

## New Year's Special 1922 (P. 1)

### **A Prayer for Peace for the New Year's ~ Anything but this Dog-and-Rabbit Conflict**

Although the year is renewed, the hearts of men are not so simply changed. Even though a new decade has come, there have not been societal or cultural changes. People say "A new era of humanity has arrived. We humans are certainly about to create peace." Personally, I am one of those that earnestly desires that. It is extremely questionable, however, that this shall be realized in the near future.

This is because as we anticipate tranquility, humanity's hope for peace has not progressed adequately. We humans have long misunderstood the natural gifts given to mankind. Today's education lacks the authority to wipe away these untruths. Those who rightfully fear the European Great War and understand that it was no short matter, should at least encourage the education of the past forty years of war to the citizens of every country. This diffused information must be assented to. Simultaneously, we certainly cannot expect peace merely through the knowledgeable among us humans working to be self-aware. It will take at least another thirty years of global peace education.

The limits of the army reduction conference has, in any case, been a first step in this education. At the least, rather than hoping for international conflict, people expressed a desire to realize their dreams of peace. The struggle between the dog and rabbit: in front, the rabbit has gone as far as it can; behind, the dog is exhausted and can chase no more. In the end, they are both caught by a farmhand. We should prevent this kind of profitless international conflict.

Thus, what I hope for is not to set aside international peace and turn towards internal political strife. My hope it is that the spring light shines far and wide with the hope for peace both internally and externally.



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### Comment on New Year

Tanichiro Yoshida, Assistant Consul, Imperial Consular Office

This is my second New Year's in Portland. About a year has passed since I arrived to work. Particularly during the past several months, I was placed in a responsible position. I was fortunate enough to experience few failures despite being inexperienced. I am grateful to all the people from Japan for their kind help.

Last year was a memorable year for us in various ways. Back in Japan, the crown prince traveled overseas and then was appointed regent. Both were noteworthy events in the history of our country. At the same time in the United States, a remarkable accomplishment in the history of mankind, the disarmament conference, was held by the great powers of the world.

However, on the other hand, somewhat turbulent feelings in Japan are felt even from here. It is not necessarily quiet even here. Last year, 1921, I felt strongly that unpleasantness was gradually getting stronger in our vicinity. I am talking about the proposal issued at the first regular State Council of the year. Fortunately, it did not pass. We were spared from being put in a cruel position like our brothers living in California and Washington states, our neighbors to the north and south. But what we have to think deeply on here is who made that happen in both states. If we can clarify the cause and if it can be removed, we would like to work together to eliminate it and not to follow their footsteps.

Events do not happen suddenly. There is always a background. Unpleasant dark clouds hanging over the coast of the Pacific today have their origins from quite a long time ago. Both Japanese and Americans are responsible for the deterioration we see today.

The attitude of Americans appearing in these problems seems to be somewhat narrow. Americans tend to simply believe what others say. There are cases where they judge things emotionally without thinking them through carefully. Therefore, they may have taken actions they did not have to take, following the words of some extremists.

Looking back on our attitudes, there are also a number of unsatisfactory points here. In different countries, it is natural that the situation will differ not only in terms of language but also in customs. If we only use Japanese customs, this society will not accept it. We have to acquire what exists in this society where we live now. We have to do things the same way as other people, just as we threw out Japanese clothing and started wearing western clothes. In other words, if you come to the United States you have to adapt to the society in the US and live like Americans. It is most important to comply with the customs

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of the United States and to understand the spirit of American society. "Americanization" which we hear often lately is nothing but such a spirit.

I believe that mutual misunderstanding will also disappear if we become part of this society completely, the same as all the other people in it.

Fortunately, Oregon State is the most peaceful and livable place on the Pacific coast. We would like to keep this peace and make it a place to live for a long time. I think that it is a truly pleasant phenomenon that the commercial relationship between Oregon and the Asia region is gradually becoming more and more prosperous. Trade between Port of Portland and Japan since spring of last year was a great success. Two years ago, there were only 24 Japanese ships that entered this port but last year it increased significantly, exceeding 100 ships - more than four times the previous year. Ahead of the World Expo in 1925, Portland is aiming for further development in the industrial sector. In such circumstances, the frequent arrival and departure of Japanese ships is a pleasure for local people. It is also very pleasant for the Japanese residents to see that the rising sun flag always flies along the Willamette River.

However, along with the dramatic increase in the number of Japanese ships coming in and out, a lot of bad acts have been committed. It is a great inconvenience to the good residents living here. Moreover, it is regrettable that such persons are present among our current resident compatriots. We regret that we are not only dealing with these acts but also other unnecessary and criticized acts done by people among our compatriots. These people are not only traitors within the walls of the Japanese community, but also a common enemy of society in general. We hate the behavior of these people. As a member of society, as we form partnerships, we must always try to not disturb the peaceful order and try not to impair the common interest.

To respect the welfare of society as a whole, and to have the concept of social service to some extent, you must live in that society fully from the bottom of your heart. As well as those who have already worked in this country and have a house, those who intend to form a business from here onwards need to be prepared to live in this place for good. Society does not feel comfortable accepting people who show no commitment, but instead are only halfway involved. I think that we should abandon the narrow-minded ideas we have been following and develop as part of the nation.

Originally, the standard of a human life was only the individual. It grew from the individual to the family, from the family to the ethnic group, and then gradually to the city state. The standard gradually grew higher and wider, and now there is a tendency to make the world one unit. Internationalization and globalization are present and future phenomena. And when everything is globalized, and in all respects the world merges blatantly, true peace will materialize.

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The recently held Washington Congress is the first step of that journey. Armament restrictions among nations that the people of old days could not even dream of are here. This started not only from the perspective of the countries involved, but also from the perspective that it will be for all of humanity. This is the trend of the present age and our future course. We should have broader minds and act as people of the world as well as being Japanese.

The flowers of the civilization that bloomed in the Mediterranean Sea once traveled to the west and revealed its appearance in the Pacific Ocean. Now the Pacific Ocean has become the focus of the world and the center of civilization. At such times, we, born on the Pacific coast and living on the Pacific coast, must improve ourselves, to become worthy of guiding the coming world and shaping the coming culture.

The New Year revitalizes one's heart. We would like to pursue the world's public roads proudly with a new heart and a new vision.

Photo: H.I.H. the Prince Regent and the Prince

Trade through Port of Portland

For the first 11 months in 1921

Export (tonnage)

Overseas 1,065,426

Domestic 1,209,608

Import (dollars)

Overseas 622,144

Domestic 1,636,431

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### Lumber Export (feet)

Overseas	147,316,834
Domestic	31,560,000

### Lumber Export (dollars)

Overseas	3,785,898
Domestic	725,611

### Wheat Flour (barrel)

Overseas	1,113,865
Domestic	464,172

### Wheat Flour (dollars)

Overseas	6,438,200
Domestic	3,143,467

### Wheat Export (bushel)

Overseas	34,489,152
Domestic	192,115

### Wheat Export (dollars)

Overseas	44,033,961
Domestic	240,774

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### Barley Export (bushel)

Overseas	233,155
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Domestic	4,418
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### Barley Export (dollars)

Overseas	58,848
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Domestic	2,662
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### Education of Women and Children Residing in America

By Foreign Affairs clerk, Shouichi Tanaka

The business of our compatriots in Oregon is developing monthly and its base is getting firmer year by year. But the ability of the activity is limited. Those who have already built up today's base have consumed almost all ability. Most of those have to leave the business to their children a few years later.

Originally, they are like samurai who can overthrow many enemies by themselves, developing the business starting at the bottom of the ladder. They have supreme ability in their preparation, strength and spirit which other people cannot imitate. But do their children, who have excellent parents like them, really have such marvelous ability like their parents? Some rich parents send their children to their native country and educate them using a lot of money, expecting a great effect. But parental support like this makes their children frivolous and lethargic. When the parents call them back, they are superficially Americanized, bringing bad results. They not only play around but also become vain.

Now we will think how to educate our children with compatriots in Oregon at the New Year and make big plans about our future. It is needless to say that education of children is really important and a failure to educate is a fatal blunder. Can we have a satisfactory result if we entrust it to special educators because we are not learned, not brilliant and know nothing? Originally, it was better that parents educate their children. There is no one better than parents, especially the mother in the education of children.

However, parents want to send their children to Japan and entrust others to educate them. But we should not say that even the most reliable grand fathers and mothers are proper educators. Even if parents pay a lot of money for proper educators and entrust their children to them, hearty education by a mother's hands is much better than education using a lot of money for others. But, once considering our children's future, we also cannot lovingly raise our children while also wanting them to get an education. Recently some sent their children with their mothers to Japan. This has the merit to be able to have children educated by their mothers' hands, while it brings tragedy like the separation of fathers and children and unhappiness in the bosom of one's family. It doesn't have a good effect for education. Much less, there is no way that parents send their children to Japan and entrust their education to others because Oregon is not a proper region for their education. It is terrible to say that being educated in Oregon is not proper for children.

Generally, the language of immigrants is somewhat incorrect and because of this, local education does have some weak points, but we don't have to care about it so much, if we pay enough regards and consciousness about speaking correctly at home. More so, the United States' cultural atmosphere, which overflows with energy and so vividly surrounds

us, is a suitable place to gradually raise happy children even amongst the unwise things, the unknown things, and teach them about the unfamiliar. Some send their children to Japan because they can't give them a Japanese school education in Oregon. This is also incorrect. It is utterly natural for parental love for their children but it is too much parental love for such chaotic times. Children who can't understand Japanese and don't have knowledge of Japanese sometimes feel inconveniently inflexible in daily life at home, but the result must come from having been discussed among a small society of Oregon compatriots. It can be said that ones who are not satisfied with American education can't get rid of the nature that comes with being an immigrant. I recommend entrusting our children's education to the American education system because I see the present American education as better than the Japanese one. Does not the issue of noble and holy attitude of the Japanese school representative raised in the high school in Oakland, California the other day make my feeling sufficiently strong? Our children – your successors who will be permanent residents of the United States - will be stronger for they are Americanized and speak English fluently. Though being shallowly Americanized makes enigma-like vagrants, your successors who are completely Americanized are the linchpin for our lives abroad. They hold the potential to display their special characteristics and to become hitherto unknown people that can commentate on the misunderstandings and mistakes of two countries.

Yet some send their children to Japan because they are shaken more and more by anti-Japanese sentiment, but this foolish action must be only laughed at in society. The present anti-Japanese situation is complicated by a lot of things like diplomacy and domestic administration. If these matters are dissolved, hard anti-Japanese feelings disappear and are mitigated. We should try to train good citizens and fine successors in order to get the ability to stand up against the anti-Japanese, unyielding and not bending to them. It is said that a relationship in blood is stronger than others. If the existence of sincere and good-natured American citizens or Americanized citizens who inherit the Yamato race are admitted into the realm of voting and politics, my current pains and our calls against anti-Japanese problems will be reduced and our confusion will be abated. We insist on true American education for our children.

'For bringing up babies' Translated from the American book.

By Yuzuka

- △ Let babies sleep alone. It is necessary to open windows and get fresh air into their room.
- △ Taking a nap outside is the best for babies. Let's keep a fixed time for babies' naps and bedtime.
- △ It is not allowed to let babies stay up late at night even for their amusement.
- △ Babies under one-year old need the first nap in the morning and the second one in the afternoon. One nap a day is enough for babies more than one years old.
- △ You must not handle babies like cats.
- △ You must not let babies suck their fingers.
- △ Babies' toys should only be washable ones. Toys made from rubber, wood and cloth

are good. Only toys which can be kept clean are good.

- △ Flies should be killed because they are the root of sickness. Flies are the great enemy of babies.
- △ When a baby breathes through their mouth, examine them to see whether they have adenoids or not.
- △ You must not give raw honey or over-the-counter medicines to your baby. Medicines only can be prescribed by doctors.
- △ Let's not cover and wrap clothes around the baby's pharynx. Instead, let's do this with their fragile trachea.
- △ Children should not wear too much clothing. It makes babies get a cold rather than prevent a cold.
- △ Let's be careful not to squeeze babies' stomachs too much when they wear kimono tied with a sash.
- △ Let's make sure there are no wrinkles on babies' diapers, underwear, or sheets.
- △ Let's be careful with bottles.
- △ Babies don't grow well if they are held or left in a highchair all the time.
- △ Let babies play on washable mats.
- △ It is not good to make babies stand up and walk before they can walk by themselves.
- △ Let's stop kissing babies on the mouth.
- △ You must not throw babies up in the air or rock them on beds and strollers.
- △ Have babies take a hot bath and change their clothes every day.
- △ Let's nurse babies at the correct time. Let's awake babies and give milk if they are asleep at feeding time. Soon it will become a custom for babies to get up at a fixed time.
- △ Let's train babies to sleep well in a dark room alone without swinging, patting, or walking them.
- △ Let's keep the nursery at 70 degrees Fahrenheit. It is okay if it becomes 50 degrees Fahrenheit at night.
- △ Let's be careful that the strong sun's rays don't hit the babies' face directly. Let's be careful that toys don't come into contact with the babies' eyes.
- △ Babies should have bowel movements once a day.
- △ Let's change babies' diapers soon when they are wet or dirty.
- △ Let's keep babies' birthday records. They become evidence for ages and civil rights.

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### Familiarization of the World

Seijiro Uemura, Methodist Pastor

I wish from the bottom of my heart for the familiarization of the world. No matter how complex the world is today, I believe that a world which feels more like a home and that is filled with righteousness, harmony, and love will be realized if humanity seriously and enthusiastically prayed for it.

What we thought impossible once is now being done easily. The abolition of slavery is an example. The abstinence movement that seemed impossible a hundred years ago was carried out successfully. Even disarmament has been decided finally. I am not worried about world peace now. We are finally starting to see the signs. Mankind is looking for disarmament from the bottom of our hearts. I believe that the familiarization of the world can be realized depending on our decisions.

Originally, the world was born from homes. All aspects of society in general, like occupations, businesses, etc., come from homes. I am convinced that the world will be a large family that starts from small families. It encompasses the entire human race. British and Americans love to sing a song called "There is No Place Like Home". In fact, they think that there is no environment that is better than their home, and that it is heaven on earth. Maeterlinck teaches in his drama "Blue Bird" that the true happiness of life is found at home. We must learn more homely hobbies. First of all, I think that it is important to keep the house as a pleasant and enjoyable place, in order to give sufficient comfort to the body and spirit.

Dr. Gordon says that a pure home is a heaven in one's life. He means that a home is a divine place where God and people intersect. In the past, when there was no public place of worship or ritual priests, the master of the family acted as a priest and worshiped with his family. As the population increased and the society became increasingly complex, it was necessary to establish a public place of worship (church), and priests and pastors began to serve there. For that reason, worshiping is now considered indispensable in a good family.

A home, of course, should not be a place too restricting. I think that a home should be a place suitable to raise children, by encouraging development of their talent, and bringing them up to become adults with noble virtues. Mr. Ehara once told us "When someone asked at a certain Japanese university faculty meeting why the university did not produce more great men, the faculty replied that the university is not a place for producing great men; home is where great men are raised". Indeed, without distinction of all ages and countries, good family life is sure to bring out excellent people. Schools,

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societies, and nations receive positive influence from it. Indeed, I think that home is a school of human society and it is the center of refinement.

Looking at recent Japanese magazines etc., we see much vigorous discussion on sexual issues, marital life problems, and family problems. The coastal Japanese-language newspapers and magazines in the United States also explain these problems in various ways. These are pleasing phenomenon, but in reality, we have to ask ourselves if we are doing our best to build the good families that are necessary for bringing up refined people. Mr. Yajima, who recently visited us, talked about what one American told him, and advised us in this way: "It is impressive how hard Japanese people work, and they are enthusiastic about managing their businesses. But it seems that the Japanese have relegated to a secondary role of nurturing personality, character, and culture for the future of their children." Indeed, many Japanese people tend to pay greater attention to money and business management than to the problems of self-care and character building of their children. I think this really is a shameful trend, and civilized people must change this direction.

To respect the home and to purify it, to turn it into the center of good sanctification is to immediately save the world and at the same time familiarize it. This is the great mission that heaven placed on us. First of all, we must make our home truly spiritual. Dr. Lyman Abbot, the editor of Outlook magazine, has written in his book that if the law of the innocent home would become the law of the city, of the state, and in turn of the state and the world, then the world would be like heaven on earth. I thought there was much truth in what he said. We must make every effort to build an ideal good household. But how can it be realized?

I think there is a mission for Christianity here. Originally, Christianity taught homely truths. Jesus first taught us that God is the father of humanity. He did not mean that God is like a father to mankind, but God is a true father of human beings. It is what he meant when he said to religious people of the time "my father, whom you extol as God", or to Mary Magdalene who was already a believer "my father who is also your father". Christ also taught us that mankind is a true family. The metaphor of the prodigal son of in Luke 15 is one example. Christ taught us that in the presence of God, people have the same value, regardless of their strength; that is, they each have infinite value. Christ also taught us to treat all people equally, regardless of them being good or evil, or fair or unfair, by saying "Heavenly Father will raise the sun above the wicked ones as well as above the good ones, and let the rain come down onto the righteous ones and the not righteous ones alike." In addition, he commanded us to "Love your enemies." Christ commanded us to realize God as our Heavenly Father, and human beings as brothers, and forgive the wicked, the sinners and ingrates and treat them equally as being

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members of the family of God with infinite value. Especially those who we refer to as our enemies are in fact Heavenly Father's beloved children, not so-called true enemies. The religious people of the world do not admit sinners as their brotherly relations, but for Christ they are still brothers, even if they are ignorant and unenlightened, or insensitive and unrighteous. Because that relationship does not change, it is clear to us that Christian theory of humanity and equality, and fundamentals of universal brotherhood and the world peace are in the view of God and humanity as one family.

