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New Year Speech for the Expatriates in the US Earl Gonbei Yamamoto, Prime Minister of Japan

I am very pleased to greet the expatriates living in the US at the beginning of the first year of reconstruction. First of all, I would like to give thanks for the strong sympathy received from everyone after the Great Kanto Earthquake and Fire on September first of last fall. I feel nothing but great appreciation for what was done by the compatriots who live far away from the home country. We are in Tokyo, which has become a scorched earth. However, our spirit will rise knowing that there are many people helping from across the ocean who wish for our reconstruction. Japan's land is limited, and the population is so numerous that it is not an overstatement to say that it is a necessity to grow abroad in order to survive. Especially after the earthquake disaster, this feeling grows stronger.

You are already expatriates, pioneers of a new land, and will be models for the people who will follow. My desire for the Japanese people whose words and actions will be the elements that predict the future of overseas development, is that they respect and love themselves more. Please continue to have a spirit of development and improvement.

New Year of Reconstruction By Matsui

The cycle of the twelve zodiac signs has been completed from the time of Mizunoene's spring in 1912 [the first year of the Taisho period], to the spring of Kinoene in 1923 [Taisho 12]. This year, 1924 [Taisho 13], the spring of Kinoene has returned. In this way, the calendar turns and repeats the same cycle indefinitely. Meanwhile, the flowers bloom to produce fruits, people are born and die, the world runs between eternity and eternity, and for the history of the natural and human world, time never stands still.

I am not a prophet. I cannot predict what kind of year 1924 will be. It is of course natural, however, that feelings of hope and determination accompany a new year. This not only something I feel, this is something everyone cherishes. We do this because of our obsession with the past of our people. In other words, we carry our past on our back, like a snail carries its shell. That is to say, our obsession with the past year, 1923, binds us like a debt.

I imagine the days of celebrating New Year's Day with a straw bag full of rice on a new tatami mat are long in the past. With the passage of time, all the superstitious practices should have been washed away. But it is human weakness that escaping from our old-fashioned shell is difficult. At any time, the order of the past clings even to those who go after the latest fads.

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I understand my life as a road lit by a bright searchlight directly ahead of me, and proceeding on it with that light as my goal. So, even though there is light ahead, it is dazzling and blinding, and it is impossible to discern the course. However, when I turn my back to the light and look at the path I have taken, I can see it clearly.

Clearly illuminating the past can, however, result in misjudgments about the future. This is not limited to individuals, it is also common in societies and states as well. In the case of both, past times of glory in history may become the cause of a fall. Is not so that in Rome and China and Germany and now Japan that the past fifty years of history are being venerated? Ultimately, each person living in this world must illuminate his way forward from behind.

The year of 1923 was one in which many things happened to our compatriots living in the US. The anti-Japanese land law passed in Oregon, and the Supreme Court decided that Japanese had no naturalization rights. We lost the appeal against the anti-Japanese land law in California and the Washington. Our rights have been taken away to their limit. Why did it happen this way? It is because just as Japan surprised the world with its major progress over fifty years, Japanese has become an economic power in the US coastal region within only 20 to 30 years. In other words, it could be the consequences of worshipping a prosperous history.

In this way, we are born fated to have to carry the past in to the future. Newly realized futures too will someday be buried in the past as well as. It is during that time that history is repeated. No matter how sharp a knife you use, you cannot cut apart the past and the future.

Last year we compatriots living in the US received terrible disasters from the god of jealousy. Today, with the wounds yet to be healed, we are greeting the beginning of a New Year. More than anything else, I feel uneasy in wondering what kind of disaster will come this year. Looking back over the history of Japanese immigrants along the costal United States over the past thirty years, we have been excluded, harassed, and have received inhumane treatment from the Americans. Yet after such experiences, like bracken growing after a mountain fire, many of our compatriots were like new buds.

The developments that we accomplished through the painful stimulus of exclusion resonates truly and beautifully. Before today, many gave dejected sighs and returned home because they were chased away or repeatedly put under pressure until they gave up on living in the United States. It is difficult to deny, however, that for compatriots with indomitable perseverance, the exclusion has been greatly stimulating for their development. If there was no exclusion, there may not have been such a desire for development.

Prior to when there was an exclusionary movement aiming to destroy the root of our expansion which we have thus far completed with sweat and tears, we worked relaxedly. We do not yet know if the success of the compatriots will eventually lead to

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the path of devastation, or again to one of stimulus, or if they will find another path to development. While that remains a question, my first feeling for the New Year is a desire to entrust my hopes to the future.

I believe that the time will surely come when we are past these misfortunes. If there are people who try to exclude us, there are always others who are friendly. We must not forget that the strength of our society until today was in developing among sympathizers with stimulation from the anti-Japanese movement.

As 1924 is the beginning of the zodiac cycle, we shall bear our shattered pasts and from there begin to rebuild. It is just like Tokyo, where tremendous efforts were made to bring new buds of recovery after the disaster almost completely destroyed the city. It was around the time of the earthquake in the capitol and Yokohama that the shock suddenly fell among the expatriates along the coast of the United States. If the Keihin [Tokyo-Yokohama] area can be restored, then our society can be too.

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My Desire for the Compatriot Residents of Oregon Tomohichi Sumida, Vice President, Oregon Japanese Association

As those in the motherland encountered an unprecedented disaster recently, our United States compatriots suffered a material and mental blow through the ruling of the United States Supreme Court. I think that such a ruling is an insult to Japan and the Japanese people.

As for the tremendous damage caused by the earthquake in Japan, I think that when the nation and the citizens exhaust all their energy on rebuilding and recovering that the effects will be most apparent. Within the reconstructive power of the disaster victims in overcoming starvation in hardship, are freedom and rights. However, our compatriots in the United States are not allowed their freedom and rights though they are living in the country of liberty.

The anti-Japanese movement on the Pacific coast grew and resulted in the land law passing the Oregon State legislature last year. Similar land laws in California and Washington were implemented before Oregon's. In Oregon there are few people who will suffer the immediate effect of the Supreme Court decision this time. However, there was concern that Oregon would fall into the same fate as California and Washington. Fortunately, there was a period of two years before the law passed in the state. Furthermore, that there was a period of several months until its implementation worked well for the compatriot farmers in this state.

