoro Yamane: An owner of Sunset Laundry. He always puts his whole heart into himself and his job. A good young man, he does not listen enough and is removed from worldly matters.

- Yasoo Izumi: Branch Manager of Toyo Trading Company. He was nominated for the presidency of the Japanese Association this time. When he gets drunk, he seems like the kind of person who could suddenly split bamboo right in half. The truth is, he makes money because he is hair-splittingly meticulous.

- Tokutaro Fujita: He has opened the only large-scale store in the Toyo Bazaar. He leads his horse into battle and his name is known among the white people. He is neither good nor bad as an accountant of the Japanese Association.

- Kiyoji Shimamoto: An owner of the Fuji Store, a branch family of the Toyo Bazaar. He was brave enough to open the store with only his experience gained in the field. Since then, his talent for business has been recognized well and he is not thought of lightly.

- Tsuneo Miyazawa: An owner of the Golden aquarium store. He always serves customers with his gentle and modest character. His shop is flourishing and busy with customers every day. It looks like he lives up to the name of his shop.
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- Sadaichi Okada: An owner of the Okay Grocery. Tireless at work and enthusiastic about political affairs, he has finally been elected as vice president of Japanese Association, his ambition for several years. People always talk about the smile on his face.

- Toshiro Nakai: An owner of the Nakai Store. He seems to know nothing about the real world, but sometimes shows a vague kind of business talent and takes decisive action. With others, he lets his inner feelings be known.

- Shozo Nishikawa: An owner of Nishikawa Store. The old man has four boys, all of whom have grown up to be thrifty and saving. His greatest pleasure would be to have the honor of donating a large sum of money to the temple located in his hometown. A good man indeed.

- Masahachi Tanaka: An owner of the Tanaka Pinball Parlor. Surrounded by customers and the sound of the balls day and night, his amusement shop is leading the rest.

- Shige Akimoto: A female shogun of the Akimoto Pinball Parlor. She is a big woman with a smile on her face, attracting many customers into her parlor every day.

- Haruo Takatani: A central figure in the Kikusui-tei. Since it has been unexpectedly prosperous, his wife is helping him with the accounting. People say her money bag is getting so heavy. The club is always full of Go players and political debaters, and it is hard to find empty seats.

- Kimi Yamaguchi: A female owner of Kimama-tei. She is always kind and takes good care of others. She has the disposition of Banzuiin, and an air that can overwhelm men.
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- Hisashi Masatomi: While working as an agent of New York Life Insurance, he says that he leads the life of a man without a master. He looks like a man of knowledge at a glance, but shows his warm heart occasionally. Being a central community figure, he acted as a president of the Japanese Association for some years in the past. In the future I wonder where he will spend the rest of his life, in the city or in the mountains.

- Kazuhei Okamoto: Contracted for manual labor with SI Railways. He is a good guy with a reputation for his steadiness. If only he develops an insight for the complexity of the world a bit more.

- Kunisaburo Mizutani: An owner of Mizutani Clock Shop. He is always dealing with delicate and precise equipment and shows no interest in other things. I hope he will be successful in the future.

- Osamu Yamada: Opened his clinic and exercises his skills gained from his experience in Seattle. With his popularity in the community, he was reappointed as chairman of the Japanese Association. As a chief of staff of the new board members, he displays his own style in everything.

Children Grow Well in Spokane

Geographically blessed with good air and water, Spokane has ranked number one on the list of the world’s healthiest cities and the best place for children’s growth. Well, this is not surprising news if you look around at your compatriots in the region. Generally, they are full of energy; this tendency is particularly notable in ladies. I say this because they give birth to many children and it is surprising to see how chubby those babies are growing! If there are couples living in other regions who are sighing over not having babies, they should move to Spokane. I am sure they will have good news very soon. Spokane is a city where children grow well, indeed.