There are various parties in the world. There are different principles. Bolsheviks say that God, the state, and marriage are three major falsehoods of human society. According to the Nietzscheans, who oppose all morality and extol godlessness, other than power there is no God, freedom, or personality. Even in the United States there are the Canadian exclusions in New England, Jewish exclusions in New York State, Japanese exclusions in the west, and the fight between black and white people being constantly repeated. If you look around, you see anti-Christianity and anti-human familyism constitute a major force everywhere. But I believe that these will disappear soon. If we strictly maintain our self-respect and our own beliefs, we will eventually be able to win.

The ultimate ideal of Christianity lies in making the world a home of God and humanity. The kingdom of God means the home of God and humanity. Christian believers pray "for the coming of the kingdom, and for the earth to be like the heaven of the God's will." This is exactly the purpose of the great work of construction for the kingdom of God and can be fulfilled for the first time after the world has been purified, sanctified, and familiarized.

In the New Year of 1922, I promise not to be cowardly and to do good with my fellow believers. I promise to walk with courage in the path of faith and love, and to do my utmost for the familiarization of the World.

### **The World's Oldest Man**

A Turkish man who claims to be 147 years old

Born in 1775, before American independence

▲ I wrote a story about how to live to be a hundred years old and then examined the materials about elderly people in various places. There was the Turkish piano tuner called Jurao Kemdji among them. He is said to be 147 years old this year. He quit his job for the first time last year. He said he was sad to retire from the job because he has done it in Constantinople every day for so long.

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▲ However, he is still robust, and he looks too young to boast being the world's oldest man. He was brought to French capital Paris at that time to be part of a spectacle for the general public. However, the public did not believe his age.

▲ His eyesight is still good and remains sharp. He was born in 1775. That is 4<sup>th</sup> year of Ansei, the days of Emperor Gomomozono, which is also the era of Shogun Ieharu Tokugawa. In US history, it was the year when the patriots gathered in Boston to declare the independence of the 13 states. The United States started the revolutionary war by declaring independence the following year. That means that his lifetime is longer than the entire history of the United States. According to doctors, he may live to be 120. It pales Mr. Okuma's 125 year old theory.

▲ Talking about old people, there is an old lady who is said to be the oldest black person living near Omaha. She is said to be 116 years old this year. The old black face is rather charming. Her face looks like a 100-year old mustard eggplant. Some people avoid even getting near her, but people into antiques prize her very much. (By Roukyaku)

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### The General Economy and Compatriot Business Now and in the Future

American Law Graduate School Student, Senichi Tomihiro

#### 1. The American Economy in General

The issue of when the American business world would recuperate from the post-war stagnation and return to prosperity was enthusiastically disputed from all sides in the summer of 1920. On this point, commercial and industrial men widely held the view that in April of last year there would be a gradual turn towards recovery, and while most persons of the well-informed side preached pessimism about this view and did not expect the economy to recover soon, last year the bad economy did eventually end. After that, the issue of whether the very worst of the poor economy had passed was henceforth enthusiastically discussed, but with a broad overview of today's America in general is bottoming out, and surely is turning towards prosperity. This stagnation or so-called poor economy is felt generally today because it is compared with the strong economy during the war, but to actually study this it must be compared with the condition of pre-war peace time; that is to say, the matter is if economic conditions will return to the pre-war footing and if the war's unique conditions are returning to peace time's healthy conditions.

Today, America's many-faceted industries are experiencing depression because post-war European countries have reached their point of exhaustion and European foreign trade is currently depressed and so, even capitalists and industrialists remain wary. Enterprise is faltering, having received uncertainty from industry operations that expanded during the war under abnormal circumstances. Capitalists and industrialists are both searching for a policy of gradualism, where they wait for prices to equalize and thus establish sound and lasting capital institutions. In no way is there a lack of funds. If the entire world had a poor economy, the United States would maintain the most stable of economic conditions because of the Federal Reserve Bank's capital, which averted a panic during the post-ceasefire uneasiness. Thus, today bountiful funds are held and returns on foreign investment suffers because of these assets. Therefore, once the business world stabilizes and industry's order recovers, we can expect this to result in a relatively smooth, good economy. Recently, here every sort of manufacturing industry has sporadically begun manufacturing at a new scale and the large number of unemployed is being reduced, but generally even now there is a poor economy. Like the aforementioned Freedom Bond. In the summer of last year, it was \$85, but today it has risen to \$95. It shows one aspect of these conditions, that funds are plentiful but the economy is bad, and because of industry's stagnation, the returns on new foreign venture investment is low. Therefore, those that invest in public bonds and reliable stocks are greater in number. Now, the extremely chaotic German and other European

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countries' business worlds are facing a number of settlements. If the degree of influence that the disarmament conference's results will hold, then the U.S. business world will likely not stabilize. In the end, the opinion that these many issues will each be resolved, human spirit will stabilize, and industry's revival will bring a good economy is held by many. In our own Portland district, this general situation also is in control. Even today the fact is that escaping from the poor economy cannot be done, and the banking district too still does not let go of their wariness and is strict with their lending. Fortunately for Portland, since last summer it seems like the worst of the poor economy had passed without problems as early last fall and henceforth our port has shown brilliant, successful activity, and large exhibitions have had promise, supported by remarkable energy. Like the 1905 Lewis and Clark Exhibition did, thinking of the Pacific Coast's industrial metropolises and trade ports' eternally steady development and large exhibitions, will likely bring about prosperity this March and April. To take heed of the fact of remarkably accelerated development in our area during these exhibitions, one can expect favorable influence from large-scale exhibitions in 1925, and to discipline our human spirit into energy. People from this area and of course not a few industrialists and laborers from the eastern part [of Portland] have already surreptitiously gotten into this. Everyone, assuming the economy's healthy outlook, the fact is that many are forming a plan about how to flourish in their respective field in all kinds of industries and agriculture.

### 2. The Golden Age of Compatriot Businesses

Naturally, the resident compatriots' economic conditions are generally not different from Americans. Although there was no notable economy during the stagnation from 1908-9 until the beginning of the European war, as the war gradually progressed this city established a large number of shipyards. Suddenly, over 40,000 people came together and livened up the center of the city, and the hotels, restaurants, barbershops and the like, which cater to mainly those below the middle-class, saw unprecedented success. Notably, the hotel business became splendidly energetic, and momentum dictated that investing in this would certainly lead to success. Compatriots that aspired for enterprise bought competing hotels, and after 1919 the 50 hotels in the compatriot hotel business up to that point, simply was not enough, reached in a single swoop 90 hotels. For the time being, it is said that hotels saw a level of success that no person in another business could equal in money-making ability. At that time, certain Japanese invested \$2,000, managed the procured hotels, and within a year got roughly \$7,000 in net profit; it is also said that \$5,500 of this money was used to purchase the other various things [i.e. hotels]. Along with this, as a result of the war's food shortage the compatriots who were engaged in agriculture in the city's suburbs also maintained high prices for their crops, and in 1919 strawberries, corn, potatoes and the like all became highly-valued, success that truly caused people to rejoice. Laborers' wages also climbed to unprecedented high rates in each respective industry during the so-called war's economy. For example, it was not rare for orchard laborers to earn six dollars a day,

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and certain day and night shift sawmill workers earned more than eight dollars. In the city center, in the case of domestic service workers there were a few interested parties, and of the various industries, particularly if one wished to procure domestic workers, it was a situation where – as the laborers say - they could not be procured. In every industry there was such a good economy that currently our brotherly economy surely was in its golden age. These conditions continued until around the summer of 1920. Since the ceasefire proclamation in November of the previous year [1919] along with the signaling of the end of the European war, all of the industries that had enjoyed the war's good economy had reached a turning point. However, just as Portland had a delayed experience of the good economy of the war, it also similarly was delayed in suffering the influence of the recoil. It did not suffer a sudden blow like Seattle, rather until 1920, generally speaking, impetus was maintained.

In the summer of 1920, that influence had already manifested in agriculture, which felt the poor economy before others, but the business world in the city preserved the economy even amid uncertainty, and in the case of the hotel business from 1920 until February of last year there were no signs of decline. At that time, laborers too maintained high salaries. The lack of feeling of the post-war shock in this city in 1920 was to an extent that was rather exceptional. Meanwhile, a great number of people did not know what to do beginning in spring of last year as there was a gradual decline, and compatriot laborers in orchards, sawmills, and on the railroads felt the reduction of employment. Previous daily wages of five dollars fell to three dollars and they finally came to their senses after the glory during the war. Like this, compatriot industry in the city in turn weakened, and in August or September of last year the worst economy was experienced. In October, certain businesses – that is to say, hotels – had healthy conditions like all previous winters, but this did not match the success of one or two years previously, and generally it was a poor economy. In autumn, fortunately business from large exhibitions appeared. From this, certainly a part of the economy improved. Among Americans too there are many who plan around large exhibitions, and hotels with long leases are once more trading at the high prices of the year before last, while some places even insist on prices above that. Like all hotels, in the case of restaurants, barbershops, and possibly even pool halls with long leases there are competing buyers, and some with short leases were embezzled by competitors by unknowingly having their rent raised. In the case of those aiming for business from large exhibitions and who are currently suffering from possession of these locations' present conditions, one can expect prosperity from next year, when surely there will be bids for large exhibitions. Hope is rising and efforts are ongoing, and, more so than other cities, many quickly enter [Portland] with their sights on the large exhibitions, and it is seen that these compatriots with plans will not be getting any fewer in number. This trend will be monitored, and signs suggest it will likely only become stronger.

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### 3. The Compatriot Economy Hereafter

Loaning of money among compatriots too certainly has had, in all aspects, the aforementioned rises and falls and accompanying relaxation. The year before last, compatriots were truly abundant in loaning money. Even for a mere laborer, two or three hundred dollars was not a considerable problem, and if someone wanted to purchase a hotel priced at four or five hundred dollars, they could easily raise the money by gathering funds from two or three friends. Since spring of last year, with business's poor economy, the decline of wages, and the slump in business conditions of agricultural produce, our brotherly business world's cash loaning has gradually become stringent. Even though it is said that those in the city are relatively better off, in the mutual financing association, where one could easily get \$50 of credit for four dollars the year before last, it now takes seven dollars. Also, since fall of last year, agriculture suffers from low prices, and it is said that last year \$40 of credit in the mutual financing association among farmers became quoted at \$10. Unusually in terms of intra-compatriot custom, in autumn of last year those returning to Japan left one after another, returning with an estimated total of at least \$500 and a high estimation of thousands of dollars, and this considerably affected the small compatriot community. Unusually, it was an economic period different from one where after sending money back home like one did two years ago or possibly carrying it back to Japan themselves one could easily replenish [funds]. In this way, at the year's end compatriot financial circles were by no means in a good place. Consequently, in the case of compatriot shops, they too felt far and away more of the recession as compared with last year, but compare this to before the war and the margin is even larger, and even though [in the comparison] year's end [1921] compatriot purchasing power is surpassed [by its pre-war level], the year's end financial stringency is felt more or less like it was during peace time. In this way, in the general outlook the worst period in the compatriot business world seems to have passed. One should not be pessimistic as large exhibitions bring about bright futures.

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### Japanese and American Agriculture and the Future of Agriculture for the Japanese Living in Oregon

Daiichi Takeoka, Director, Industry Division, Oregon Japanese Association

The foundation of national development is said to be in its industry. There is infinite wealth and resources in the United States, and I find the speed of agricultural development to be particularly amazing. Below I've summarized the US Government's recently published survey on agriculture compared against the current state of agriculture in Japan in the hopes that it will prove useful to those of us Japanese practicing agriculture in Oregon.

#### △ Major agricultural products in the USA

The major agricultural products produced in the United States in fiscal year 1910 were as follows:

Product	Volume (Bushels)	Land (Acres)
Wheat	750,648,000	53,652,000
Corn	3,216,192,000	103,648,000
Oat	1,444,362,000	41,032,000
Rye	77,893,000	5,470,000
Barley	191,387,000	7,437,000
Potato	414,986,000	3,849,000
Sweet Potato	103,779,000	1,022,000
Buckwheat	5,126,000	233,000
Linseed	11,704,000	1,706,000
Rice	44,261,000	
Beet	7,300,000 tons	
Cotton	11,329,755 bales	

In addition, 1,389,458,000 pounds of tobacco was produced, valued at \$542,547,000.

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### △ Agricultural land and value

According to the 1910 survey, out of 6,361,502 farms totaling 878,798,325 acres, 478,451,750 acres had already been cultivated. The total value of these lands and associated assets were as follows:

Item	Value (\$)
Agricultural land	28,475,674,169
Buildings on agricultural land	6,325,451,528
Agricultural equipment	1,265,149,783

The average value of one acre was 32 dollars and 40 cents for the land. Including the average price for the buildings, it was 39 dollars and 60 cents. In addition, the estimated value of the products from these farms in 1915 was 10,501,686,000 dollars.

### △ Livestock and price

The number of livestock in the United States and their value according to the January 1918 survey were as follows:

Name	Number	Value (\$)
Cattle	66,830,000	3,423,691,000
Horses	2,156,300	2,248,626,000
Mules	4,824,000	621,064,000
Sheep	48,900,000	577,867,000
Pigs	71,374,000	1,392,276,000

### △ Japanese privately-owned cultivated land

As of January 1918, Japanese privately-owned cultivated land was as follows: 2,875,930 hectares of rice paddies; 2,399,914 hectares of fields for other crops; 386,763 hectares of residential land; 7,874,098 hectares of forested land; and 1,338,795 hectares of ranches (all values are approximate).

In addition, despite yearly work to make barren lands usable, these efforts have not kept pace with the considerable population increase and the ratio of usable land to people has been dropping annually. In other words, looking at the Japanese owned usable land

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at the end of 1917 compared to the population at the beginning of 1918, the area per person would be: 512 square meters of rice patties; 426 square meters of fields for other crops; 69 square meters of residential land; and 1405 square meters of forested land. In 1888, it was 694 square meters of rice patties; 569 square meters of fields for other crops; 96 square meters of residential land; and 1,831 square meters of forestry (all values are approximate). We must understand just how considerable the population growth was in relation to the increase in usable land during those 30 years.

The area of privately-owned land in 1919 was as follows: 5,315,512 hectares of rice paddies and other fields; 386,763 hectares of residential land; and 9,321,980 hectares of other land; for a total of 15,034,172 hectares (all values are approximate). The total area of rice paddies and other fields has not increased significantly.

### △ Harvest of rice and wheat in Japan

The yields of rice and wheat harvested in Japan in 1917 were as follows:

Product	Volume (Sho (1 sho = approximately 0.477 U.S. gallons))
Non-glutinous rice	4,932,785,700
Glutinous rice	434,742,100
Brown rice	122,380,900
Barley	836,837,000
Highland barley	777,743,000
Wheat	643,147,100

Out of this, the total rice yield was 54,699,087 koku (1 koku = approximately 180.4 liters), valued at 1,824,072,713 yen. There hasn't been a precise report for fiscal year 1918 yet, but the rice harvest was favorable at 60,977,756 koku, 12% more compared to the yearly average. 23,288,489 koku of wheat was harvested. The expected value of rice in fiscal year 1920 was more than 10% lower than average years, so the government planned to help regulate the price by increasing potato production while relying on rice and wheat imports from abroad. As a result, in 1918 the potato harvest was 270 million kan (1 kan = approximately 3.75 kg) in Hokkaido, the harvest was over 10,000,000 kan in each of the three prefectures of Aomori, Miyagi, and Fukushima, and the harvest was over 5,000,000 kan in each of the four prefectures of Saitama, Iwate, Akita and Niigata, for a grand total of 420,000,000 kan.

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### △ Oregon's agricultural land and value

In fiscal year 1920, there were 50,206 farms in Oregon with a total area of 13,542,318 acres, of which 4,913,851 acres had already been cultivated. The assessed value of these lands, accompanying buildings, and livestock were as follows:

Item	Value (\$)
Land and buildings	67,521,328,400
Agricultural equipment	4,156,712,500
Livestock	10,177,934,200
Total	81,855,975,100

The major agricultural products and their value produced in Oregon in fiscal year 1919 were as follows:

Product	Volume (Bushel)	Value (\$)
Grain	30,850,683	53,980,152
Apple	6,921,284	9,343,737
Potato	3,538,930	
Hop	4,788,334 kin (1 kin = approximately 600 g)	
Fodder	2,191,619 ton	
Fruits		20,373,412
Vegetables		11,762,494

The cultivated land area and sold values of strawberries, vegetables, and other products that are vital to Japanese farmers in Oregon were as follows:

Product	Number of farms	Area (Acre)	Value (\$)
Strawberry	4135	2812	790,251

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Raspberry	2912	1176	328,481
Blackberry	2793	1354	299,476
Loganberry	3508	2755	1,427,722
Asparagus	73	111	31,876
Beans	781	523	62,896
Cabbage	1172	984	128,111
Cantaloupe	189	131	25,174
Carrot	271	174	25,731
Cauliflower	91	188	33,475
Celery	82	114	86,977
Corn	795	826	86,253
Cucumber	406	348	47,975
Lettuce	248	123	35,668
Onion	694	853	420,193
Peas	397	185	27,745
Pumpkin	141	163	20,007
Tomato	932	727	178,008
Watermelon	165	169	21,378
Other vegetables		612	110,238

### ▲ Japanese agriculture in Oregon

So far, I have given a summary of agriculture in Japan and the United States, but from here on I'd like to further state my opinions on the future of agriculture for Japanese farmers in the US.