Oregon's compatriot agriculturalists were taking good measures during the delay of the passing the land law after our neighboring states. As a result, they did not panic when the land law was passed in the state's Supreme Court. It is understood now that the Oregon Japanese Association made a great contribution through their anti-land law movement the year before last.

Over the past three decades, we have struggled honestly and seriously on the coast. In the face of this cursed situation, I think there are various arguments and opinions on what to expect for future development. I'd like to give you my humble opinion on a few of them here.

Since last year's Supreme Court decision, I have been closely watching what kind of material and spiritual blows the compatriots of the coastal states have suffered; there have not been large disturbances everywhere. I feel quite strongly that compared to what I thought, things have been generally quiet. The future of compatriots, however, really is opaque. I think that hereafter, the anti-Japanese movement against our resident compatriots will take various forms and hurt us. Even if we meet obstacles or fall into trouble in the future, we should never be pessimistic. Because we have a right to exist, it is my undying hope that we do not succumb to them.

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Humans have hopes and make plans, but the realization of these is very difficult. The people with half of their hopes and plans fulfilled are the happiest people. I would like to ask every compatriot how much their hopes and plans have been achieved since they immigrated to the United States to today. It seems that there are certainly those who have achieved more than half. It also seems that there are many who planned to reside in America for a few years and have been unable, for twenty years, to achieve their original ambition or create a secure foundation for their businesses.

The average age of our first generation of compatriots has reached forty years old. Their plans for three or five years has been extended to ten or twenty years still without success. These conditions are proof that the forty year old compatriots of the first generation will continue to repeat this. This is not a matter of each person's efforts being insufficient. I think that it is the fate given to us from above. If so, I think that based on past experiences, it is a wise policy for us to resign ourselves to the idea of permanent residence. I argue to prepare for permanent residency, but I understand that each person's circumstances are different, so I would not force it on everybody.

People in wider society, not just compatriots alone, interpret all businesses as speculative and operate them as such without planning. As a familiar example: there were compatriot farmers who gained unexpected profits through food prices rising during the European war. They knew that this was an abnormal situation, but even when the war ended and the situation returned to normal, they kept dreaming about the good times and did not reconsider their management method. There were many people who suffered great damages and lost what profits they made. Consequentially, those who sold fertilizer to these agriculturalists have had difficulty collecting payments from them. The agriculturalists must admit that their management method was wrong. As for the fertilizer vendor, they cannot help being criticized for not being able to distinguish between people who are fine for doing business with and those who are not.

I feel sorry for both, but their fundamental mistake was starting their business with speculative motives. The above facts are the same for any other business. If one only inflates their reputation without first establishing a solid foundation, it may hinder the development of the business and lead into falling into irreconcilable sorrow. Of course, there are people in the world who have succeed greatly in speculation, but they are one in one thousand or ten thousand people. Such success, however, does not last long.

I do not feel pity for how those Japanese nouveau riche of the European War time ended up. Success without a solid foundation is like a castle built on sand; you never know when it will collapse. I would rather live in a humble hut built on a solid foundation rather than such an unstable castle. I will steadily raise the hut step-by-step, eventually building a castle tower as high as the sky, or a beautiful palace someday.

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Finally, after succeeding in eliminating Japanese farmers like this, I am worried that coastal anti-Japanese activists will have the momentum to go after Japanese businessmen. I think that in the future, the businessmen can on the protection from the Japan-US Commerce Treaty. Since the Japan-US Commerce Treaty is defective in terms of protecting the rights of compatriots in the US, it has to be revised as soon as possible. The Japanese government, however, does not think it is a good idea to revise the treaty right away. Also, given the surroundings situation, it may not be an opportunity to revise the treaty right now. Yet if left as it is, the compatriots will be helpless. Since we cannot do anything about the Supreme Court ruling, our compatriots can only respect and comply with the law. So we must unite to accomplish the advancement and development of every compatriot. Rather than something dangerous to be feared, we must strive to make the United States and American citizens understand that the existence of the Japanese advances the development of American society. I think that doing so is a way to solve our problems on our own. So together we must create a pressing atmosphere for the Japanese government to urge advances in treaty reform with the United States even by a day. When I think of the power that stateless Jewish people have in American business, we think that we must strengthen our resolve further. While I am not saying that Jews are our ideal people, I think there is something to be learned from them. Who will win the final victory? The mighty ambition of America and its citizens trying to rule the whole world, or our small but innocent cry of desire for existence? We must bravely and quietly wait for the day of judgement.

I am Troubled By Country Bumpkin

I do not want to mention the things I am troubled about at the very beginning of the New Year, but I am troubled with the fact there are so many things that I am troubled with. Although this is not based on the recently okayed bad law by the State Supreme Court, it is truly troubling for the human race that the country boasting righteous humanity and advocating freedom and equality is degenerating.

Christmas gifts as expressions of gratitude, friendship, and true love are fine. A gift to a sleeping child that dreams of Santa coming through the chimney is even better. Yet it is troubling that so much of gift giving is due to the shackles of convention.

As a first step in improving their lives, farmers of Gresham and Troutdale, near Portland, have decided at last year's farmers' association meeting to abolish obligatory gift exchanges. This is good really, however, I was troubled at how difficult it was to execute it.

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George Wu of Konan-ro Restaurant spread his charm. His business card says "Kinbeiei Brothers" in Japanese. It is troubling to me that the Japanese have no business talent like the Jews, and are inferior to the strength and self-esteem the Chinese expresses. When introducing their wonderful wife, some people say humbly "This is my wife", and others announce, "This is my wife who has both beauty and a good brain." The former is an ordinary Japanese person, the latter are compatriots who have resided in the United States for several years. To judge which of those is better is troubling.

In terms of planting people, I think that an indigenous agricultural management is an effective method that compatriots in the United States should adopt. In Japanese farming families generally, there is not much change as the parents' generation passes on to the children and then the grandchildren's generation. Stable and solid farming management is being carried out. However, it is troubling to see that there is a lot of speculative management by compatriot farmers.

It is a good thing that Mr. Ford, the king of automobile, gave up on his presidential candidacy. It is a big mistake to think that the owners of the Ford cars will automatically pick Mr. Ford as President. If Mr. Ford were elected President, we would lose the world-class businessman and gain a 3rd or 4th-rate president. This indeed would be troublesome.

I know a compatriot who has lived on the United States coast for decades years. His hair is thinning, but he continues to live life of a wanderer. When I asked him "You are almost 40. With your good education, what interests you and keeps you living a wanderer's life?" He replied "This country is a democracy." He may thought it was witty, but it was truly troubling to me.

I would like to continue to mention more troubling things here, but it is truly troubling that there is no more room left to write.

To You, the Students

It is truly a pleasing phenomenon that students have increased in Portland City these days. Among them are two kinds: those born in the United States and those born in Japan. There are interesting difference when you compare these two groups. Students born in the United States tend to move away from Japanese society, while Japan-born students are closer to Japanese society. But that is a natural thing, not at all questionable. Born in the United States or in Japan, they are both Japanese. Their parents are born in Japan so their children are also fully exposed to Japanese culture and customs. Their parents are very worried about their future. It is natural for parents to pray that each child is able to become independent. Compared to the development of Chinese society, this is a world of difference. The differences are roughly as follows:

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When Americans see uneducated and unrefined people wearing beautiful clothes, they call them "gentleman hobos." Among the Chinese, there are many high-collar [Japanese term derived from the English 'high collar,' meaning one who takes after Western ways and trends] youths that dress well and speak English fluently who fit this term. However, since they hate work and do not take serious professions, Americans call them gentleman beggars. Also, as the Chinese people were hit by the discrimination law and their pattern development in coastal areas changed, it was said that laborers decreased as merchants and foolish people increased.

It is the youth who are leading the foolish people. We cannot consider such a society higher than ours. On the other hand, we are seeing an increasing number of Japanese youths become splendid students. Among them are many who could be called high collars. That some of our youths will go into the world and show that they are full of spirit, and not imitating the Chinese, should be enough to make Japanese society proud. I would like our Japanese students today, regardless of whether they were born in the United States or Japan, to become closer to a better society as much as possible and to receive respect from Americans in the future.

(By Moku)

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Outline of Buddhism

In the 19th century, people were dreaming of an all-mighty scientific universe, and did not recognize the value of warm but non-scientific life. It was not possible for those people to do things like look at things from a purposeful position, or look at the world with free eyes. Nor did they try these things. There were only the inconvenient law of causality and the mechanical view of life. There were no smiles nor tears. In cold logic and unfriendliness, people had to live in a desert-like life. It was the idealism of the 20th century that gave us gentle joy and power to live in these times. It showed us the great and valuable world and freedom. And it taught us the soon-to-be-deepest efforts of life and the voice of self-discovery in the tense reality of life. Life is not only knowledge, but also warm emotion, and strong will. Intelligence, emotion and will together become a strong force to cause movements and make changes. The idea to watch the world with only cold knowledge based on scientific universal common sense belongs to the past. It was a decisive mechanical view based on scientific versatility that made people think that life was governed by the laws of nature and the law of causality.

However, once we look at the depth of this reality, how can we satisfy the feelings and the will of life with such a dry and cold view of life? In such times, what came in front of us and gave us the courage to be stirred, to stand up with fierceness, gave us the power to start moving forward? Let us call this new power idealism. We already acknowledged the absurdity and pollution of reality. We further aim at the majestic ideal, making that as our starting point, and aim higher and try to reach it. That is the idealism of the people of the 20th century. Looking at all events, the scientific view that simplifies things by the causal relationship is the realism that is bound by that rule in the long run. It looks more like a snapping-turtle on its four legs, buried in the facts. If we only look at this reality and lose sight of the ideal, it will be an unbearable world where we end up not accomplishing anything meaningful. Like a drunk man's staggering feet, it would be a life where one's gait is not steady.

We make progress and improvements because we look at the great ideal far away on the other side of reality, and strive toward it. We do not just focus on the smallest commitments in front of us, and we do not play irresponsible petty tricks nor become unstable like walking with staggering feet. Some people may say that the ideal eventually is ideal forever and that its complete realization is impossible. However, we should not blame idealism immediately on those grounds. Idealism is worth the idealistic idea, even if impossible or perhaps it cannot be realized perfectly. You move forward toward that ideal, even just a little at a time, even just one step closer to that ideal; there is the value of idealism right there.

We should not just aim for results unnecessarily. We must constantly pay attention to efforts to proceed to the results, to the effort itself. Buddha named this way of traveling *bosatsu-do* (the Bodhisattva), the way of practice leading to enlightenment. Of course, I do not bless the shallow old romanticism and nonscientific culture that could be blown

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away instantly in a gust of science. I do not like the attitude of boldly chasing only the ideal ghost, of not having one's feet on the ground. I think that it is necessary to aim for painful criticism of science itself which completely dismissed romanticism and idealism of the old era. I declare that this is the departure point of the Bodhisattva.

I omit any unnecessary words and immediately talk about the essential theory of the *bosatsu-do*, Bodhisattva. Buddha's answer to the question of the ideal realization method was negation. Everything appears in places where everything is denied. This is the characteristic that distinguished Buddha from everyone else. For example, considering death, we, in modern times, do not see death as much of a problem, so no one seems to fear death. Perhaps, as a result of knowing too much, many people think that thinking about death is not beneficial to living. However, those who have never felt anything about death are living without any context. In other words, they do not really know anything about life. The people who stand in front of the unpredictable ocean of death and tremble at the edge of the underworld, or those who pitifully watch as close relatives sink into the underworld, this is the first time they are capable of truly stepping into their perfect life.

Seeing the uncertainties of life is not the same as neglecting life. Rather, a truly tangible life will appear only when one has denied that life is everlasting. However, when thinking about living a life of denial, people do not have to drastically give up everything they have been doing. It is only necessary to suppress the chronic spirit arising from strong self-consciousness that accompanies the act, like self-indulgence or flaunting one's success. For the people involved in big and important things, even the big things become trivial if they do it with an attitude of overconfidence. Even if it is a small, everyday things, be truly patient and do it. That is a great deed of the bodhisattva and the practitioners.