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More than ten years have passed since Japanese began practicing agriculture in Oregon, and despite overcoming numerous trials and hardships, what reasons could there be for our struggle to flourish even to this day? Immigrants from Southern Europe and Northern Europe have made steady progress in agriculture here and have achieved amazing growth. I find it upsetting to see them surpassing the Japanese by so much. Thinking carefully, one of the reasons for us lagging behind in development is race. As a result of differences in language, customs, and culture, we have been subjected to exclusion after exclusion. Also, the majority of expatriates may physically reside in North America, but their minds are always fixated on some distant homeland, causing them to avoid making large-scale and long-term plans in favor of temporary ones. Moreover, they aren't even dreaming of getting rich quick. In the first place, those who aspire to farm in the United States should create grand plans, turn nature into their ally, struggle endlessly, and even after all that, think about how best to sell their crops. Now there are signs that as we Japanese farmers are getting older, the efficiency of our production has been proportionately falling. How can we overlook the saying "When you become an old man, you are only halfway to accomplishing your goal"?

In North Washington, the movement to expel the Japanese was intense, until finally our right to hold leases on land was completely taken away (we never had the right to ownership). The exclusion movement was terrible in Southern California as well, where it ended with the elimination of both land ownership and leasehold rights for the Japanese.

Oh, my dear farmers, we are not skilled at raising our voices in excessive sorrow or indignity. Our only choice is to lament our present state and sincerely consider our future as we hope for improvement. Our beloved Oregon is between Washington and California; however, we haven't experienced the same ostracism as they have. Following the Four-Power Treaty established at the Washington Naval Conference, the expulsion movement around the Pacific Ocean will calm down, allowing us to continue our business in peace. Finally, the time has come where we can usher in the new year (1922) with a fresh attitude.

It's time to raise ourselves up. As farmers, let's greet the New Year by making it the start of a new era, breaking our bad habits from up until now, and without doubt or hesitation creating grand plans for the future. First of all, let's manage our farms like small organizations as the Italians do, and pay close attention to our choice of land. In all agricultural product sales, let's strive to contact the trustworthy trading companies in each city, to transport our crops to other distant states as well, and to not concentrate all

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of the same goods in just one region. This will help prevent market crashes. At the same time, let's economize as much as possible and set solid plans for our children's education. I hold many aspirations for all of you farmers out there, but as I am running out of space in this article, I would like to discuss further at a later opportunity.

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### Resisting the Anti-Japanese Movement and Solemn Actions for our Compatriots

By Iwao Oyama, Secretary, Oregon Japanese Society

1

After the Great War, the question of the exclusion of Japanese living in the US was discussed even more intensely than before the war. It is a fact that the degree of Japanese exclusion intensified and became blatant. It is the American Legion (United States Legionary Army Association) that is particularly clear in its position and is leading the movement. The American Legion was born under the same circumstances as the Grand Army of the Republic (Civil Society of the Civil War), organized by mutual aid purposes by soldiers returning after the four-year Civil War in 1866.

However, the former was established in society after the Civil War, but the latter was established after the Great War, with the claim that the world won peace due to participation of the United States. Because they are soldiers who fought in Europe and earned the right to flaunt their laurel crown of honor, their power is as powerful as the rising morning sun. It is apparent that everyone is obliged to obey whatever they claim. Some of the soldiers strongly insisted on the exclusion of Asians. Some even said that they themselves, who fought in the European War, should rise again with a sword in hand. Their narrow political patriotism and their political movement advocating US principles are well matched with the social psychology of the postwar US. Everything they try seems to be successfully accomplished.

2

From the disarmament conference to the Far East meeting, war would be made impossible by the elimination of arms and it is said that national defense was guaranteed. However, that does not have any direct effect on the Japanese living in the United States. Therefore, I would like to see that the issues regarding expatriates living in the coastal region be discussed at this conference, in order to resolve the issues of Japan-US diplomacy in a harmonious manner, and to achieve a permanent peace between the two countries.

For the expatriates in Oregon State, the anti-Japanese problem is currently in a state of lull, but the anti-Japanese forces seem to be trying to force its will by public vote like in California. The anti-Japanese movement is a force up and down the coast. The nearly 5,000 expatriates who live in Oregon cannot keep living just by dreaming of peace forever. We must be ready now that it will surely be the same fate for us as the expatriates living in California and Washington states.

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3

Anti-Japanese powers may become more and more enraged and may close in on our expatriates. Based on our present situation, it is doubtful to continue countermeasures that have been adopted up to today in the same way in the future. This is because the traditional opposition movement was carried out too blindly, and there was a tendency to think that it was always necessary to exercise a countermovement against the anti-Japanese movement. In other words, our compatriots had no time to look after ourselves, as the opposition campaign kept us too busy. Recently, some Americans who study the Japanese to see whether the Japanese should really be excluded due to their traits like the anti-Japanese groups claim are starting to defend Japanese people. This is a fact that should not be overlooked.

Of course, we must take countermeasures, but also at the same time, we must ensure that those who truly study Japan and the Japanese - not those who are self-nominated so-called Japanophiles - and their arguments that stand on legitimate justice and humanity prevail. To do that, our expatriate society must be healthy and sound. Our actions should never betray their argument.

4

Not limited to expatriates living in the US, Japanese citizens in general tend to be carried away by their emotions. When something happens, they become hostile and abuse others. They do not try to pursue the cause of the problem, and they do not reflect on their own. Some people try to defend their guilt by saying that it is not only Japanese but white people who do such things. However, there is no value in the argument that others do bad things so they can do it too. Not only that, it tells us how paralyzed their morals are.

So, if we are repelled or accused, our expatriates should take the attitude of studying themselves. If there is a right to argue, we should assert ourselves. At the same time, when we recognize fault in ourselves, we must mend our mistakes. Until today we have often been misunderstood as citizens of aggressionism and consolidationism. We must endeavor to make Americans understand that Japanese are truly peace-loving, good citizens trying to serve the community in which we coexist. In other words, we will be better off stopping the aggressive opposition movements of the past against the anti-Japanese movement. And we must reflect on improving the Japanese community and take measure for its sound development.

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5

If you look at the expatriates in the business world, they seem to dream of getting rich quickly and rushing to success, but there is no spirit of being faithful to the business and trying to get the final victory. As in the case of a certain scandal last winter, it most cruelly revealed our fellow countrymen's defects. Even if it cannot be said properly within current politics, the seniors in this field are absorbed only in self-interest. They forget their responsibility to guide the expatriates wisely. There are even people who not only misrepresent themselves, but also lead others astray, thus bringing disaster to society. They are a disgrace. It really is outrageous. Some people are suitable for it, but their voice is too small, and someone who we can look up as our leader has not appeared yet.

The society of expatriates has a 30-year history of struggles in doing business. From the viewpoint of literature, there must be much good material which touches upon the fundamentals of life, which should be selected and praised. Unfortunately, even though there are literary lovers who only focus on introspective observations, there is neither a literary person nor a poet who truly examines the sensitivity of life.

Education, primarily child education, is a major issue that determines the future fate of the expatriates. But even against that, there are many who try to solve this serious problem while being prone to immediate opportunism. This problem will naturally be solved when we think about our experience in the past and do not want our children to repeat the same bitter mistakes as ours. I am not talking about methods or means of education. In establishing the fundamental policy of education, there are many people who are deceiving themselves or even forcing others to act based on the circumstances of their own family, their narrow public surroundings, or the arguments coming from policies. I urge them to reflect on them.

6

There are a lot of handicaps for our expatriates to do business in the United States compared to those from the other countries. I think that the handicap is relatively few in agriculture, so that is where we can maintain the current state to some extent. However, it is not enough to merely cultivate well and produce the product of your choice. Close attention must be kept to the product market. It is ideal that farmers themselves have market knowledge, but this is extremely difficult. Therefore, we must guide the expatriate farmers with the power of chemistry to create good products, as well as with expertise on the sales channels of their products. I wish Oregon farmers would give it consideration and be prudent.

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To live is to solve problems of food, clothing, and shelter. In Japan, in a transition period of civilization some people are forced to live a double life. However, in the case of our expatriates, they are living half-heartedly. Some people live in a dark room with poor air circulation in the back of the downtown store with their wife and children, while others make a hotel room double as a kitchen, a living room and a bedroom. Even so, on Sunday, they are out driving their Hudsons and Chandlers. Is a car necessary to enjoy life and to enjoy a day's recreation with family? I am not saying that you should not ride a car. I just hope that our expatriates will devote themselves to improving housing situations with the extra expense they are spending on food and clothing, etc. In short, I would like all the expatriates to think about their living conditions a little more seriously. I would like them to create a good home where they realize a harmonious and well-balanced life, not a half-hearted living.

8

Finally, I will hope for the awakening of expatriate women. Ladies who make up half of our society have duties and rights to the society as well as men. I do not insist on the theory of gender equality as nauseating flattery. A lady handles the family's economy at home and, as a wife and as a mother, she is devoted and makes sacrifices. The mighty warriors of the battlefield do not reach their level of devoted sacrifice. But beyond that, I also want them to be aware of the responsibility of doing community service.

A British sociologist said "The past civilization was a civilization of science, so it ended in failure. The future civilization must be a civilization of emotion, and the owners of this emotion are ladies." He has deep respect for ladies and has great expectations for ladies who are builders of our future civilization. I believe that all the ladies in the world will be seriously aware of the responsibilities of ladies and fully utilize the beautiful, noble, and gentle emotions common to ladies, and I think that time will come when they will be proud to be the contributors of future civilizations. Expatriate women should have this awareness and as owners of a distinctive emotion as a Japanese lady, try their best to remodel the expatriate society. Furthermore, I hope that they will demonstrate the characteristics of Japanese ladies for the sake of harmony between Japanese and Caucasian people who advance anti-Japanese movement countermeasures.

As a countermeasure against the anti-Japanese movement, I will not stop wanting to remodel the expatriate society and to improve the moral spirit that underlies the remodeling - that is to say, the shared mindset of all men and women in expatriate society.

<Photo> Azumasan-maru (Mitsui & Co.) entering the port and flying a rising-sun flag.

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### What kind of life should we lead to live to be one hundred years old

Luigi Cornaro's diet experiment

▲ On New Year's, age is the most thought about topic. Many people are optimistic and welcome the New Year sincerely. But some people are pessimistic about adding another year to their age. Either way, age is the subject our brains commonly respond to at the New Year. Of course, from the fate theory standpoint, even if it is a New Year, you do not have to boast of your age, nor do you have to be bothered about it. But if we are concerned about the problem of "to what age can we live?" most people must desire to live for a long time. According to the philosopher Schiller, humans have the incorrect assumption that death cannot be avoided because there is no real hard belief that they live forever. People die because they only have the hope of living a long time. But, if so, what kind of relationship can be established between the will of immortality and preparedness, and the ability of the human body to preserve from the viewpoint of biology? It is a big question. Apart from theory, I will get into the main subject. I mainly introduce the longevity experiment of the Italian scholar Luigi Cornaro, and I want to claim that the true meaning of the New Year for a person is to do his best to strive to lengthen their lifespan.

▲ He was in a state of illness until the age of 40, but he got a new life after his near death.

Luigi Cornaro was a nobleman of the City of Venice, Italy and a scholar of the early 17th century. Among his works, there are 34 books that are related to "Health" or "Longevity". Here, I will abstract his experiment from the final book at the time when he reached 94 or 95 years old. He lived to 105 or 106 years old, but from year 35 to age 40 he suffered from serious illnesses year after year. His doctors often lost hope.

According to him, "The sources of my illnesses were the result of a common, indifferent lifestyle. I prided my youth and robustness, and overdid everything, from eating, drinking and all other intrusive behavior. As a result, my stomach cooled and lost digestive power. My body temperature dropped down. I was in pain and came close to waiting for death. But I decided to take a different path. I believed that a different lifestyle could bring different results. I decided to fight the diseases by performing a strict culinary method.

▲ It was contrary to conventional habits, so it was very painful at first. Without my family knowing, I sometimes ate a lot of delicious food, or drank alcohol heavily. But I understood what harm it did. I realized that I was saddened to sacrifice my valuable life

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in order to simply satisfy my taste. I was between life and death. In the end I chose to live. I decided not to eat anything other than the amount I needed to sustain my body.

As a result one year later, I regained my health and became a totally different person. Until I was 40 years old, I was affected by a serious fever illness annually. But I never got it after I started my strict diet. My spirit is always refreshing. When I was young, I got angry at times or sometimes failed due to anger. But today, beyond the age of 90, I am happier than when I was younger, and enjoying life. In the past 50 years, I have thoroughly enjoyed my life.

My family believed in their own constitution and did not emulate my life. They left this world sooner than I and had disastrous experiences. Even at this old age, I go up and down the stairs, and read books without eye problems. I have a good appetite, and my voice sounds better than in my youth. I am well enough to sometimes climb high mountains."

The momentum of one hundred diseases could not beat Cornaro's strong will. He had a conviction. He said until the end, "I know that there will be an end. It is not death at all but sleep. Disease surely can be healed. Death by disease is unnatural."

▲When Cornaro died, as he predicted, he sat down on the easy chair and slept forever. He did not die of any disease.

He was sick once since started his strict diet. It was when Cornaro was 70 years old. When he got on the carriage with his family to go out on town, the horse bolted, and the car was overthrown. He suffered serious injuries to his lower back, legs, etc. His family wanted a doctor to perform surgery, but he disagreed. He simply rested in bed and stuck to his strict diet. In the end he healed the injury by himself.

After that, his family wanted him to eat more to recover from fatigue, and also told him that he needed more nutrition for his old age. They forced him to eat more knowing that was not what he wanted to do. It was against his belief, but he could not but disobey his family's will. He increased his usual meal weight of 12 ounces to 14 ounces, and usually 14 ounces of liquid to 16 ounces. In a couple of days, he started to have fever and eventually became seriously ill, so again he returned to his strict diet. Eventually he regained his health.

▲What did he eat? His principle was to eat a small amount of nutritious things, and he chose these from what he enjoyed eating. According to his theory, there is no need to limit food to certain kinds of things. It cannot be a food that only satisfies taste, but limited to those that matches well with one's digestion. He then limited it to what he liked to eat. He chose primarily pork, veal, egg yolk, vegetables and bread, but sometimes

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also ate fish. He ate both saltwater fish and freshwater fish. He did not eat much fruit, but he said that if you like it there is no problem eating it.

Cornaro was Italian, and he always drank wine with meals. However, after starting his strict diet, he only drank wine with a low alcohol level. It was like cider or low alcohol beer in the United States, and wine was drunk in the town of Venice because the quality of drinking water was not good. As an Italian man, he drank almost at the level of abstinence. I would like to explain more about his diet theory and argument, but since I feel that I need to introduce other doctrines next, I end it here regarding his diet.

▲I heard that recently Kyushu University in Japan has been doing a study on rejuvenation. This is based on Dr. Alexis Carrel's theory that human cells have immortal characteristics. He studied the human cellular tissue for a long time under the microscope and announced that the cells can support new life. In short, he insisted that human beings could live forever, but there are functions of human beings that create poisons that are responsible for interfering with cellular activities. He washed and cleaned the toxic cells and studied it by immersing it in a plasma. The dead cells began to act with life, then showed each state of early life, youth, and senility, and finally they reached a state of death. He further washed the cells, and this time he tested in the plasma mixed with fetal fluid. The cells not only started to become alive to repeat the life cycle but also grew fully. He repeated the culture method, and the cycle of growth of the cells reached the stage of youth. According to the doctor's conclusion, human beings will be immortal if his treatment is done to all human body cells.

▲In addition, Dr. Carrel transplanted internal organs in animals like chicken, to study longevity techniques, and gained good results. But I would like to leave this to the experts' criticism.

Philosophically or psychologically, we should be able to live a long time. But humans have the incorrect assumption that death cannot be avoided because there is no real hard belief that they live forever. People die because they only have the hope of living a long time. The argument of scholars who insist that people do not know that they can keep their longevity due to mortal beliefs is the closest to the beliefs gained by Cornaro's diet theory as mentioned above. There are many examples of keeping longevity in the US as well.

▲According to a survey, there are 3,500 men and women over the age of 100 in the United States. Among them, the old man called John Cell in Kentucky State celebrated his 135<sup>th</sup> birthday recently. I heard that he married a few months ago with a new bride. He says he does not feel like dying any time soon.