We will be saved from any troubles that we experience everyday only if we can suppress our strong self-consciousness. However, can we suppress our feelings that easily? Our knowledge of ethics teaches us that hedonism is self-contradiction. In our heart of hearts, we also know that we should not measure pain or pleasure. However, the root of our heart weighing pain or pleasure is extremely deep, and we cannot change anything with mere lessons or knowledge.

What Ryuju, Seshin and Mamei, who systematized Buddhism and introduced it to China, discussed is nothing short of the mind's tendency to measure pain or pleasure. If we cannot rid ourselves of our selfishness, we cannot expect to erase our heart's tendency to measure pain and pleasure. Like a man punished, we have to live quietly and to worry about all our troubles. Actually, life is definitely not a paradise.

Next, I will talk about civilization. This is another issue that troubles us. We did not become happier because of civilization. The sound of the airplane's propeller and train creaking disturbs our spiritual rest and does not give us any peace. Looking at the history of civilization and enlightenment, it seems that they have all advanced with the

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goal of promotion and improvement. However, since civilization has not promoted happiness at all, civilization seems to be part of the contradiction of hedonism too. Of course we admit that the ideal of civilization is not necessarily promotion of our happiness. However, I do not think that morality has advanced because of civilization. Rather it seems that various vices are being started by civilization. Is not the air of civilization such a heavy danger after all? In this respect, the only way we should go is the way of denial. On the other side of the way of denial, an ideal civilized world may appear at times. But it is the world far beyond, not the real world. In this sense, Buddhism nominates this real world as *nindo* [忍土], a world that is full of suffering and should be tolerated.

A man who experienced and reached realization truly advocates abhorrence of living in this impure world, tries to get away from the dirty real world, and seeks purity for this world. However, our lives are full of disdain of morality, looking down on the others, too focused on nothing else but ourselves and our businesses, discarding the unified living, and seeking some kind of pleasure. Therefore, we must say that the life in front of our eyes is truly the anti-Buddhist way. If this is affirmed as the Buddhist way, then there is no distinction between the Buddhist way and heterodoxy. If we truly wish for a unified Buddhist path in this divided life, the only way to it is to live the way of denial in real life. For the first time in this regard, I was able to touch the sense of my dear Reverend Shinran's realization that with all acts rewards of right and wrong done in previous life would appear in this world.

Perception of innocence is to deny the value of any act. Simply said, "Bad things come to mind as the result of bad deeds in previous life. Not only that, good things happen because good deeds were done in the previous life. When we deny all things happening to us to be the results of our sorrows and painful practices, surprisingly the universal power clearly appears before us.

This is exactly *tariki* [他力 (salvation through faith)], the power of salvation through the benevolence of the Buddha. It is the power of Buddha's oath as it tries to save people. What we do in our lives is almost always against the Buddhist way, yet we do not know that it is against the Buddhist way. Moreover, without being conscious of the impairment of bad deeds, we delusively believe that we can easily unify life. Isn't it much to mourn? We should all be keenly aware that it is impossible to fulfill a positive life, and should enter the path to continually deny the measuring of pains and pleasures. If we truly deny the things in life, unified life will be given to us by force, that is, the power of Buddha's vow to salvage people. This is exactly the absolute and ultimate truth that it is rewarded to one's self, as Reverend Shinran preached.

Finally, I would like to state a few things. When entering the museum, there are people who are attracted by their heartfelt admiration only to the beautiful pictures there and see them with a pure heart. There are also people who feel uncomfortable, looking only at the trashy things there. The case of the former is fine, but in the latter case is silly. In

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life, if we only see inferior things to the end, it would be like going to the Louvre and not seeing Miro's Venus and Michelangelo.

If there are books about Buddha and books about bad people, there would be more people who read books about bad people. Maybe it cannot be helped, but it is not wise. I feel deeply about the importance of respecting saints and genius now. If we ignore the saints and wise men in our lives and get lost in the knowledge of the ordinary, it is an ordinary man wishing to be saved by ordinary people, or the blind wishing to be led by blind. I want to shout loud at this moment: ""When you enter the Louvre, marvel at the works of great geniuses. Be aware of the life of the great saints and the great wise men!"

Divination (based on the Book of Changes) By Man of Morrison Street

The fate of the Japanese state this year: Water/Wind/Well

In the whole Japanese people, the shape of a well appears. They are always sacrificed for other countries. For neighboring countries like China, or even for the UK or the United States. It's like the bucket at the bottom of the well is missing. But, do not wish for a new well. Keep your well water clean and clear. And, without falling into desperation, keep making sacrifices for the sake of the people and the country. Eventually good times will come to our country.

Since the great earthquake, people are frightened and unsettled. But this year there will be no major disasters or wars. In order to reconcile with our cumbersome country, we are taking an attitude of pacifism, so the Russo-Japanese Agreement will be settled.

Japan-US relations: Mountain/Earth/Separation

It appears the dead tree will soon be blossoming with flowers. Since it is a good timing to start new things, at this time we should strive to revise the Japan-U.S. Treaty with the power of national unity. There may be difficulties as the leaves fall in the autumn. But in the spring, the sun will return. Even if the opponent is a big country, do not be afraid, push a legitimate claim and negotiate hard. However, it is important to stop according to the time, so you should recognize the timing and refrain from making a mistake. The reading shows a disturbance by another country. It is bad luck to currently to act poorly towards the other side.

Ambassador Hanihara has a heavy responsibility. However, it shows that there is a good relationship at the end. Even if relations between the two countries are disturbed to the limit, after that the spring will return and the sun will shine again. We experienced various exclusions because of the US politicians and soldiers. But, in addition, we

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should be careful not to become the target of exclusion from the American ladies' groups. If we elicit ladies' anger, they will break the branch of the flowers that bloomed on the deadwood. Therefore, brothers and sisters, you should associate with the Americans in good faith, and in particular should extend this attitude towards ladies.

Luck of Japanese living here: Earth/Marsh/Extraordinary

Interact intimately regardless of the other's rank or class. The gentler things are, the better. Being daring is not timely. May be hindered from sidelines. We are in the state of abandoned people. However, we will be relieved by the support of others. In the eighth month, in the fall, the economy will be slightly worse. Therefore, you should work hard and make profit in the spring and summer time. Overall, this year is the beginning of good luck.

Japanese children born in the United States

Can you revoke the citizenship of those whose parents are foreigners without naturalization rights by modifying the constitution?: Fire/Marsh/Sai

Do not assume that there are few perceptive Americans. They are not all blind people. Therefore, the wish of the group to correct the constitution in an effort to invalidate the citizenship of foreign children born in the United States is not likely to succeed at this point. The situation indicates that pro-Japanese people will appear, and it will end before the anti-Japanese people are through with the movement. However, my fellow countrymen here and in Japan should never let our guards down. At this time, it is necessary to make a big plan with a view to the future, and to fully study this problem.

Prohibition or anti-Prohibition

Prohibition faction: Water/Marsh/Knot

Speech will flourish in ideals and principles. However, there are many cases in which creators of the law are bound by it. Must be careful in executing it.

Anti-Prohibition faction: Fire/Earth/Move forward

Many will argue to allow small amounts of alcohol. Even if they lose to the Prohibition faction, it will be controlled somewhat more gradually than before because the alcohol level is low.

Presidential Election Forecast

Mr. Coolidge: Marsh/Mountain/Salt

The reading indicates things to be prepared promptly. He will know that he will have an unexpected happiness. His desire is kindly taken care of by the others, and his own wish will be fulfilled.

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Mr. Mackard: Wind/Earth/Salt

This reading indicates mostly good luck. But as clouds happen in fine weather, unexpected things happen and there could be challenges. However, since it is a meaningful reading that means that he is well respected by people, he will be well taken care of by others and will be helped by kind souls.

Mr. Johnson: Earth/Water/Master

This reading indicates that a few people will work together to control a large number of people. For those who are not true and do not have virtues, the soldiers do not obey them. There is always fear of dispute. He should refrain. It also indicates that there is a tendency to despise others and make them suffer in order to benefit self. It also indicates that things are complicated and difficult to solve. He has a reason to become the leader. He should reconsider depending on his circumstances. If there is unexpected happiness, it could turn into something rather nasty. Be cautious and obvious. Everything will proceed grandly, but sometimes stop at 90% of the goal.

Mr. Ford: Water/Heaven/Need

Be patient and wait for the right time. His wife's advice is wise.

Even rats are excluded

It's the year of rat. So the subject of the rat is expected. Let me tell you about the history of this mischievous creature. Originally the ancestors of the rat resided in the wild just like other animals. Those living in the field dug holes, and those living in the mountains climbed trees and built nests. For a long time rats wielded extraordinary power in the country. Rats were not satisfied with finishing their lives in lonely places like the field and mountain, and they eventually began to infringe on human families.

The rat belongs to the rodent family. Both squirrel and badger are in the same family. The damage caused by their teeth is extraordinary. As the world progresses, strangely enough the rats have advanced. They even travel abroad these days. On the trip, they carry terrible disease as a souvenir. As a result of interracial marriage, rats also became global. In order to repel immigrant rats, foreign vessels are trying to defend their passageway, in order to prevent their escape.

(By Fellow Moku)

This year, unusually Mercury transits over the sun, and there is one solar eclipse and are two lunar eclipses.

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It is conspicuous in this year's calendar that there is one solar eclipse on August 31, and two lunar eclipses for two days in February, on February 20 to 21, and on August 15. Then on May 8th, Mercury transits over the sun. That means that Mercury, the inner planet close to the sun, passes across the sun. On average, this astrophysical phenomenon occurs every 13 years. It occurs from 6 o'clock in the morning to the start of evening.

The sun is dazzling to the naked eye. You can see the phenomena of the transit if you look with dark red glass or ordinary glass coated with oil smoke.

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Union and Us

Akira Yamane, Supervisor, Rail track maintenance and Factory Workers Union Branch 1763

Last year, I traveled about six thousand miles on labor union work. I was meeting with our compatriots scattered throughout central Oregon and southern Washington. Compared to my trip a few years ago, I felt very encouraged and pleased because I met a large number of awakened compatriot workers. There were some ignorant gang leaders who lacked self-awareness, but with my poor writing skill it is difficult to describe them.

Since we are staying in a country of prohibition it may be best not to say. However, they stunk of alcohol and would say, "What are white people?! What's a union?! Working 8 hours a day or 10 hours a day, that's my business!"

Please, everyone, don't laugh. Such people exist not only among the workers' circle, but among businessmen too. Mr. Koyama, the secretary general of the Japanese Association says, "I am troubled by Mr. X (the general manager of the Portland Branch of a major Japanese company). He has no common sense. He asked me if it is true that Japanese have no naturalization rights in America."

Our compatriots are doing their utmost to fight against anti-Japanese movements. More than fighting for our self-preservation, we are fighting for the development of our race. Mr. X, please beware of the situation.

Our compatriots without naturalization rights are in the hands of anti-Japanese politicians who have prohibited ownership of land and deprived the right to land lease for non-commercial purposes. As a result, except for a few compatriots, many who had been running farms up to now have had no choice but to work as laborers. That is why the vast majority of compatriots in the United States are laborers, but this seems to be rather profitable to those hard-working farming families who up to now have had abnormally large leasing fees.

Labor is sacred. God gave desires to people and instructed them to work as a necessary means to satisfy them. Thus, everyone attained the right to work. The physiocrats preach that this asset is the most sacred, the noblest, and the most important. We must take preemptive measures to prevent this "most inviolable asset" from being damaged by anti-Japanese activists.

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Veterans and anti-Japanese associations who have experienced great success with the anti-Japanese land law will certainly start to exclude Japanese laborers and begin to engage in sedition in the near future. Especially this year, because the founder of the anti-Japanese movement Mr. Johnson will run for president next term, his supporters will surely make use of something like the anti-Japanese labor bill a part of their political tactics.