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In Japan, there are major army exercises these days, and gifts for old age are awarded in provinces. Each village office has investigated and reported older peoples' ages. Funny thing is that in some cases, the old people recorded in a family registry turned out had actually left the world long time ago.

In the US, there are many Indian elders whose birth date is hardly known. Some people who have no family register have knowledge of the Great War. Not the recent Great War, but some people already were mothers at the time of the Civil War.

According to the research on the most long-lived animal the giraffe, their long necks are a mystery. A long time ago, giraffes' neck were not long. But only those with long necks survived. There is a theory that the long neck helps to reach sunny nourishing young leaves. In short, eating a small amount of nutritious food is without doubt a cause of longevity.

(Photo) Mr. Arthur James Balfour, former Prime Minister of the United Kingdom and tennis player at the age of 72 (The driving force behind the Washington Naval Conference.)

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### The Group of the People born in the Year of the Dog

It is the Year of Dog. The expatriates living in Oregon who were born in a Year of the Dog are forming a group called the Year of Dog-Kai, saying "Let's not fight over bones, bark at, or bite each other. Let's learn some tricks like shake hands and get along." I understand that they are planning an announcement in the near future. It is said that dogs are the cleverest, the most flexible animals kept by human beings and are sensible to man's kindness to them. You can find many examples. Although Tosa dogs and bulldogs are ferocious, they are very loyal to their master. Same for hound dogs, military dogs, Alaskan sled dogs, large dogs that baby-sit, Chin dogs spoiled by rich people, etc., etc.

▲ It is as you all know how former Japan, bound by the Anglo-Japanese Alliance, faithfully worked as their guard dog in Asia. Even in the famous story "Nanso Satomi Hakkenden (Eight Dog Chronicle)", it's the dog Yatsufusa that faithfully guards Princess Fushihime. Also, in Maurice Maeterlinck's "Blue Bird", the cat is not treated well, but the faithful dog Tylo protects the brother and sister, Tytyl and Mytyl, going to the forest and to the future country or to their grandmother in heaven. There is no limit to finding such stories. It proves that the relationship between humans and dogs is that close. If I can have a hat with a diamond like Tytyl had, and if I wave it and start understanding the dog language... Wouldn't that be wonderful? That must help me love dogs even more.

▲ Among domestic animals familiar to humans, there is no animal like dogs that reads human minds and recognizes feelings. When a dog comes snuggling with a wagging tail, nobody can resist patting its head. How could anybody be cruel to such a dog? Although I mentioned only good things so far, there are things dogs don't take well. A weasel's parting shot or spray by a skunk would be good examples. Also, it has long been said that monkeys and cats are natural enemies of dogs. Besides the performing dogs on stage, I have not seen any dogs that are friendly with monkeys and cats.

▲ Dogs are agile in action and have a great sense of smell that can sniff something from 5 miles to 7 miles away. Also, dogs' teeth are strong and sharp. Is that why there are many dentists among the people born in the Year of the Dog?

Well, I was sidetracked. There are a lot of people born in the Year of the Dog. Let's take a look at the members of the Year of Dog-Kai.

▲ Iwao Oyama, Yamanashi; ▲ Masahiro Koyamada, Fukushima; ▲ Nobunori Anan, Oita; ▲ Shigeki Hashizume, Kochi; ▲ Takeji Arai, Nagano; ▲ Seiji Matsuura, Toyama; ▲ Hiroki Takehira, Ishikawa; ▲ Toraichi Yamada, Hiroshima; ▲ Masuo Yasui, Okayama (Hood River)

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There may be more. All these people were born in 1886, but there could be people born in another cycle, 12 years earlier.

▲ On the other hand, there were the younger and beautiful generation born one cycle later, in 1898. Wives of Miyunari Moriya, Kyo Oba, Tsuneo Arai, and Chiyozo Yazawa were born in the Year of the Dog. All of them are virtuous, faithful to their husbands, and a good wives and wise mothers. Am I the only one who wonders if there is a connection between these virtues and those of dogs?

Wouldn't it be interesting if these ladies and the gentlemen I listed earlier got together and had fun playing "tricks" at the beginning of the Year of the Dog? Oh, you thought I was reporting something that is really happening? I'm sorry, but I thought it was a good idea for the New Year, in the Year of the Dog. Ha-ha!

(By Hudoshi)

Branch Office in the City of Roses: Taihoku and Hokubei

▲ Mr. Fumio Sakaino

▲ Mr. Sumio Arima

The Taihoku Branch's column "Rumors among Rumors" written with light touch is funny and delightful. Yet sometimes the writer tosses in incendiary writing to surprise us. He is quite amazing. Fumio is familiar with literary arts, and follows the Takuboku school in tanka poem writing. No wonder his writing is eloquent. To write, you first need to read a lot. It requires training. Amateurs who do not know anything often say "He cannot do anything well, but he is a genius in writing." But sound literary writing cannot be realized overnight. There is a lot of unnoticed struggles and ingenuity behind any great work. In this regard, Fumio is way superior over the North American branch office.

▲ Sumio of the North American branch office calls himself a thorn of a rose. He sometimes stings with his sarcasm, but a thorn cannot be anything more than a thorn. He calls himself an artist, and he takes responsibility for the newspaper all by himself. However, just like his poor calligraphy, his articles are not easy to understand. For a young man he is rather affected. He enjoys picking on innocent people who wouldn't have much impact on the paper's advertisement income. It's like a saw to a baby monkey.

In the New Year issue, he also criticizes a pastor, and picked on Hakuho Koyama who used to work there. His root is in Bolshevism (revolutionary left wing that supports

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Lenin), so all his writing is unreasonable. He does not enumerate disadvantages of people with charm, but he writes his poor sarcasm that hides poisoned needles over and over with the same writing method. It is irresponsible. He still cannot see the world, just like a chick that has not shaken off all the eggshell pieces. It is like a child playing with fire. I cannot watch the dangerous pen in his hand. It is unlikely that he becomes a good writer unless he is called back to the headquarters and given strict training under his big brother.

(By Bulldog)

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### Dogs

Please read these to your children.

▲They are planning to build a big monument in New York to commemorate military dogs. It is the most appropriate project, since it is the Year of the Dog.

There are many stories about dogs, but I will write down just two of the famous old stories below.

#### 1. A Dog and a Donkey

There was a man who kept a donkey and a small dog. The donkey worked in the field all day and entered his pen at night to sleep. But the puppy always danced and bounced, jumped to the hem of his master's clothes when he felt like it, got food from his hands, and slept at the bedside of his master at night.

The donkey was frustrated at seeing this. "I work until late every day, but I just get hit or scolded. I do not even get a reward. Why can't I be treated like that puppy? I may be cherished if I play with the master like that dog."

So as soon as he got home, he jumped onto his master's lap, putting his forefeet on his shoulders, and neighed loudly. That almost deafened the master. Also, the pressure from the donkey's big body almost took his breath. He shouted "Please help me! Please help!" The subordinates who heard his cry rushed in and hit the donkey with sticks and stones, and finally kicked him out of the house.

This story tells us that if you envy people's luck and try to imitate, you may make a big mistake.

#### 2. A Dog and a Shadow

A dog got hold of a piece of delicious meat and decided to have it for his lunch. Most dogs like to eat in their own den. But this dog walked around proudly as if he were a nobleman, with the piece of meat in his mouth. He came to a brook. The flow of the brook was very quiet, and the water was very clear. The dog stopped there to enjoy the sight. He saw that a dog just about his size was looking up at him. He even noticed that the dog had a piece of meat in his mouth. He thought "I'm going to take it from him. Then I will have a feast." He wanted the second piece of meat. He opened his mouth to bite the other dog's meat. His own meat fell into the water and sank to the bottom of the water.

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This is a fable that teaches us that if you are too greedy you will ruin yourself. There are a lot of such people in the world. Although there are few in Portland, there are many examples in cities like San Francisco of those who lost their money by buying a rooming house in anticipation of a big profit, or those who bought a big hotel and eventually went bankrupt after a long struggle.

(by Inusuke)

### New Year's Letter

From America

Teruko Takeshi

©Dear big sister Tamiko,

It has been six months since I came to America.

I grew up with only one thing pounded into my head. For 20 years since my birth, especially during the one year after graduating from school, I was to be a pure Japanese daughter through and through, even the way I use chopsticks.

When I witnessed young American ladies, who are almost like royal princesses, walking in the middle of the street in the bright daylight, while eating chocolate bars, I was so surprised to see how innocently they were behaving.

That brought back a memory of my childhood. I had to worry about my grades through the end of the term after somebody told our teacher that I "sucked American chocolate while walking on the street yesterday." And I thought it could remain my secret.

Dear big sister Tamiko,

Several pairs of young men and women, chatting like happy little birds, walk by in the city around 3 pm. They say they are good high school students.

They reminded me of my girls' high school days, when we had to pretend we didn't know each other when we came across boys we knew while walking home with friends after school.

Dear big sister Tamiko,

I heard that American women are engaged in various work in this society. How many women do I see in town in the morning when the workers pass by as swiftly as

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possible? Their eyes are shining young and vibrant. Their rosy cheeks are burning with fulfilling curiosity. I wonder in their emotion-filled chests, where they and their lovers are connected, what sort of blessed and promising future is hidden away for them, and I become cheerful since it is more beautiful than I can imagine.

As a typist in front of a cold typewriter in the office in a big building, or as a salesclerk in a store with lamps and electric lights gleaming even in daytime, selling everything imaginable, they work for eight hours in a rich and vibrant atmosphere.

They know that all labor is truly sacred. And they firmly believe that typists and telephone operators of big companies are equally ladies who are to be respected as ladies, and they do not lose self-esteem.

However, there seems to be a lot of abominable things going on, like the daytime lady turning into a twilight prostitute. Being able to use such dual personality is perhaps reflection of the development of their wisdom. But now I do not want to think about anything like that.

However, I would like to ponder over their [womens'] attitudes in the case of a good woman and her surroundings, and the cold eyes of contempt and ridicule poured over the Japanese working women.

Dear big sister Tamiko,

Please excuse me for only being able to tell you such trivial things.

It is sad that I cannot comprehend anything about the unfamiliar side of a serious reality with my childish brain freshly out in the world.

But I believe that soon I will not disappoint your sisterly expectations.

Bye for now.

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### The Peace Conference in Washington, D.C.

Delegates of various nations assembled together and conducted themselves with seriousness. Madam Kajiko Yajima prayed in Japanese at the beginning. It was Sunday afternoon.

#### Peace Prayer

Calvary Baptist Church in Washington, D.C.

November 20, 1921 Kajiko Yajima

Welcoming to this lofty place, the favor of watching over us, offering great enlightenment, he is God the Father. Now, we have been presented with this time to convene a meeting on this earth so that we may have everlasting happiness in our settlements. Delegates of many countries will meet, and for the purpose of peace, shall seek prayer, and follow God's Will. The permitting of someone small like me to be in the same place as God's presence and to pray before you are truly a gratitude-evoking honors. I truly have nothing but grateful thanks. I do not know which words best to offer as a prayer.

God is all-knowing.

God guides towards goodness, and I am deeply thankful to be used for goodness. There is only one world. For like the Son of God, who came from God's presence, we are children gathered here, and I wish for a prayer that expresses gratitude for God's great mercy.

Currently, I am entirely grateful for one thing.

Oh Lord, please bless this gathering.

So that this may be beneficial, please watch over this. Please listen to my worthless request. Please accept it in the name of God, Jesus Christ.

Amen.

A grey, large building is being constructed in a part of Washington, D.C. on a lonely street adorned by the withered treetop of an elm, from which all the leaves have fallen. Even President Harding appears in the Cavalry Baptist Church. An elderly woman

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emerged wearing a bluish-purple kimono with an indigo shibori skirt and black shoes from a parked car, holding the hand of her companion.

I came to America to represent Japanese Christian women, and to pray for the success of the limitation of arms conference. Though Japan's plenipotentiaries are not believers of Christianity, just in the same way as the people of this country, they are lovers of righteousness and peace. America's and Japan's words may be different, but if we, the more than ten thousand Japanese women pray to God for peace, I believe that God will surely listen.

This letter accompanied the petition signed by more than 10,000 peace-loving Japanese ladies that Mesdames Kajiko Yajima and Azuma Moriya presented to the president. Soon to be 89 years old, using a bamboo cane, and with the help of Madam Moriya's hand, the aged person slowly ascended the steps. While the magnificent main church doors were closed, a small door on the right side was open. There were women with young children in their arms standing there, and they asked for blessings. While the madam was being asked, a woman expressed her thanks by saying "By the grace of God, this child was blessed," and then they went inside. Then, the two slowly entering inside the church, which had fallen completely silent, were bewildered by the possibility that they had interrupted the meeting which was only supposed to begin at 3 p.m. today. Looking around as the door was closing, the thousands of seats of the upper and lower floors were almost fully occupied. Without a single sound, without anyone stirring, the hall had agreed on silence. Everyone who knew of the madam's entrance, both man and woman, just about everyone, calmly stood up. Then, before one knew it, voices of hymn singing became a chorus and resounded around the inside of the church. After the chorus had finished, the host spoke slowly and introduced Madam Kajiko Yajima.

The madam, who was received with grand hospitality by first the First Lady, then the many various organizations, passed her time with busy days without much rest. While feeling thanks, the madam had one worry. "While I am truly grateful for the hospitality every day, I did not come to be treated, rather I came to pray to God for peace. And yet, I have only gone to one prayer meeting, and that I think is the one thing that is regrettable," she said. The welcoming wives were surprised to hear such mutterings. As a result, along with British and French delegates, the peace prayer's great prayer meeting was held.

The introduced madam slowly got up and stepped up onto the stage. The inside of the church was deadly silent and the drop of pin could have been heard. The delegates from various countries were in the front as the aged madam slowly took the stage. She greeted the people in the church by modestly clasping her hands and bowing. The words of prayer that came from that speech were:

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“Coming from on high, the favor of watching over us, offering great enlightenment, he is God the Father...”

Although not understanding of the meanings of Japanese, her voice was full of honesty and had a reverential attitude, was open, and majestically echoed around the church. Impressed by the lofty spectacle, the chests of the people in that place were filled with indescribable feelings. Here and there sobbing voices even were heard... “So that this may be beneficial... Please listen to my worthless request...” That voice finely, fully echoed across the hall, and when all of us said “Amen” as a chorus’s deep feelings reached a climax.

At that moment, Madam Moriya had uncontainable tears from an overflowing of too much strong emotion. At that time, I fully realized I must report on this prayer to those who could not attend today. The madam inspired me, so as I listened to each and every word as to not leave out any, I wrote with my hands that were quivering with emotion and recorded without minding about the tears I was shedding.

As the aged madam’s initial prayer ended, people simultaneously pressed towards the front. The people around who assisted the madam were surprised since as they looked to help the old woman leave the stage, she hid both of her hands. It was a situation where the crowds that repeatedly surrounded [her] did not readily assent.

If her hands were off limits then nothing could be done other than to touch the madam’s clothing with their hands and then apply them to their lips, a minimal consolation of the heart. As such, the prayer which had brought out enthusiasm in some people continued like this for over an hour.

As the meeting ended, one of the attendees stood up and turned to the madam to say “The U.S., which formerly sent branch evangelists to Japan, now has been sent the esteemed madam of Japan, and conversely it is now a period where we can be taught how to pray. The U.S. has completely neglected reverential prayer. From today, we are encouraged to have further prayer.” The messenger of peace who crossed the ocean from far away! For the first time, a satisfied smile manifested on the lady’s face.

. . .

Ten days later, on the night of a snowstorm, the two again visited the street. The mission was accomplished, and the plan was to set out to return to Japan by way of San Francisco in a few days. From far way, I celebrate your health, and, as I put down

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my pen, pray that the ocean's waves are calm for the safety of your journey. (From Madam Moriya's Lecture.... 央山 [Oyama?])

## New Year's Special 1922 (P. 18)

### My First Calligraphy for the Year

Please excuse me for talking about some people.

I first wrote the character matsu [松 (pine)], and then thought what should follow that character. Oregon is well known for pine trees, so that pops into my head. Even if we cut three hundred thousand feet of pine every day for the next 50 years, we still won't run out of pine in Oregon. We are truly proud. There are no other places like that. Am I bragging?

Now, the two words, "pine" and "bragging" together remind me about the people from Okayama prefecture. There are many Okayamans living in this region. And there is one thing all Okayamans brag about: That is "Uncle Matsu [松]".

Non-Okayamans ask who Uncle Matsu is. They all hear very quick and sharp replies in Okayaman accents "You must know the man from Teikoku Shokai!" Mr. Matsushima, the owner of Teikoku Shokai, is well respected among the Okayamans, and his name includes the character matsu [松] which means "pine". Okayamans like to simplify things, so they call him "Matsu" in a very friendly, intimate way. Most of the early arrivals from Okayama are called by such nicknames.

Mr. Inoue is "Uncle Ino". Mr. Nigu is "Uncle Nigu". Mr. Sumita is "Uncle Sumi". Mr. Morita is "Mori-san", and Mr. Tanbara is "Tan-san".

However, it does not work quite well with some names. For example, Mr. Kohara is neither "Uncle Ko" nor "Uncle Hara". He is "Uncle Kohara" to everybody. Although "Aki-san" is Mr. Akiyama, we don't call Mr. Tsuboi "Tsubo-san". It just doesn't sit well. However, the young people do not seem to give nicknames like these anymore. Nicknames like these are used for leaders from the old days or else they will be done just between peers. I know one nickname being used among young people. I heard that Mr. Miyake is called "Miya" or "Miya-san".

Okayamans' nick naming like this is limited to within the Okayaman group. They hardly use the first letter of a person's name for a nickname for anybody from other prefectures. For example, Mr. Somekawa from Kishu is not called "Some-san". Mr. Tomihiro, Mr. Takeoka and Mr. Kajikawa are all from Hiroshima prefecture. They are never called "Tomi-san", "Take-san" or "Kaji-san".

In Okayaman style, I am called "Ume-san" because my name is Umekawa. And ume means plum. Sho-chiku-bai [松竹梅 (pine, bamboo and plum)] are the three lucky items of the New Year. Therefore, if somebody says, "I want to invite "Sho-chiku-bai to my

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house”, Matsushima (pine), Takeoka (bamboo) and I (plum) would gladly show up together for their New Year feast. Such a simple yet fun invitation!

In addition, the character “pine” is often used in names as the second letter, too. That seems to be common in various parts of Japan, but around here, it seems to be the most common among the people from Wakayama prefecture. Mr. Tsurumatsu, Mr. Kamematsu, Mr. Otomatsu, Mr. Senmatsu, Mr. Kusumatsu, and Mr. Kikumatsu are good examples. Among other things, the name Otomatsu is a name reminiscent of the wind blowing through pine trees on the beach, which is befitting the image of good old Kishu Wakayama.

Fish served whole is treasured in the New Year. Since it's the Year of the Dog, tails are especially treasured this year. “Pine” [松] at the head and “tail” [尾] at the end, what a fortunate name Mr. Matsuo [松尾] has for this New Year!

The character kashira [頭 (head)] is unusual in a name, but there is one person in this city with it. His name, with the character kashira and i [井], is actually read “zui”. But most people unfamiliar with him call him “Mr. Kashirai”.

By the way, Mr. Tsuda is the top manager of Zui Shoten. We call him “Tsura-san” because tsura [顔] means face, and head and face go hand in hand. Some people would insist we call him Tsuda-san, but to Fukuokans, he is always “Tsura-san”.

(By Umekawa)

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### Astoria column

A few comments on New Year 1922 (Taisho 11)

Four seasons have passed over Mother Earth. Everything looks new now. Many houses are decorated by green bamboo. Clouds in the blue sky are shining. We cannot but praise together this harmonious, peaceful, and calm world. An ancient Chinese poet Li Bo (or Li Po) wrote. "Heaven and earth are like inns for all creation. Time flies like an eternal traveler. There is no difference between life and dream. Pleasure of life soon comes to an end." Indeed, our lives look like travelers who journey from one inn to the next one. In the morning we leave there to the new destination. New Year is just like a temporary accommodation. We experience various emotions, difficulties, and delights in 365 days of one year. Though you may think a period of one year is long, from the viewpoint of that Chinese poet, it is only a one-night dream. In the morning, far east, we see purple clouds appear and the bright sun rises. Everything under heaven and on earth becomes new. Mountains smile and rivers sing. The frost covered plants, trees and insects start their new lives. People are the same. They start walking bravely to their destination that is full of hope and hardship.

With the arrival of New Year, I sincerely hope that our business will develop and mark a better record. Success or failure of our business depends entirely on the struggle and the management of the people who are associated with it. I hope each of you will concentrate your energy in developing your business this year so that we will be able to greet a better one next year. On the occasion of celebrating New Year 1922, I am honored to make a speech of congratulations.

### The portraits of Mesdames

by a rumormonger in port town Astoria

I happened to meet Genkoshi on New Year's Day when I came out of the post office. She addressed me. "Hey, you seem to have a lot of money recently. The nice cigar you are smoking tells that. Say, why don't we go to the soba restaurant? Let me buy you lunch there." At first, I wondered if I misheard partly because it

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was all of a sudden and, what was more, I have never had such an invitation from her before. But she was serious, and her proposal was real. "The sooner, the better" was the phrase in my mind then. We went to the restaurant and had a really good talk about our common experiences before our food was brought. Out of the blue, she asked me, "Hey, will you write an article for the New Year issue of the Oshu Nippo?" Now I fully understood why she bought me lunch. I gave an evasive answer to her request telling her that I would write when I got inspiration. After that, she continued to press me for the article. At last I decided that I would write as much as I know about mesdames around me from a viewpoint of a newcomer. Please excuse my rudeness.

### Mrs. Ogiya

She is a wise wife whose husband is struggling as a Japanese chief of Harmond lumbering Co. She manages both interior and exterior work with ease. She is full of charm as well as well-known for her Edo (Tokyo) accent though her hometown is not the central part of Edo.

### Mrs. Ito

I know her husband from his honest and taciturn sales representative days. He worked for a tailor's shop but didn't seem good at getting orders. In contrast, Mrs. Ito is sociable and it is regrettable to keep her in the Sawmill district.

### Mrs. Hayashi

Mr. Hayashi is busy both publicly and privately as an elder statesman. Though I admit Mr. Hayashi's ability to have established his fame as a popular success, I also cannot help but pay attention to Mrs. Hayashi's support. Her virtue makes her honest and kind when she has a casual conversation with others. They say she went back to Japan to take care of her daughter who has graduated women's college this year and is supposed to get married.

### Mrs. Tanimoto

There are some idiots in this world who keep talking rubbish. Mr. Tanimoto is the

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opposite of those fools. He is a man of few words and respected in our society. Mrs. Tanimoto shares a peaceful home with her husband. She is a comfortable lady who associates broadmindedly with anybody.

### Mrs. Hanaoka

Mr. Hanaoka has an established reputation as an honest man. You can easily guess the town where he lives in. It is said that he is so honest that you can leave him with a safe without uneasiness. If you have a conversation with Mrs. Hanaoka once or twice, you will understand that she has had standard education for ladies such as manners though she is not a striking beauty. Is it too much favor to say she had overprotective parents?

### Mrs. Nozawa

She is a proprietress at Columbia laundry. If she were 20 years younger, she would knock men out with her sex appeal. I am not a flatterer, but I have to say she was born beautiful and is the woman among many men. If you doubt my words, you can go to her working place. But be careful then about her language that is sharp by nature.

### Mrs. Nunogami

She is easygoing, carefree, and says spiteful things at the Oshu branch office. Her business may have created such a disposition. But she has some strong points too. Her soul is pure and her face is charming regardless of her looks. When his wife is in a good mood, all Mr. Nunogami can do is to read a newspaper on an easy chair. When she loses her temper, her husband gets out of there and walks around with other gentlemen. A man who is a problem to his partner. They say that the cupid in Izumo-taisha Shinto shrine has given him the correct spouse. Mrs. Nunogami is a neat woman in every aspect who seems to have been thoroughly educated in domestic areas. But at the same time, wrinkles between the eyebrows show her short-tempered character. A lady should be careful about her hysterical behavior. She is a capable wife raising three children and running an apartment house as well as giving her husband freedom of outside activity.

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**Mrs. Moriyama**

As I have seen her only once, it is a little difficult to evaluate her correctly. She seems to be educated well and a perfect wife of Mr. Moriyama who is the incarnation of gentleness and honesty. You can see a competitive spirit on her face.

**Mrs. Sakamoto**

She is a wise wife of Mr. Sakamoto who is one of elder statesmen and a likable busy man both publicly and privately.

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### Japan after disarmament

By Miyuki in Portland

In order to discuss Japan after arms reduction, it is first necessary to study the origin of the recent Armaments Conference. European countries and the United States are well developed both politically and economically; however, their social circumstances and ideology of its people, etc. place them in a state of stalemate. Contrary to this, China, the oldest power in the Far East with 400 million people, is about to change and is a country with sufficient potential for development. Therefore, it goes without saying again that future economic warfare will be played in China. However, China itself does not possess the ability to rule its own country. To advance its development, it is natural that they must wait for assistance and guidance from developed countries in diplomacy as well as in finance and other issues.

Which developed country will be able to save China from the present situation? As mentioned above, European countries are already in a state of stalemate in all aspects. They have been doing their utmost towards post-war reconstruction, but has yet to be fully healed, and so there is no room for them to look after others. Currently, Japan and the United States are the only countries capable of responding to China's request. Therefore, it is inevitable that these two countries collide economically in trying to aid China.

In the past, Japan was inseparably related to China in geography, race, culture, religion, and thought. Furthermore, special interest rights in a part of China, by the method and conditions that both countries agreed upon, have been set as a solution as a result of various negotiations over national defense and politics over the last half century.

On the other hand, the United States has been trying to compete with Japan by simply expanding in the commercial sector with an expectant attitude towards profitability. This attitude of the United States is indeed unbearable. China tried to use justice and humanitarian reasons to stop their advancement. China spent a huge amount of funds to make a major expansion of armaments in contest with Japan. In the fiscal year 1919, China invested a sum of 4.2 billion yen for the unprecedented expansion of their navy. But once the battle started, the soldiers were not able to fulfill their purpose. Power of funds alone did not save them from the disastrous experience.

With their money, the United States can expand their arms to a near infinite degree. But personnel-wise, it is in a state that it may be impossible to expand beyond today's level. However, for Japan, although it is inferior to the United States in number of warships, it can quickly secure troops as well as expand their armaments. In terms of human

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strength, indeed, Japan is clearly superior to the United States. In this way, even in the expansion of armaments, the United States must give way to Japan. Ultimately, the United States will try to temporarily outperform by gathering white nations to confront Japan, using a clever maneuver with villainism, calling it cooperative power, and by advocating arms reduction for the cause of righteous humanity. Their last resort will be to immediately grasp the economic hegemony of the Far East. Therefore, we must know that the ambitious peaceful invasionism is contained within the nominal notion of their so-called justice.

If there is a person who denies this assertion, that person will have trouble explaining why the United States sticks to the US Navy's restriction 553 draft so much. After coming this far, it is not difficult to imagine Japan after arms reduction. In other words, regardless of how the conference this time is established and to what extent each country adheres to this agreement, Japan must realize that the United States has this ambition, and that it will become apparent someday soon. We must be prepared not have regrets when it comes.

However, the agreement on reducing armaments has been concluded. Of course, Japan alone cannot ignore this, so we should endure for a while and calmly make a long-term plan for the state. In other words, surplus funds of several million yen arising from the reduction of arms capacity should be used to encourage the development of the manufacturing industry with full efforts to improve poverty and other social issues, national education, and higher specialized education, especially physicochemical research. Meanwhile, it should also be used to fund research for improvements and inventions of defensive attack cannons, shells, poison gas, airplane, submarine or any other weapon in preparation for the emergency.

However, because I said this does not mean that we of the Yamato race want a war. We are lovers of true peace, and at the same time we are citizens who fear the ruination of our country. A German scholar said that "power is our paddle" before the war, but now the politicians of the United States are trying to satisfy invasive ambitions by hiding in the name of justice as saying "power is our justice."

On the other hand, the attitude Japan is taking is indeed approved and endorsed by the wise and learned. After reduction of arms, Japan will gradually grow to enjoy cultural life through the realization of social policies and the spread of education in the future. At the same time, it is obvious that extreme caution is necessary in the area of political diplomacy and national defense. Japan will see more and more busy periods in many areas.

December 5, 1921

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### The Anti-Japanese and Unions

Roosevelt by Yoshiaki Yamane

\* = text damaged in original

The issue of a corrective measure for anti-Japanese sentiment is not a small problem which can be solved overnight. Even seniors within the Japanese immigrant community try and sacrifice for a solution. At the Immigrant Investigation Committee, \*\*\* spoke. "I am in constant contact with Japanese emigrants and know their life state. Japanese are honest, diligent, full of public spirit, and faithful to the nation." \*\*\*\*\* added, "We should not expel the Japanese. They are honest and diligent. I have not observed a single Japanese person who has had a bad influence on society. I have not yet heard of a Japanese moonshiner since the dry laws were carried out. The problem of anti-Japanese sentiment is only a tool of the war of American politicians. I am a person objecting to this." \*\*\* (title) Mr. Berk stated, "Japanese residing in the United States follow U.S. federal law and respect American social order. They are people who are diligent and love peace."

When I hear the remarks of anti-Japanese campaigners, they are afraid of the merits and virtue of the Japanese. Since the dawn of time, these virtuous parts have hurt other people's feelings, and its merits have been rejected. This is the criticism and judgement coming from the feelings of Americans towards Japanese, and I urge reflection in the anti-Japanese camp. We think not of permitting the extremely violent language and assault by anti-Japanese campaigners. Also, we must remember that there are Americans like Washington and Lincoln that are without such shame. (But there are many moonshiners who betrayed these fair sympathizers these days in our community. This is regretted as a disgrace of our community.)

To summarize, the three most testified reasons for the exclusion of Japanese by anti-Japanese campaigners are: 1. The unhygienic state of Japanese 2. the birth rate of Japanese 3. Japanese workers take the place of American workers. However, the people in the anti-Japanese camp are connected to the national, regional, or possibly local branch labor union representatives. I leave whether reasons one and two listed above are facts to the judgement of the readers. I will, however, discuss number three. First, it is impossible for only sixty or seventy thousand Japanese workers to replace all the American workers in the United States. Instead, it is the 4 million uneducated immigrants of Europe origin doing so. However, one of the reasons why, strangely, they are not expelled, is they are used as the political base for Americans of the same Europe origin. The further reason why is because they join the labor union as soon as

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they arrive at the New York wharf and share actions with American workers according to the instruction of the union officers.

Twenty some years ago, the American labor union suggested to our country men to enroll in the association and act with white workers. They persuaded our disillusioned senior members that Japanese should hurry to join unions in those days. However, few countrymen responded to this. Generally, the talks of the union enrollment were met with utter indifference. Therefore, in this certain union, they, overflowing with indignation, added an article to their regulations that stated, "Japanese shall not be members." I heard that it is Hiram Johnson who used the mass psychology of workers well and made it a tool of political dispute in those days. "Japs stand against our unions, and labor for low wages. They are the enemy of us workers; we should expel them." These words agitated workers and were most convenient for causing political warfare. Candidates who understood this political style signed anti-Japanese manifestos without hesitation at the time of the election. In addition, they appealed for exclusion of the Japanese and got support of the labor unions.

As such, anti-Japanese sentiment was just a tool of political warfare, but now it has appeared in many different areas. The freedom of our countrymen is decreased mentally and materially. Who solves the issue of this anti-Japanese sentiment and how? Will it not be us compatriot workers? At the time of that World War, there was a big shortage of workers in the United States. At that time American labor unions gave a chance to our countrymen. It began with a call for Japanese workers to awake and enroll in American unions. There are 1,000 Japanese workers registered with American unions now. There are members of the railroad employees' union, machinists' union, sawing workers' union, miners' union, and barbers' union. These countrymen share actions, which would be impossible to achieve with only our countrymen, with American workers, and the goal is easily accomplished. When workers do not join the union in their respective industries, regardless of race or whether they are Americans, they are ostracized. However, this is to say nothing of what happens when people of various races do not join.

It was reported by the Hokubei Jiji (Hokubei Jiji Newspaper) of last February 9 that: "As a result of the Canadian Coast to Coast Railroad Company discharging Orientals and hiring whites, particularly returning soldiers, there was not even a single oriental worker on the train departing from Prince Rupert, and even section work and window washing were done by white workers instead of Orientals." These groups of returning soldiers are a very difficult matter for our countrymen. A similar situation occurred last spring on the northern coast line, where many compatriots are working. Fortunately, the manager

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at the company refused the demand of the returning soldiers because a large number of our countrymen were enrolled in a union in the company. This incident was reported on at the time by this newspaper. The union chief editor, Mr. Alt, had this statement: "Even if all of the Japanese workers were carried away during a labor union action and put in a similar situation [as the rest of us], the white workers would still think there are things to be feared about the Japanese, would they not? In addition, there are reasons not to necessarily give citizenship to Japanese, but if the requirements for bestowment are said to not be met in their case, then those with rights cannot be said to be in a disadvantageous position." He made a fair judgment in this way. The struggles between capitalists and workers are generated in every civilized country, and the struggle continues and increases year by year. If workers unite to defend their gains, and the capitalists are not struck, then countless workers will have terrible results for the benefit of capitalists. Labor has no national borders. To ensure our naturally held rights as workers, compatriots living here should join a union. If we believe in our assertion and realize our efforts, the anti-Japanese voice of American workers will shift to a pro-Japanese voice not long from now. I expect the consideration of our gentlemen.

### Reflect on the Past: Inspiration for the Future

By Kenji Nankai

When we at the same time ring out the old year and ring in the New Year, there will be some feeling the satisfaction and joy of success and someone feeling the repentance and inspiration of failure. Both people accepting a bright future with its hopeful prospects, of moving forward on their journey, are not merely confined to just that single person, but could be said is the entirety of mankind's blessedness. The failure of another person becomes a reference for the self, and the success of another person gives a good example. As had been said since long ago, "See other people's behavior to correct your own behavior." This is often neglected. Those that plan for one's own benefit, befriending others through suspicious means, entrapping new friends, or possibly betraying one's kinsmen and brothers, or, most terrible, those who deceive their own parents, the ones they should respect and love, are thus many in number.