Long ago, Jews and Italians were rejected in a more barbarous way than we are today. However, they held the powerful weapon of citizenship acquisition. They struggled, but with their civil right as their shield, they finally overcame their savage exclusion. However, for the time being there is little hope that we will be given citizenship rights. Only labor unions are in a position to protect our natural labor rights.

Currently, the relationship between Japanese and white workers in Oregon is approaching harmony. The big reason for that is that many of the compatriots living in the various regions around Oregon have joined the regional labor union and have cast their lot in with the other members.

White people often use the expression "community first". As we live and work among Americans, citizenship, labor principles and Japan-U.S. Treaties are not worth anything if we neglect the community. Those who are not close and harmonious with their neighbors are seen as undesirable immigrants.

In this time of increased harmony between Japanese and the white workers. Certain gang leaders and their subordinates who lack self-awareness are not joining the union. Rather, they are taking hostile actions and are causing great trouble for the rest of us. To them: I want you to remember the labor condition for compatriot workers who did not join the union. If this does not convince you, lets show you your conditions and those of others unaware like you.

(Quoted from the North American current affairs around October last year)

Railroad Workers and Transactions between Japan and Canada

There are over two hundred Japanese railroad workers in the Penticton region. Their wages are 30 cents an hour, and the Japan-Canada Company takes 5% of the monthly salary from each worker.

In other words, they are only exploiting them that much. I expect that in Canada it is not allowed to exploit workers' wages but moreover, the workers are not gathered by the

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Japan-Canada Company. Almost all of them are gathered by booking men. If so, what is the Japan-Canada Company doing?

- 1) The Canada Pacific Railway Company (CPR) pays the workers' wages to the Japan-Canada Company every two weeks. The Japan-Canada Company will give () weeks' worth of wage to workers in the first 8 weeks. After that, it pays the workers every 4 weeks. That is, the plump company freely holds wages for one month, and hands the worker the pay that comes in every two weeks from the railroad company only once a month.
- 2) Exploiting 5% of workers' monthly income
- 3) If anybody other than the Japan-Canada Company negotiates directly with the Canadian Pacific Railway Company (CPR) and takes a job with higher wage, it will be destroyed. For example, if I got a gang job at 32 cents, the Japan-Canada Company would work actively to have it cut by 30 cents. In other words, the Japan-Canada Company works to lower wages to a rate that the CPR would be happy to pay. (The rest abbreviated.)

Look! And reflect on those without self-awareness, then on our own mistakes.

Last year at the National Association of Labor Unions, our compatriot workers from Portland, in cooperation with white workers, welcomed their executives and heard opinions on current affairs and issues. I think everyone remembers that we also expressed our opinions, and exchanged warm handshakes. At that time, one of the executives said, "We understand that it is a human obligation to love our neighbors as brothers. Consequently we do not give credence to racial difference even though we oppose new immigrants coming to the United States. For workers already in America, regardless of nationality, we strive to reach the perfection of all people by having them work as hard as they can for the advancement of culture. For this purpose there are labor universities in all regions. We don't want the Japanese members of the union to hesitate enrolling into these universities," and so on.

In Portland, Oregon at the Leboha Temple, top people in fields such as social psychology, modern labor literature, labor economics, recent political issues, banking, speech, facial expression methods, English etc. gave lectures. I think the lectures are from 7 P.M. to around 10 P.M. and it is convenient for the compatriots who wish to study labor problems.

According to a recent news report, Ambassador Uehara said "Treaty revision will be done. Quietly await its completion. We cannot affirm the timing or method."

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Looking back on past US-Japan issues on the Pacific coast, there was not one satisfying solution for our compatriots. Even for the naturalization issue and the leasing rights issue, after being played around in the Supreme Court, the final result was what we know happened. The reason given is always that it is not guaranteed by the Japan-US treaty. We do not want to repeat such things but how? There may be various ways, but as I stated earlier, it will be best for our scattered compatriots to put emphasis on "community first" and form connections for the sake of mutual interests.

In other words, since the vast majority of compatriots in the US are workers, if all of them form bonds with American workers in common interest, it will be advantageous to our leaders in furthering treaty revisions.

Brothers, remember: solving future Japan-US problems fall on our shoulders.

From My Academic Window

Shigekazu Hasegawa, Oregon State Agricultural University College of Commerce

Waiting days are long, but passing days feel fast like wind. When I remember the past quietly, it feels like a scene from a dream. It seems like just yesterday, when I started my academic life with infinite hope and resolve in my mind. But in the days that followed, the maple and ginkgo leaves fell, the top of Mary's Peak became covered with snow, and eventually colorful flowers adorned the Ladies' Fountain during gorgeous spring. The harmony between the green of the campus lawn and the red brick buildings gives a pleasant feeling, if for a short time. Again, I see snow on Mary's Peak and I am about to greet my second New Year here. At the end of the year that I spent quietly at school, I was filled with emotion as I thought of the memories of days gone by and of those to come. I am filled with deep emotion. Outside the business of this floating world, I'd like to write a couple impressions of recent times.

Methods of Physical Fitness and Active Hygiene

When unraveling the rises and falls of human history over the past six thousand years, we are taught that all things end in victory for the strong.

Everyone says that racially discriminatory treatment is obviously against humanitarian justice. Thus, those who do treat others with prejudice must be aware of their own fraud and vice. Although that is true, is not it a fact that racial differences in physical strength are one of the major causes of the discrimination?

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There is no doubt that there are some differences in the respect and fear one has in their mind when you face a 6-foot tall man with a rich harmonious physique, and when you face a 5-foot tall man so thin the wind will blow him away.

Recently, no matter where, Japan has received pressure from people of different cultures. I hope for the Japanese people to be great mentally, and desire greatly for them to have great physical strength. There is no mistake that truly a sound mind dwells in a truly sound body.

What does the result of the physical examinations for conscription back home tell us? Concerning the average height of men per 1,000 people over the past ten years: the number of people taller than 164 cm has increased from 155.97 to 171.74 people, those shorter than 156cm decreased from 198.45 to 93.10 people. This is a phenomenon we should only be a little happy about. However, if one looks at average body weight, it has decreased from 53.4 kg to 52.9 kg. Although the degree of decrease is small, this slight difference should not be dismissed. From a logical point of view, men in Japan are getting taller, but inversely, their weight has decreased. This level of physical fitness for young men who are at the height of their life makes the country's future prospects extremely dark. It makes me feel terrible. So, I would like to strongly urge against the passive sanitation methods and strongly promote active modes of sanitation to the public.