There are many people who sweep away the conception of justice for small profit and act unjustly, but those who adopt justice as their foundation, their business can still earn suitable profits. We do not hesitate to follow justice. God protects the just, and it is apparent that the shining crown of the final victory hangs above the head of the just.

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However much people devote themselves to appearing good and beautiful on the outside or are rich in commodities, riches by means of dishonesty are difficult to carry over to the Eternal. With the occurring of the most recent events of injustice in society, people in general are bewildered by anxiety and distrust. We should thoroughly punish for this. The rule of reward and punishment is intended to stabilize the confidence of people. If we reflect upon past failures, we must improve upon it. There is a proverb, "The child becomes three years old in three years." The 10-year-old boy becomes one young man who is full of determination 10 years later. The authority figure who does not understand this, who uses their authority to force their juniors to excessive obedience, are extremely incompetent. It is obedience to obey what you should follow, and it is blind obedience to obey what we should not need to follow. We are not afraid of it at all, and there is not enough to be afraid of. We must not take even one step back. It is not a boy's duty to come across such a thing, to become dejected and pessimistic. It is a thing disgraceful for a Japanese boy to lose courage after a single defeat in this world of ups and downs. Imagine that when we are born we have nothing, then we must work hard for the future and should choose a new path. Think of becoming greater than you were at the beginning and depart, but if this goes poorly, and even if your starting point is the worst, with determination there is no doubt you will get assistance and grow again. So as to not lose this opportunity, we sweep away decaying air and push on toward an avenue of many things, many fortunes, and of justice and expect that we reach the goal safely. These are my New Year's remarks.

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### The City of Roses - Having Good Trade with Foreign Businessmen

In this year of Taisho 11 (1922), there is an opinion that the city of Portland will be renewed by the visitors from Japan. To be sure, this trend started in the year of Taisho 10 (1921). A crowd of Japanese people surged to the City of Roses.

I see many Japanese strangers who are walking in the busy shopping streets. I told my friend who was walking with me, "There is a Japanese man who lost his way. Let's go tell him how to get to the station." My friend said to me mischievously, "Wait a minute. I have seen him before at the such-and-such restaurant. We'd better follow him to see where he is going". We followed the Japanese man with a Chaplin-style mustache walking on the other side of the street. The guy disappeared into the tall such-and-such building before we knew it. We knew the Japanese such-and-such branch office just moved into that tall building and business was going well. "Well, well, well, just as I thought, he lives in Portland." We both understood. He probably knows more about America than us.

There are more Japanese vessels coming in and out. Sometimes we see twelve or thirteen vessels pulled up to the pier. That is why there are so many problems like importing of illegal drugs or alcohol. Some sailors ran away and stayed here illegally. They were all unwelcomed by the legal Japanese immigrants.

They say that as more vessels come in, there will be more problems. Also, there are no donations from the captains or the vessel companies to the Japanese community. They just have too many troubles.

We want more Japanese people to come to the Rose City, Portland. We strongly encourage the representatives from Japan's major companies or the people working at vessel companies to wake up this quiet Japanese community. The year of Taisho 11 will be an active year.

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### Strong Passion

By Shuichi Takada, Spokane

Fierce enthusiasm is not always a permanent and continuous force. There are many examples through the past where passion has become an important driving factor and attracted various kinds of movements into society. However, the causes of failure of various movements that mostly ended in tragedy are, in most cases, where the passion that started either died down or declined.

1. The past 100 years where passion has cooled off

After the World War, the whole world was covered by enthusiasm for freedom. But as soon as the freedom was gained locally, people found that it also involved unlawful or selfish people. Soon, many of them became frightened of freedom. Even in the reform plan drafted in Britain in 1832 and 1867, passionate enthusiasm was the force. However, this political democracy cannot create a new era. Rather, in the absence of training to enable each person with self-control, it became clear that political popularism is merely a threat of the state. Social enthusiasm therefore became a big swell. The format may be varied, but it was consistent in the belief of social reform.

In the case of Karl Marx, it became materialistic and non-Christian, and for a while it was a worldwide program that won many converts. But we also found out that this was no good after a few years. The ruin of the Russian empire led to the annihilation of the illusion that had spread to the world at the time. It temporarily shone the dull eyes of the weak men and women in the cities of the world. But people soon realized that there was no gospel in this either.

Later, people changed their minds. As soon as Darwin's book came out to the world, a pioneer of the new era towards scientific optimism, all the great actions accompanying it made people believe that a new day would come. And many of the gray superstitions had disappeared. Several years passed and science made a variety of contributions, but it also did not have the power of salvation. People came to understand that this new thing was a curse that would turn the world into a more terrifying place without our willingness to grow with knowledge.

If the Russian empire harmed the world with socialism, Germany could be said to have completed this harm by science. Thus, the world's public attention awoke and became turbulent, a passion for seeking evangelical religion took place. And this gave the best, most unprecedented results. It was indeed meaningful that evangelical religion brought the best ideas and best living in that age. Even today, this flame is still burning.

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However, in the meantime, various complicated problems have occurred in the world. New knowledge and insight made the hearts of many people dark. Some people tried to create social consequences by adopting the life principle of Jesus Christ and the resulting new life, but some could not keep up the courage and failed.

All over the world, the dominant spirit that maintained the godliness that this psychic passion of Jesus could solve various problems of the whole world seemed to be weakening. At such a time, the World War ended and a magnificent international idealism appeared. People of the whole world were weakened and exhausted. They listened to America's Great Declaration and thought as though they were listening to the new gospel.

And then there was a ceasefire and the peace conference where people thought that we should purge the world with great passion. All the selfish feelings of the world were blown away by the new enthusiastic idealism, and the human heart was settled for a while by a heavy warning.

### 2. Dominant spirit

We are currently facing the charge of the great mission of social remodeling. Yet in the history of our social life, we were never so unsettled as we are today. In other words, the true dominant spirit seems to be losing its ability. We are now in the moment when we must find a common dominant spirit or permanent passion among all the people. In other words, we must consider ways to establish the kingdom of God again on earth.

When we look at the past 100 years in this fashion, one thing becomes clear immediately – that the tragedy that occurred during that time was a tragedy by the fact that each person tried to obtain virtue by either discrimination or isolation. Separated virtues cannot save the world. The past 100 years of exercises discussed above contain good things for each respective person to adopt. However, it is inadequate that these had to be cleansed in refined spirit and that each person's characteristics become united, just to be consistent and to meet the needs of the world. Political democracy alone is inadequate. Scientific progress alone is inadequate. Evangelistic devotion alone is not enough. The ideal of international consensus alone is insufficient.

However, when we are gathering together with international ideals, based on the wealth of personal reverence and social passion and the practical knowledge of scientific progress, we reach one influential passion, to the path of eternal passion. All these fundamental forces lie in our newly revealed divine consciousness and the new

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distribution of sensual, moral, and psychic resources that put in the new life that Jesus Christ brought to the earth. Christ guides us all, promises the completion of life, and gives us immortal passion and victorious power. Knowledge and training must work together in any social movement in order to obtain results. Knowledge requires science; training requires morality. A solution to all problems in human society must be done by always providing this spiritual element and additionally undertaking reforming of underlying issues.

Christ told us that he was trying to throw the fire into the ground. I hope this fire has already burned out. By taking advantage of the world, reviving humanity, we wait for the earth to become the sanctuary of God. This is the hope of human beings that were created by God. Losing this, we will be returning to emptiness. At the root of society's human heart, there is still a strong passion. Human society will surely come to the age of light.

### City of Ships

Arrivals and departures at the wharf

▲The prosperity of Portland is the prosperity of ships. Among Japanese shipping lines, the regular ships are the Asian route of Toyo Kisen S.S. and the South Sea route of the Yamashita Kisen S.S. And the tramp vessels enter and leave more than the ports of San Francisco or Seattle. The agent of Toyo Kisen S.S. is the Oregon Pacific Company. Gisle Fire is the agent of Yamashita Kisen S.S. Suzuki Shoten's Shipping Department, International Steamship and Pacific Steamship, etc. are handled by the branch office of Suzuki Shoten.

▲Suzuki Shoten moved almost all their Seattle harbor headquarters to here. Occupying the tenth floor of the Board of Trade Building, 78 young businessman and 89 beautiful typists under Mr. Jiro Nakagawa, the general manager, are working very busily. Toyo trade is carried out extensively by assigned departments like the grains department, lumber department, and shipping department. They seem to be doing well. It can be imagined from the general manager's fine car with Japanese driver that makes even the wide streets of the City of Roses seem narrow.

▲At Mitsui Bussan, a pioneer of the city's trade community, Mr. Yoshitaro Moriwaki is still receiving strong confidence from the head office. As his assistant, Mr. Kuranishi is competent. He is married to Mineko Sakamoto, a graduate of Washington State

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University. Their office setting is much smaller than the branch office of Suzuki Shoten, but the trade line works in a similar way.

▲ More and more businesses have been working for these major companies, or trade themselves, or provide ship supplies and other goods for ships arriving and departing the port. Each shipping department of existing companies in our city is busy. The newly opened branch office of Nakata Shoten of Seattle port is managed by Mr. Tanida of our city and Mr. Tsugio Yokota, who sharpened his skills at Meyer Frank, which is the largest department store in our city. It seems that the shipping department is called Yokota Shoten instead of Nakata Shoten, because of the talented Mr. Yokota.

▲ Besides this, there are 34 newly arrived teams of commodity brokers and ship brokers. I will introduce them later. Busy existing businesses are Ban-, Furuya-, Teikoku-, Somekawa & Kashirai-, Tsuboi- and Hasegawa Shokai. In addition to these, Saito, Northern and Star Shokai are making a breakthrough. Kondo Shoten is also cutting a lot in specialty businesses. It is Ohara Shoten that does not deal with Japanese businesses. It is rising above the others in one corner of Washington Street. It is quite obvious that this city will continue to develop as a city of ships.

(By Running dog Soku)

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### **Peculiarities and Eccentricities of Ladies and Gentlemen of Portland**

#### Reputations I found or heard of people in town

Some people might say that fault finding in the New Year is not appropriate. But it is the Year of the Dog. As dogs sniff and chase scent, I will follow my instinct. Some of what I report may disturb some people. But this is the appearance of each person reflected in the mirror. I do not willingly write ugly behavior. I depend on sources of information. I only guide their conversation toward what my readers may be interested in. I beg for your understanding. The first person who is to be reflected in the mirror is:

#### ▲ Consul Takeda, the Magistrate

I understand that he is too busy now learning about Portland, so I will describe Consul Takeda's reflection in the mirror. His name is Tanichiro. Tall and slender, he is handsome, as if he is a modern-day Tanjiro, the actor. It goes without saying that he is still single. Young ladies of all ages are anxious to get to know him, but he only smiles quietly. The eyes behind his glasses shine brilliantly. He is charming when he narrows his eyes and laughs. He uses this charm as a weapon to relax even the lawmakers who promote anti-Japanese movements. His long chin is a bit like Wilson. As expected of a diplomat, he gives good speeches. On top of that, he is a good singer of Noh songs. His Nagauta music is good, too. Sounds of him playing an instrument from Harima province charms audiences. He will not lose to anyone in this field. Yet he is a diplomat with a great ambition to devote his life to studies of China and Asia.

#### ▲ Mr. Tanaka, the Consular Secretary General

Unlike his nickname, Sasaki, he is not two-faced or fierce. He is gentle. It's hard to imagine him enthusiastically waving a flag at a military academy. He shaved his beard as soon as he arrived at his post, saying that it is an indication of a bureaucrat. He is a man of common people. He is fluent in music and teodori, posture dancing. He is good at sabi-odori dancing and singing ohryokko-busi songs. It goes without saying that he is well versed in the China issues. I peeked into the Japanese Association office when I visited the Henry House. In the interior office there sat the Secretary General Koyama. Although a well learned man, he is in fragile health. With a pale face and suffering from stomach problems, he still copes with the work and academic tasks like a well-trained swordsman. Besides his job, he teaches English at a girls' school. He has a good reputation as a kind teacher. Not quite revealing his true laugh, he shakes his knees and emits a strange voice that gets higher and higher when he is happy. He is good at karuta card games. He moves with agility like a falcon, impressing the town's people

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who are watching. When he plays, he is like the windstorm blowing away leaves as in the famous old poem.

### ▲ Consular Secretary Taro Miyake

Consular Secretary Miyake works with Mr. Tanaka in the same building. His nickname is the judo trainee. He is fat and the secretary general is thin. They make a good team. How much weight is he going to gain? It's anybody's guess. He bought an old car from a minister. Instead of praying, he uses it for destruction of life. He drives this car to go fishing every Sunday. He is a master in haiku of Kaiko school. On top of that, he boasts that Russian literature is his monopoly. He also sings naniwa-bushi songs and can mimic the biwa, but he shows himself at his best when he discusses the anti-Japanese problem like a lion with his rich voice on the platform. He is from Okayama prefecture which is known to produce eloquent speakers. He has a good physique but also has a strong stature as well as being masculine.

### ▲ Mr. Tomihio Takeoka

Tomihio Takeoka's office is located across from the consular secretaries' office. Although Mr. Takeoka's hair is thinning, his lustrous likable face proves his young age. He is known for being honest. He hates dishonest behavior the most. Though he does not smoke, he has the patience to stay at parties to the end. He is experienced enough to help keep the party lively by singing songs of airplanes in his beautiful voice.

Mr. Tomihiro says that he sees a Manchurian nobleman in his face. Indeed, he looks like a Chinese man with a bald head. He is clearheaded. He can settle anything that comes his way. When it comes to sake, there is no limit to his drinking. He loves nights of fun, food, and drink. He is well known for it in his circle.

From time to time, they go out to Seattle or Vancouver for relaxation. They are both first-rate specimens. We can trust them for anything. They are alike, even with the same volume of hair, but the former is eccentric, and the latter is a typical bad boy. Their idiosyncrasy reveals the extremes.

### ▲ Mr. Abe, President of the Japanese Association

A temperate gentleman with a good physique. I heard that he was a little rough when he was young, but now he is the head of family with a beautiful wife, who is also known for being virtuous, and their four children. Some people say that he is not as decisive as a Japanese Association president should be, but he is broad-minded. When he writes his opinion, he does so under the name of XX. Along with "Mr. Mixing official business with private affairs", he is the pride of Oregon and the foremost among coastal Japanese. It

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is his habit to walk with rounded shoulders and neck bent forward. He is getting better at speaking, but his words are not a match for the good contents. His singing of Oiwake-bushi songs are so much better.

Mr. Yorisada Matsu, who also writes for the Oshu Nippo, is an owner of a rare physique for a Japanese person. He has the habit of taking off his glasses and hooking it on one ear when he tries to understand letters. He is proficient in English and good at public speaking. He is especially good at translation of Japanese to English. There is no one better in Oregon than him. He is scholarly and quite eager in his studies. Some people try to find fault with him, but it is only irresponsible bad mouthing of those who have not placed themselves in his shoes. However, there are also people who say that he himself is not bad at badmouthing either.

In addition to the above two people, there is the new face, Mr. Okuyama Numome. Somebody wrote a letter to this paper, thinking he was a sumo wrestler when he saw the name of Okuyama. Although he is not that fat, he joins the Pig team in the community baseball game. He is in charge of the social column and he always sees the point that is based on fairness. Although he used to drink heavily, as a result of misbehavior, he shaved off his beard and stopped drinking. It seems to me that drinking was not as important to him as we thought if he could stop drinking completely. He was chosen as a delegate. That took two years, but he turned it down. What an eccentric! He stays up late at night and sleeps in in the morning. He may get up early, if he decides to do so. Maybe he is not to be undervalued. However, he is not good at money making and cannot afford much. He is contented with honest poverty. He is a good match with Mr. Sakaino of Daihoku.

### ▲Daihoku and North American Post Branch Office

Mr. Fumio Sakaino of Daihoku Branch Office is not only eloquent but also very efficient. He is good all around, and austere as well. He plays baseball, card games, as well as billiards. Needless to say, he never falls behind in playing anything. It is indeed the best thing to listen to him reciting Chinese poems in his clear voice. He knows how to spend money, but he is a little unfamiliar with how to make money. In other words, he must have little worldly desires. There is no one superior to him in laziness and being a late riser. He is the captain of the Aoru Society, and occasionally stumped by what he does.

Mr. Sumio Arima of North American Post is good at various things. He is quite skillful in communication, sometimes going too far and getting scolded by his boss, Sakuradake. His good point is that despite his youth he is familiar with the world, yet he is not growing cynical. My mirror is showing me his reflection this way.

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OK, I am running out of the space. Who shall be next?

Businessmen:

In the import-export business, Mitsui & Co. branch office has been the only one until recently, but now Suzuki Shoten has muscled in.

Although Mr. Moriwaki of Mitsui was an aspiring diplomat, he stepped into the business world. So, he is quite skilled in English. Although he is blessed with a variety of talents, he does not declare his aim. He is a prudent person who knocks on a strong stone bridge before crossing it. He likes sake, and when he is drinking, he often sings short love songs that were popular in late Edo period.

His coworker Mr. Kuranishi is a gentle, reticent, born gentleman. He deals with what needs to be done without complaining. He is a proud alumnus of Kobe High Commerce School, and seems to have some unexpected talents. But I have not yet had the honor of asking him about it directly.

There are many people at Suzuki Shoten. The boss, Mr. Nakagawa, is a wheeler-dealer from Stanford University. He has been transferred here from San Francisco. The local controller Mr. Ochiai and competent Mr. Shimazaki are affable people who speak in the Osaka dialect. They are young but good representatives of Kansai merchants.

Mr. Tominaga, Mr. Tokura, and Mr. Mizue are new arrivals here, so there is no gossip about them yet.

Mr. Shimomura of Ban Shoten is known to everyone for his large build and his performances, ranging from gidayu-recitation to rakugo storytelling.

Mr. Yoshioka became a merchant after graduating from the engineering school in Sakhalin. He does not act square to reflect his science background. He is well liked. Will his future be bright because of his familiarity with electricity?

Mr. Yoshi is a walking encyclopedia. Mr. Yomiji Sato is reticent. They are both reliable workers.

On Third Avenue, there is Baum Pharmacy. Mr. Nanba works in partnership with a Russian man. It cannot be imitated by other people. He is a talented person. He is the only pharmacologist among our compatriots living here.

Next door to him is Northern Shokai. The owner here is gentle and kind and has a good reputation as he aims for the convenience of visitors. Besides business, he has many

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hobbies such as painting pictures. Under him, Mr. Saeki, Mr. Morikawa, and Mr. Fujii are working hard to develop the business.

Across the street from them is Teikoku Shokai. Mr. Matsushima is the boss. He is known as "Uncle from Okayama". The capable Mr. Morita and Mr. Takami know well to let him take care of all customers from Okayama.

Similarly, hardworking Mr. Somekawa continues to keep his Somekawa Store prospering on the next block.

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### **Peculiarities and Eccentricities of the Ladies and Gentlemen of Portland**

(Continued from previous page)

Here, Mr. Hasegawa's successor is handsome and charming. On Fourth Avenue there is Mr. Nakadate's store. He and his wife are working hard together. They are managing the store firmly through and through without making speculative moves. In the always polite Mr. Kaminaka's store, you see the serious Ichio Sato working in harmony with hard working young women. It is interesting to see Mrs. Mitsui, a former teacher of the Ladies' School, and the very social Mr. Yamanaka, sitting side by side and running the post office. Turning to Burnside Street, there is the Kashira's shop. Mr. Kashira normally maintains a straight face, but when he drinks even a bit he can't stop laughing. Despite his frail look, he is magnanimous. He always wears a hakata obi around his slender waist. He is very important for the Fukuoka Prefecture Association and the Buddhist Society. In the watch shop, the contrast between the thin older brother and the fat younger brother is interesting. The shop is always crowded. Even high school students are working hard at the shop. That's enough about the stores.

#### ▲Doctors and Dentists

Dr. Yamada is one of the old pioneers here. He likes sake and cigars, and once a year, he does trick riding in an automobile. Mr. Suzuki's specialty is psychotherapy. Doctor Tanaka, an eloquent representative of the medical community, is a doctor from the state. He is a young and promising candidate with research experience in the eastern part of this country. He was brought up in the United States, so sometimes people make fun of his misuse of words in Japanese.

There are many gentlemen among the dentists who know the United States well, and I am impressed by their eloquence. Thus it is no wonder that besides being dentists, they are also representatives [of the Oregon Japanese Association, most likely]. Dr. Oyamada is the oldest face here. He likes fishing and people often ask, "Which came first, fishing or Oyamada?" That must be why he is so good at catching patients. Dr. Hashizume is a dandy who keeps a perfumed silk handkerchief in his breast pocket. He gives very light cough that sounds like "Oh." Although there is no malice, he just has a light-hearted innocence. Dr. Anan is a very wise and a smart diplomat. His treatment of patients is overwhelmingly good, as if he knows how to reach and scratch the itch of each one. Dr. Shimada Choro is eloquent and fond of discussion. He is so good, he

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beats everyone. Dr. Aoki is also eloquent, and in the association meetings he always takes the leading role on one side or the other. He does not stand on a podium, but the dentist Dr. Kusujiro Izumi is the most eloquent one of all. It goes without saying that he has good professional skills, but he is also good at conversation. Especially with English jokes, he is a center of the room anytime, anywhere, with his series of excellent masterpieces.

▲Even when I make a great rush it seems like my speed is insufficient. In the insurance field, there is Mr. Chuji Anazawa, a handsome bachelor who is very popular. His business is also doing prosperously. Next is Kosuke Ito. He is famous for breaking wind, but since I have not heard of anybody who has suffered from poison gas and was in danger, it must be just a rumor.

There are a lot more I wanted to write, like Pastor Uemura who was mistaken for a Chinese murderer in Hood River. Or of the Buddhist missionary Takiguchi's long sermons which are appreciated, but too much to repeat at a funeral. So, if it is more concise it will surely help people. Additionally, much of Dr. Nakazawa's sarcasm is fine, but I wish he would stop his noisy sniffing. It is a pity that I must stop at the part about the gentlemen, but I must move on to the part about the ladies, flowers of the social circles, supportive wives.

▲Now I turn my shoma mirror (a mirror that reflects one's true nature) to the gentle ladies.

Midwife Moriyasu, Mrs. Shimomura, and Mrs. Oyamada are wonderful people adorning the world of Portland's women. As three yokozuna champions Taiho, Hitachiyama, and Umegaya were outstanding wrestlers in sumo. The pastor's wife, Mrs. Uemura, is proficient in English and talented in literature. Mrs. Takao, a talented woman, has a clear voice and speaks gently. She seeks competitors for euphemisms. Mrs. Takeoka is good at conversation and is a gentle and friendly woman. As I go on, it seems that I only write compliments. I'm afraid I will hear protests from the husbands when I reveal too much, I will wrap it up quickly.

▲Now I will move onto the young ladies.

First of all, about Miss Yoshiko Hayakawa. Her figure is lean and straight. It is not quite a poem from the Hototogisu, but she is like "a plum boasting of its strength in cold winds, and an evening primrose faintly fragrant in the summer evening." Some say that she is lacking in charm somewhat. Are they kidding? Real ladies wouldn't express their

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affection for everyone so freely. She is a young lady who has led a sheltered life. She must be shy, too. Talk to her and you will see she knows interesting aphorisms. She grew up in the United States, so her Japanese accent may be a little different, but it is much better than the Japanese and English of the men around here. She likes music and she is a good pianist. She works hard with her family. She is also proficient with a typewriter.

Next is Miss Naito. She is the little sister of Mrs. Naito, wife of the owner of the Naito Shoten on Washington Street. Sumio of North America used to tease Ozan with a song about her, "To the city of roses a butterfly flew from southern California where the fragrance of lemon fills the air." She has a lot of admirers in Portland. She is an Edokko, born and raised in Tokyo. For someone born in Japan her legs are straight and very lovely. But I shouldn't write anymore because she will be mad at me for "always bringing me into your stories."

Next is Miss Yoneko Shimomura. She was born in the United States, but she was sent to Japan for education several years ago. She fluently speaks the Edo dialect and freely use both Japanese and English. She said that she liked California after touring the southern states with her father. But she says Oregon is not a bad place. She is muscular like her parents, but she looks good in kimono as seen at the emperor's birthday gathering. She dances well and is said to be the best in Portland.

These are the three flowers of Portland. They all like piano and play it well.

Miss Tamaki Fukuda is a young lady full of humor and wit. She is a talented student studying at Reed College. At one time, she expressed her opinion on liberation of women, and criticized arranged marriages. That shook up many mothers. She is cheerful, charming, lovable young lady who loves to have fun of using both Japanese and American jokes.

Finally, Miss Kane Takahashi, who seems to be the ideal housewife. She helped her father after losing her mother at a young age and brought up her many younger siblings. Today, she has her own business and teaches many ladies as a sewing teacher. She has had a hard life, but that will be a merit for helping a future husband. She is a funny person who often tells frank jokes.

In addition to them, there is the daughter of Mr. Kinzaburo Fukuda, who is a talented high school graduate, and Miss Kiyoko Hashimoto, the 19-year old daughter of a farmer in Clackamas. She is looking for a man willing to marry into her family.

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And among the much younger, fresher generation, there are Miss Noriko Shimomura, Miss Ruth Nomura, Miss Yoneko Takahashi, Miss Chiyoko Makino, the Nikuma sisters, and the daughter of the barber Takeuchi who arrived here recently. Every one of them is a beautiful flower adorning the compatriot society in the City of Roses. Beginning with the girls of 14 who had never been kissed, to the girls of sweet 16 who are buds soon to bloom, they are waiting for good people to become their spouses in the near future. Therefore, even if the picture bride system is banned, there is nothing to be pessimistic about. Depending on the skill of young people, they can make these beautiful ladies say "Yes," to them. Let's look forward to the next couple of years when they are honored with a honeymoon.

There are many reputations I would like to write about, but I will finish with this for the time being.

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### **A Strong Possibility of Japanese Population Explosion in Eastern Area of the State of Oregon**

Shunzo Shigeta

Ten years is an epoch. It has been already ten years since three men, Yasuji Watanabe, Shoemon Sato, and the late Ushiji Ando purchased a 20-acre maiden land in the northeast corner of Malheur County of the state of Oregon and started to reclaim farmland from it. At first, there were some people who started to follow agricultural farming modeling after the three men mentioned above. But most of them seemed to consider it a temporary job. It is just two men, Mr. Watanabe and Mr. Sato who have continued farming hard. Mr. Ando passed away three years ago.

When Japanese people make rapid progress in this area and we try to tell its history in the future, we mustn't overlook these three men's names. They were not just the first Japanese farmers in the northeast of the state of Oregon. As far as Mr. Watanabe is concerned, he has already owned 40-acre apple-orchards and has a stable enough life that he has started to concentrate making efforts to help his juniors in recent years.

Two men, Mr. Tsuda and Mr. Muranaka, got into farming by Mr. Watanabe's suggestion. I also moved from the south of the state of Idaho and now I am feeling like a farmer. This year only five farming household cultivated just 150-acres, but both harmful insects for beets all over the state of Idaho and the depression of the sugar industry brought many Japanese farmers cultivating beets a lot of suffering. It caused a sharp increase of the farmers who moved in here trying to fight their way. As a result, we project that at least thirteen Japanese farming households will cultivate 670 acres next year.

There were no more than around 20 people of five households in the northeast of the state of Oregon, but the population rapidly increased to over one hundred twenty households. Such rise and fall of the Japanese here has something to do with their safety. Additionally, it affects the industry of the state of Oregon somewhat.

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The mission of newcomers to Malheur County will be printed next time. I'd like to ask some advice and directions of them and for them.

Now what I mean is that it is important to build good relationships between the many Japanese and the Japanese Society in the state of Oregon.

I don't have the recent statistics on the area of the land already reclaimed in Malheur County. As far as I am currently seeing, however, 34 to 40 miles of land is already reclaimed, and there is total access to irrigation. Concerning the transportation facilities, the Oregon Short Line runs about only 40km from the north to the south. There is the Ontario Station along this line and all the freight is distributed through the branch line running over 120 km from Ontario Station to the southeast.

Boise city, which is the capital of the State of Idaho, lies no more than 200 km from Nyssa Station. There are Nampa City and Caldwell City before Boise City. Weiser City of Idaho lies only 40km from Ontario Station and Payette City is 16 km from it. In effect, the business community is monopolized by the cities of the neighboring state. On top of that, there is no partnership between the Japanese society of Western Idaho and the Japanese Society in the state of Oregon even though they are the only public bodies consisting of the Japanese. It is a fact that Mr. Watanabe and Mr. Sato, who are pioneers on farming as Japanese, moved from Idaho, though.

It is assumed that interpretation of the significance of the Japanese Society is different with each person. However, not discussing and thinking about the matter in terms of practical profit and loss, I'm sure that it is natural the Japanese living in Oregon should keep together in the Japanese Society of the state of Oregon. after that, we should have an interchange between the Japanese Society of the neighboring state and ours from a geographic point of view on the basis of the rules.

This writer honestly wants to tell the following things to both the members of the Japanese Society of the state of Oregon and our new settlers. First, to the

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members of the Japanese Society of Oregon, I'll ask you not to utter ahem and not to say "We have no complaint. Whenever you want to join us, you are allowed to make an application for admission. We would give permission for you to join us. If you won't apply for it, we will never be concerned about it." Next, to my fellows, the new settlers, you shouldn't be so loud and proud that you are always in a bad mood against the Japanese Society of the state of Oregon. You should put away the idea, that is, "It is unnecessary to apply for the Japanese Society willingly; however, if they ask us to join it, it isn't bad for us to pay membership dues." What we should do is to change each other's hostile feelings to friendly ones through obedient hearts without the feeling of antagonism.

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### **Pregnant Women's General Hygiene and Postnatal Care**

Masayoshi Tanaka, Bachelor of Medicine in the United States

As the number of births increase with more Japanese families living in Portland, I have translated the content of what a doctor spoke in English concerning gynecology so that the reader can use it for reference. There are many technical terms in it, and I request your understanding that there may be some mistakes in my translation.

- The influence of pregnancy on the whole body

As the stomach of a pregnant woman gets bigger, the heart will have to work extra hard, so it naturally grows in size, but the volume of blood does not increase. The power of the blood to coagulate will be weakened so it is critical to pay attention and prevent any cuts on to the body. It also affects the respiratory system. Because the lungs sometimes cannot inhale fully, the voice may become hoarse, or the throat may get red and swell. Additionally, there are cases of coughing or night sweats.

▲You may mistake this for a lung disease but do not worry. Digestive functions also change, and in the second month you may vomit in the morning. This is called "morning sickness." Sometimes stomach cramps or a stomach-ache accompany it. This is caused by a kind of poison called "toxin" that comes from the fetus. Constipation also takes place during the third and fourth month. It seems to be more frequent in the earlier month.

▲You need to pay attention to your bowel movements. Because pregnancy weakens the workings of the liver, be careful not to eat a lot of fat. The urinary organs are most vulnerable as the toxin increases. Because of the possibility of kidney diseases, it is necessary to get a doctor's examination once a month during the seventh month, and at least twice a month during the two to three months before the expected birth date.

▲Do not forget to have urinalysis done in order to check if other diseases have been caused. Also, when the fetus is past four months, the urge to urinate becomes frequent. This, however, is normal. When you become pregnant, you may lose weight in the beginning, but this is not caused by illness. From around three months before the birth, your weight will increase by three-and-a-half pounds to five pounds on average.

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### ●Changes in the mother's body

Maternal changes due to pregnancy first appear in the uterus as menstruation stops. As a result, the tummy skin becomes thin and soft. From about the second month the breast muscles start swelling. The whole breast becomes larger and the nipples turn dark brown and lift a little upward. The areola will also grow a little larger. The uterus usually weighs 30 grams, with a depth of 6.5 cm and a diameter of about 3.5 to 4 cm. At a full ten-month pregnancy, however, it weighs 1000 grams, is 24 cm in width, 22 cm in depth, and 32 cm in diameter. From the third month, it will come up to the upper part of the internal organs.

### ●Subjective symptoms

As the growing fetus attempts to extend its arms and legs, the uterus grows bigger and by the fourth month it come up to the upper part of the stomach. The ovaries become hard and they lose their usual function. The fallopian tubes are in close contact with the uterus, the vagina is larger, the skin thicker, and the amount of secretion increases. The pubic area becomes a little more purplish in color. In any case, it is normal to have white secretions during pregnancy. This is a nature's way of making acids to prevent bacteria inside the vulva.

### ●Handling your body

Because your entire skeletal structure will become loose when a child is growing in your body, you must not do hard work. Being shaken around while riding in car or train is strictly prohibited. Because exercise is necessary, however, you don't have to be confined to your house. Regularly breathe in fresh outdoor air. For that, walking is likely the best exercise. But not for too long. Pregnant women are easily excitable, and their emotional changes are intense. There are even instances of becoming hysterical, so it is vital to not excite one's spirits. Also, pregnant women themselves should be careful not to reach up to high places or to act suddenly or roughly.

▲Be careful to eat food that is easy to digest and nutritious. A poor diet deficient in nutrients may cause the fetus to develop an illness called rickets. In this illness the bones of the fetus do not solidify well, and there are even cases of children not being able to walk for a long time after birth. Be careful when using laxatives for constipation. Never take strong laxatives. The same applies to cold medicine. Talk with your family doctor and make sure the ingredients are safe for you before taking it. Do this for many kinds of medicine.

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### ▲ Miscarriage

There is a chance of miscarriage, so you must be careful. Wear loose and warm clothes. Tight corsets are strictly prohibited. You can, however, wear flannel or cotton material around your stomach such as a maternity band (Iwata-obi), and it will not make a difference. There is no problem with having sexual intercourse until the seventh month of pregnancy. However, you must absolutely refrain from it after two months to your due date. It is to avoid possible infection.

### ▲ Puerperal fever

Puerperal fever is a very serious problem. Please wash your nipples with a mixture of alcohol and nitric acid every night. There will be no trouble after giving birth if you are careful. To be safe, go to a specialist one month before childbirth to receive a recently made new medicine that will kill bacteria and is safe. Also, if the husband has gonorrhea, pregnant women need to have a thorough exam done.