It goes without saying that the so-called hygienic methods are gradually improving with progress of our culture. Many people receive the benefits of this improvement. We wonder if we could declare that there are many people who are adversely affected by culture through becoming bookish and through that becoming physically weak.

Genetics are not the only thing that turn a body feeble, through close attention one can prevent getting sick. Do not expose your skin to the scorching sun, do not go to land where infectious diseases have been rampant, always eat nutritious things and avoid what causes illness. Although these modes of self-restraint are general, there are things that should be practiced as a rule in order to preserve one's health. However, these kinds of methods are ultimately passive and are only preventative methods.

In order to create a truly robust and vigorous body, sanitation methods must be active and aggressive. In winter, jump into water; endure the sweltering heat of a summer's day; resist the rain, the wind, the snow, hunger, sleeplessness, or disease. Train your body against the elements and forge one that garners respect from nature.

People who are always worrying about sanitation, avoiding cold, heat, rain or wind, choosing food extremely carefully, with concern for indigestion, are being easily toyed with by the surrounding environment. Those who live such a hurried and fussy life will not be able to accomplish anything.

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The children of high society, whose doctors watch over them constantly, with sufficient attention paid to hygiene at home, are often weaklings. Yet the children at homes with a hand-to-mouth existence have rather healthy and sturdy bodies. Does it not prove my theory?

In short, true hygiene is to neglect one's health. You must also even eat food that has gone a little bad. Indigestion is okay. A body so accustomed to such disregards will survive even if a little bacteria enters the system. A sword can be made to cut through metal only after it has melted in high heat and been pounded by the heavy hammer of a blacksmith. Rather than futilely being afraid of getting sick, it is the goal of human sanitation to produce a sturdy and durable body that can withstand some sickness. Comparing ancient times when people depended on grass, roots, and tree barks for medicine and today's extremely developed medical sanitation methods, how much change has been made in the physical strength of human beings? Even while I look back on how the average life expectancy of human beings is changing, the feeling in me gets stronger.

Of course I do not ignore the scientific basis of hygiene. However, I think that passive hygiene only ends up making people like a doll in a glass case. I think that it just makes a person artificial, like a papier-mâché tiger. It is for this reason that I intentionally recommend this aggressive hygiene practice to those who are trying to create a stronger body and better healthy supporters.

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Short Comments on the People of Portland

Consul Takeda

Too much flattering will not be good for him, so I will talk about some of his downside. Consul Takeda's name may suggest a calm person who can smooth things over, but in reality, his personality is that of a troublemaker.

He is in his 40s, yet he retains the feelings of student. He seems to have an ambition that the consulate position is just the beginning for him.

On the way to climb Mt. Hood, they took a car and drove through a path in an apple orchard. He in the seat behind the white driver. While admiring the great view of Mt. Hood, he suddenly began to sing school songs of his youth very loudly with a voice that could mold miso. The reaction of the startled driver gave him keen pleasure. I understand his beautiful singing voice also caused most of the apples to go bad.

Intern Okamoto

As his name suggests, his frank honesty and fashion sense are his special characteristics. He may not seem suitable as an official, but I guarantee that if he were an accountant, you'd see an increase. Because of the difficulties he experienced during his time in Manchuria, he thinks little of America's difficulties. His simple strength is in his honesty, never letting his feelings be gilded. Even if one is young, if it is gilt it peels off sooner or later. The only place that peels on him is his hairline.

Intern Yoshioka

In the room between Consul Takeda's and Intern Okamoto's offices, sitting back to back with a white typist and little elbow room, it's amazing how he sits quietly at his desk and works like a researcher. At his welcome party, he greeted us by saying "I am quite the hooligan." However, observing him, I think he is more like a saintly gentleman than a troublemaker. Although it seems I was easily deceived by him, I thought he was going to be a diplomat in the future; he won't pass the exam if he keeps telling easily uncovered lies like that. There is one thing, it is a secret that must not leak out, and so I'll ask quietly. I want him to answer in a small voice too..... When are you getting married?

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Secretary General Koyama

You have aged quite a bit in the last five years, haven't you? Although I don't see any gray hair yet, your hair is thinning, and your crow's feet resemble tiny waves. These results would show up on anybody if he had such big problem like yours yet worked hard like you had for 5 years. You will busy this year with the new boss joining. I hope you do well. For your efforts I am going to reward you with a hard to find gift around May or June.

Mr. Minoru Hata

In Manchuria, he was having time of his life. His rivals were the mounted bandits and Chinese, and his friend was Zhang Zuolin. But the times were against him and he returned to the United States. He must have missed his old nest after all. At first glance, he looks like a bureaucrat or warlord, but interestingly he seems to be able to adjust to any role, even a farmer or laborer. He has discovered the joy of moving the beads on abacus at Obundo. He was momentarily shook up when the Tokyo-Yokohama earthquake (Great Kanto Earthquake) hit Tokyo, but recovered quickly. As the revival fever in Tokyo rose, Obundo had a revival as well. The only thing missing in his life is a child.

Old Mr. Matsushima of Teikoku Shokai

For the first time in twenty years, he visited Japan. It must be due to washing his face with the water of the Kamogawa River, but he looks more handsome and younger than before. Most people who go to Japan gain wrinkles and gray hair, but in his case, it is the opposite. He nearly missed the Tokyo-Yokohama earthquake. He could have been evacuating to the Army Uniform Factory site. What a lucky man! When I asked him if he had pleasant time in Japan, he replied "Yes and no. Yes, there were pleasures, but no, I needed a lot of money."