▲ Potential risks include the possibility that babies are born blind or miscarry, or that the puerperal fever of the mother cannot be helped. Young mothers without experienced older people in their families should pay attention to such things as well.

### ● Birth and postnatal care

Do not forget to use a sitting-bath before delivery. After the baby is born, if the genitalia area is in normal condition, wash only the outside, do not wash the inside. It is okay to leave the sterilized cotton inserted. Please wrap the maternity band tightly to stop the movement of the uterus. If a pudendal rift occurs during delivery, it is dangerous for people who are not doctors to try to suture.

▲ If the top part has healed and the uterus has changed position, it may go down from the bladder and into the abdominal cavity. Be sure to have a specialized doctor's examination and surgery when you need suturing. It is often said that the first fifteen days after birth is important. Please stay at rest for at least two weeks. It does not hurt to get up little by little starting the third week. It is better for you and your husband not to sleep together for about a month. Everyone can be patient for just a while. I think that a modest degree of prudence and patience is not much to ask. These mere modes of hygiene are for your health. However, it is safest to consult with your specialist.

<Photo: The Japanese farmers' float that received the most popular attention at the Rose Festival.>

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### How to Get Rich Quick

The quickest way is to be a porter of Yokohama Specie Bank, Ltd. Branch office. It was the route for people like Mr. Shimizu and Mr. Nakata.

▲ It's not gossip, but a true story. This story was told by somebody who returned from the Port of Seattle recently. Mr. Mizuki, who used to live in Portland, was known in his youth for having a big heart and a sense of humor. He moved to the Port of Seattle area ten years ago and opened a fish store, but his business failed. After that, he opened a rental car shop, and was so busy when he needed to arrange several cars at one time. Around the time when picture brides were banned, however, he was disappointed, and his business started to go down so he closed it. He thought very much about his future and he decided to become a laborer again. However, his chosen work was a historic position.

▲ It was the position of porter for the Yokohama Specie Bank. Namely, it was an office cleaning position. His friends sometimes comforted him saying, "Maybe there are better jobs for you." But Mr. Mizuki was satisfied and told them, "Through this I can become rich easily." Of course, becoming a bank porter does not mean you will be sweeping gold coins and bills scattered on the floor at the time of morning cleaning. The hardened customers of today are not even going to drop a single nickel. Even if you were lucky enough to pick up something, at best it will be an empty bowl (chaki) or a dunning letter.

▲ His belief that he can get rich by becoming a money porter is based on something. Even if it is superstition, and some people say that it is a very strange superstition, if he tells of his situation one understands and nods their head. Besides, rather than superstition, he has a splendid history of being profitable.

▲ At the time of the opening of the war in Europe, Mr. Shimizu, was also a bank porter. He got a letter of credit from Yokohama Specie Bank against his saved salary, started a wartime business, and made a small fortune. Later, when a Mitsui ship caught fire in the harbor, he won a contract to clean up the ship and made tens of thousands of dollars. With applause-worthy success after success, he became a rich man with about two hundred thousand dollars, enough that it was reputed he would follow in the steps of Mr. Furuya. The person who took over his porter position was Mr. Nakata, the owner of Nakata Shokai who owns a branch office in Portland.

▲ Mr. Nakata also received a letter of credit as a reward for his serious work and earned tens of thousands of dollars in over a year working on Japan-US trading. The third porter-turned-god-of-wealth is Mr. Mizuki, their successor. It is no wonder he is so

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happy at things in the long term. His friends in Portland are waiting for his success to come soon.

(By Soku)

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### Brilliance of the New Year

The universe is full of life; Hope for peace and harmony

By Kaho Takiguchi, Buddhist Church Educator

Although New Year has not come yet, it is a bit confusing to write an article for the New Year issue. But I'm a little strange, so I just laugh it off. And I prepare for the lesson "Good fortune and happiness will come to the home of those who smile" for the New Year. But I get lost trying to judge the meaning of it. It's almost like a baby just starting to walk, striking his head at the corner of the desk, and after a while rubbing a different spot on his head. Actually, it's not a laughing matter. It is a busy time for married people and family members taking care of various matters, and time to write is scarce. Also, it is hard to feel like the New Year, as we anticipate many worries of the year-end. Therefore, it is unlikely that I can write funny things that make everybody laugh. However, as anybody knows, if I cannot be in the mood of the New Year unless the New Year is here, I am not the man I am supposed to be.

The kanji "気分 [feeling; mood]" clearly tells us the meaning actual. Subjective facts, such as the existence of God and Buddha or the existence of paradise and hell, etc. are not a problem for religious followers. It is a matter whether one believes them or not. People do not believe because there is God and Buddha or there is hell and paradise, but because of that belief, God and Buddha, or paradise and hell appear manifest. In other words, the correct way of the Buddha is not to believe because it is truth, but because it is the way to the truth. Just like that, the mood of the New Year is also a subjective fact. 365 days a year, morning is morning and night is night. The sun remains the same on the New Year's Day or during the Bon week. When something new happens, it makes me want to offer my congratulations to everybody. However, in the opposite case, it will not be a festive beginning of the New Year at the bedside of somebody if he is groaning and suffering from illness.

The famous "relative" of mine, the great Ikkyu, wrote a poem. (The subject is not usually appreciated by the Americans.)

"New Year's Day; another milestone for the journey to Hades. I'm not sure if I should celebrate it or not."

Just like his poem says, it's up to our heart for us to be happy or not. If the song of the golden bird sounds to you like that of just another yellow bird, that's too bad. It can't be helped. It's like arguing if you hear something or not with deaf people. You can't win.

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There is another senryu poem: "It's New Year's Day and yesterday's demon comes to show respect." Anyway, it is not good to be too obsessed about anything.

Now, something completely different:

If you are prepared for change, both in motion or in stillness, life is nothing to be afraid of. But the New Year is opposite of that state. Yet, I think that New Year is everywhere at any time. Even in a poor house of a man with low status, one can enjoy the happiness and peace of the New Year. You do not necessarily need mountain water to do Zen meditation. If your heart is under control, even the fire will feel cool. It is one way of holding the mind that no pain will be felt as pain. (Source: Poem of Tojyunkaku, 846 - 904, Chinese poet at the end of the Tang Dynasty (Sixth century) titled "Summer day Goku entrusts to the upper house") This must be a level where everyone can achieve, not just for the Buddhist monk Kaisen.

I don't go as far as saying every day is a New Year's Day, I believe that many days of pleasure and satisfaction like a happy New Year's Day can be found depending on my behavior and state of mind. In this way, my own happiness and satisfaction or dissatisfaction depends on what I think is responsible for my own self. I believe it depends on this single mind whether the New Year will be brilliant as well. Even so, there are things that cannot be changed. That is:

Control by the environment

It is only on the first day of January that we can wish each other happy New Year. In other words, because the New Year itself gives us the taste of New Year's mood, this should be said to be the natural virtue that the New Year has. For example, if I receive a New Year's card at the end of the year when it is the busiest time, I probably don't feel as happy or as grateful. Also, in the New Year and in other holiday times, the same rice cakes we serve are the same, but they taste different. You enjoy the mood of New Year more once the New Year arrives. It must be so. That's reasonable. As you know, 365 days a year, the earth on which we live rotates around the sun in the same direction on the same axis. The climate is different from hot weather, long and short in the day. The climate has nothing to do with the hot or cold weather, and there should be no differences in the length of the day, or the beginning and the end of the year. But they are facts. Regarding this, needless to rely on scholarly researches of astronomy and geography, there is a beginning of a year, then spring begins, and at the end of the year winter comes. That is, flowers bloom in spring, green grows in the summer, people are busy harvesting in autumn, and in winter they rest. That is the routine of a year. But it is not a simple matter of resting. The winter is the time also to look back on the labor

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contribution made in the spring, summer, and autumn, and to cultivate the foundation that will contribute to activities once next spring comes around.

In that way, once it reaches the spring of a reunion with the sun, not only humans but all life forms, like birds and beasts, fish, hills and rivers, grass and trees become lively and vigorous. They start renewing life. They start new activities on the new stage of the year. For this, we sense the significance of the New Year. Although there are early summers and early winters, we do not call them new summer or new winter. We call New Year “new spring” and talk about it.

It seems that everyone celebrates the New Year and is pleased with the arrival of the spring, but if you just leave it to nature, the people may just be poisoned by the environment. If there is something that breaks autonomy in order to live voluntary and autonomously, it is not only difficult to contact nature, but rather it may lead to its own destruction. If so, the essence is simple. I think the most important things in life are not to think too much of self, to avoid getting hurt by nature, to be thriving, to adapt to the theory of heaven, and not to lose self.

Here I said, regardless of the surroundings, if one is not in a psychological state of satisfaction and peace, one cannot enjoy the New Year, and I also said that the natural environment can help people have and enjoy a brilliant New Year. It seems to be contradictory at first glance, but it is not. Let's take a look at the willow tree. Winds blow at it from all directions. Some may prove difficult for the tree to withstand. But it sways between the winds from the east, west, north, or south, and keeps standing still. It's the sight so characteristic of the willow tree, isn't it? Moreover, I think that this is what makes a willow a willow. In other words, it is safer to lie to the west according to the easterly wind, but if you try to assert yourself and go against it, you will probably break a branch.

If so, today, at the beginning of the heavens and the earth becoming one, it is the time of New Year for all things. By all means let's adapt to this. Put aside rice and grains and think about the light that blesses all new things in the world. Let's be happy in heart and body. Our way forward is blessed.

If you pray and are always satisfied, you can connect brilliant hope to an eternal ideal with no discomfort, and [have] a refreshed feeling inside you. This means that in name and substance you are celebrating the significance of blessing of the New Year.

In particular, this is the first New Year after peace was realized between races that I wished for many years, at the conference in Washington last year. It is meaningful and significant in the historic first New Year.

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Here is my opinion on the New Year. I hope the New Year will be a brilliant one for everybody. I am delighted with the honor that your paper gave me, and I am thankful that I can bless the New Year together with the readers.

### Flourishing Business Sketches

By a stray dog in Spokane

It's the Year of the Dog, my year. Good things may happen to me. Every dog has its day, that's what people say, right? However, if it becomes too long, it may be inconvenient for the paper, so I will make it short.

I looked into Mr. Fujita's art store on the First Riverside Street. It is busy with the shoppers before Christmas. He drives the newest model car. That's grand, but not to my taste.

I visit Chairman Aoki's house. They do not have children, so he and his wife should receive me well. But unfortunately for me, there are many visitors, and some of them look rather nasty. I will take a hurried leave to avoid trouble.

I walk into the western restaurant across the street. The good smell is inviting. No wonder this place is full of customers.

There are children at the Spokane Koma Hotel. They may hit me with a stick, but I go up the stairs anyway. I see an old gentleman. My olfactory sense tells me that he is Mr. Tanabe, the nouveau riche of hotel business.

Here is Mr. Fujii's Welcome Store. He and his wife work hard to earn money.

Tokyo Tailor's Mr. Miyaki's skill and experience earns him a lot of orders. He seems to be a bachelor.

I can't skip the Barber Yuasa. I peek into the shop. He looks busy with his customers.

Mr. Funakoshi's Yokohama Taylor opened recently. He, with his glasses on, always says that he is so busy he doesn't have time even to just sit down.

Both Toyo Cleaners and Nichibotsu Cleaners seems very busy. I can't stay and chat, so I move on to Nakai Billiard Hall. The owner likes me and treats me well. He is always nice, but there are many people with a long stick in hand. They scare me.

I move on to Mr. Kato's barbershop and clothier next door. Mr. Kato and his workers seems busy. I just show them my face and move on.

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I heard that Boston Restaurant has many customers, too. When I walk in there, the owner, who looks rather wise, doesn't say anything to my waving tail. He must hate to waste even a word, or he must not like me.

At Miyazawa Fish Shop, Mrs. Miyazawa makes me feel welcome with her smile. They must have a lot of customers because of her.

Mr. Oshima and Mr. Mori manage the Columbia Inn, which is full of guests because their management style meets the needs of the time.

I heard that Mizutani Clock Shop is doing well since Mrs. Mizutani's return from Japan.

Kimura Billiard Hall is always full of Japanese customers. They must be doing well financially.

The Nichibei Inn upstairs is also full of Japanese guests. The owner is supposed to be a very important man in the business community.

Aside from the tofu business, Nishikawa Variety Store is busy. I guarantee that.

The only Japanese restaurant Kikusuitei has many customers because of the new owner, Mr. Hayashi's sharp skills. My olfactory sense guarantees it.

The Okita Inn stands in the center of the area the laborers gather. They opened recently but the business seems to be going well.

The Twin City Inn has been operated by Japanese for a long time. It is well known among white people, and it is always full.

Okada Variety Store seems to do well because the owner is very active and works hard.

The up-and-coming younger brother of Mr. Nakai is managing the California Western Restaurant with his strength in calculation with an abacus. I understand that it's fairly profitable toward the end of each month.

Both Takimoto Barber Shop and Barber Kimura seem to be busy with many customers.

The vegetable shop managed by Mr. Kasai and Mr. Okuda is full of customers, because it is located in the white people's residential area.

Mr. Fujii's Aster Inn stays clean all the time because he is constantly cleaning the place. That is why there are many long-term guests staying there.

Oh well, I am going to stop here. I walked around a lot, but luckily nobody hit me with a stick. I will return to my home and go to sleep right away. Bye!

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### **Relationship Between Oral Hygiene and Diseases: Conditions Specific to Pregnant Women**

What is the relationship between oral hygiene and general diseases?

Shigeki Hashizume, US dental hygienist

Since the creation of the celestial, the sea, the earth, and all creatures, during the 20th century in particular science has advanced and developed at an astounding rate in the world. And presently, humanity is making even bigger revolutions. As a result of advances in medical technology, those with so far incurable diseases can now be cured, and those who had to spend life in misery due to illness are now able to recover their health. This is miraculous progress.

What is the connection between my specialty – dentistry - and physical diseases belonging to the area of the oral cavity? Of course, explaining dentistry would be too academic and boring to most of the general public, so I will briefly describe what I noticed in my everyday practice.

I think that it is not clear to the layman whether illness caused by unsanitary conditions in the oral cavity is related to general diseases, but in reality there is a serious relationship between them. Today, it is indispensable to investigate in the mouth during disease diagnosis. In the past, it was said that the stomach was the source of all kinds of diseases, but now I think that it is more appropriate to say that the mouth is the source of all diseases. Lay people think that the digestive system is an organ around the stomach, but in its original meaning, the digestive system refers to everything from the mouth to the anus. Among them, mouth, stomach and intestines do the most important work, and unsanitary conditions and diseases in the mouth will eventually harm the gastrointestinal tract and affect visceral organs, eventually developing into unimaginable diseases.

In the Bible, it is written that things entering from the mouth do not pollute people, but things that come out of the mouth will do so. The mouth could cause suffering in people mentally and physically. It could make people sick, so I want people to pay attention to mouth hygiene from the viewpoint of health maintenance.

What kind of disease is likely to arise from diseases of the oral cavity? The first is gastrointestinal disease then tonsillitis, peritonitis, heart disease, even neuralgia, arthritis, eye disease, etc. Toxins such as bacteria in the mouth affect the parts of the body with lowest resistance first - fever, pain, constipation, and loss of appetite,

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resulting in disease. Not all diseases mentioned above come from diseases of the oral cavity, but I'd like to add that there are considerable connections between pathogeneses of various diseases.

Constipation, fever, and pain are the signals of danger from our body, so I wouldn't say they come from diseases of the oral cavity. But it goes without saying that it is the safest and wisest way to say that all diseases are inevitable, so we should take care of our health. Experts have studied various relationships between unsanitary oral cavity conditions and general diseases through a long history. Diseases caused by unsanitary conditions in the oral cavity affect internal organs and other organs of the body. It has already been proven that it could develop into a disease like you cannot even imagine.

There are numerous proven results, but here we will talk about oral hygiene during pregnancy for reference.

How should oral hygiene be during pregnancy? As you know, almost all pregnant women more or less suffer from tooth and gum diseases. What does this mean? During pregnancy, much of a woman's nutrition is absorbed by the fetus, so secretions in the mouth are changed and the oxidizing power is stronger than a non-pregnant state. This is called lactic acid, which is most harmful to teeth and gums. Foodstuffs like bread can become stuck between teeth. Those particles cause zymosis of the mother's teeth and gums, weakening teeth and causing lost resistance. Therefore, you must keep your mouth clean during pregnancy. Always brush your teeth morning and night. Mix a teaspoonful of bicarbonate (baking powder) and a cup of hot water and wash the inside of the mouth once a day. The acidity is neutralized with alkalinity and it is effective.

During pregnancy, receive treatment from your dentist, whom you've been going to even before becoming pregnant, and prevent prenatal problems or suffering from toothache. The treatment does not affect the fetus. Pregnant women tend to avoid treatment of teeth even if they have a toothache. But this not only causes great pain to themselves, but also affects the fetus. Therefore, do not believe in old superstitions. It is recommended not only for the safety of pregnancy, but also for health of the mind and body of the fetus.