Mr. Tomohichi Sumida

"One hundred years, just like a day" is an expression suitable for Mr. Sumida. He is courteous to everyone, and give greetings to all without prejudice. He wins over everyone through his polite reply while he listens attentively. Currently he is holding the important position of vice chairman and he is committed to public works projects and is very commendable. Recently, he is struggling to raise funds to help repair the neck of the Great Buddha that was damaged by the earthquake. He makes great efforts, but I

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feel sympathy for him as people will not move easily by merely having his usual good greetings. No matter who does it, it is difficult, hard work.

Mr. Teruo Tsuboi

It is a well-rounded person like a full moon. In fact, he is so well-rounded that like a slippery ball, I find it difficult to stay holding onto him. He is accurate like the Waltham or Elgin clock which he sells at the store, and he is always smiling like Ebisu, the god of fishing and commerce. He does not forget to prepare a rod and line to when trying to catch a big fish. He confessed to me that there have been a few fish that got away. His business has been going well recently, and his household seem to in very good form. So, when I asked why didn't he buy a Packard or a Pierce-Arrow rather than his old Ford, but just like Ebisu, he smiled even wider and replied "My business remains fine as long as I keep driving my Ford." Sorry I asked!

Mr. Daiichi Takeoka

What becomes more brilliant as it ages? Gems and Mr. Takeoka's head!

I don't intend to speak on the topic of his head, but I just would like to say that it is regrettable to hold back the owner of such majestic head in the United States. Making fun of the head of mild-mannered and honest Mr. Takeoka is not right, so I will stop here. Instead, I would like to tell you that he has never inconvenienced people, even though some people do that to him. He has accrued fines while driving around to help charities. His favorite is food from Nanking, but these days he does not go out to eat as often as he used to. Oh no, I can't stop thinking about his head... If that head was brought around Rome, excited painters and sculptors would make such a clamor...Silly me, I'm talking about his head again!

Mr. Yagi Furuya

Mr. Furuya of North America was handling tomatoes and cucumbers in a market until 7 or 8 years ago. In recent years, he has walked away from the secular world to carry his painting tools to the hills and fields to become a painter of natural beauty. He dresses like a worker and act like a commoner are traits that make him an eyesore. Why doesn't he dress like a nobleman yet having the heart of common man? According to him, "I cannot afford that with just the pay from the branch office I work in." He holds the secret of how to save money in the market, but he says that since that is source of the world's grumblings that he must not say it. In fact, the color of tomatoes he handled every day until 7 or 8 years ago, along with your goatee make you stand out. Such an august man.



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Mr. Ryuzo Ohara

Speaking of those exemplary people who succeeded through hardship, Mr. Ohara is the first to come to mind. Everyone walks away in admiration after listening to his stories of desperate struggles, hard work, and frugal practices. He is a person with few hobbies and simple tastes. Through one cup of warmed sake he is intoxicated and satisfied. Speaking of hobbies, he does smoke cigarettes, but that is nothing special to talk about. This year, he is being asked to take either the seat of president or treasurer of the Japanese society. It will be a great honor for him in either case. But what Mr. Ohara said to that was, "Would I dedicate myself to working on this in place of the head that had fallen of the Great Buddha state?" He may try to run away from it, but he seems to like challenging work... Hahaha.

Mr. Yugyo Torii

If Mr. Torii is gone from Portland Japanese Association, all of us will feel empty and sad. I assure you there is no other person who is tactful and honest as he is. When Mr. Torii laughs, he puts the palm of his right hand over his developing forehead, and laughs out loud. When that is not enough, he stamps his feet with laughter. Anyways, he is an interesting person. In recent years he seems to have mastered the secrets of fortunetelling. Because his fortunetelling often proves to be true, he has many visitors. People are pulling him from all sides, calling out "Torii-sensei, Torii-sensei!" Torii-sensei's favorite food is pickled radish. Previously, while working at the homes of white people, he always asks if it is okay to bring some with him to work.

Mr. Masanobu Yoshioka

Mr. Yoshioka is the branch manager of a large Portland corporation with asset of one million yen. He is trusted very much. His predecessor, Mr. Shimomura, was big and fat tough fighter. Conversely, Mr. Yoshioka is a man of a gentle manner. At a glance, some people get anxious over whether he can handle the pressure of being here but he is quite alright. Apparently he is thin, but not so much to need taking hypo-phosphorus and somatoses. He exports large volumes of lumber and cars to Japan non-stop and is busy enough to make your eyes spin. Thus it reasons that naturally, he cannot get fat. I hope that the Tokyo-Yokohama area recovers soon and he renders his distinguished services in it. I suppose he must be busy working to repair the head of the Great Buddha, too. I can't even imagine how busy he is. His is a busy life indeed.

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Mr. Nanba, the Pharmacist

He is a model contemporary young businessman. At the age of 17 or 18, while studying tirelessly, illness almost took his life. However, in hell, Lord Yama got rid of him saying "It is not time for you to come here yet," So he returned to this world. The end result is his success today. Anyway, he is great because he is doing what an ordinary Japanese cannot do. The people from Okayama prefecture should all be proud of him. Until he visited Japan last year, he was very bothered about that you-know-what problem. Although he received many proposals, but he couldn't make up his mind. In the end, he decided to visit his home country, and he found a suitable partner there and his problem was solved happily. What a lucky man! He is a lucky man, and his wife is a lucky lady too!

A Consul's Wife

Just between ourselves, when there was some kind of meeting held at the Methodist Church one day, there was a lady who came into the parlor late. A young man raised in the United States whispered "Who's that chicken?" The consul's wife is so young and active. She is Edo-born through and through, and a graduate of a prestigious girls' school in the Toranomon area. Her social skills were refined in the social circles of Washington. Her friendly ways are truly brilliant. Although she is sometimes rather sarcastic, she never makes people around her harbor ill will towards her. She is reputed to be a better English speaker than her consul husband. Her conversation is extremely smooth and free.

Mrs. Koyama

She is of a medium build, not too tall, not too short. When she stands next to her husband secretary Koyama, they appear as the ideal couple. Despite not having been very long since she came to the United States, she is already well Americanized. Is this due to influence and education from Secretariat Koyama, or has she already had the quality from the beginning? Anyway, that proves that she is truly Mr. Shoyo's niece. The way she prefers to indulge in reading and creation rather than music and dance reminds me of her liberal arts background she received at Mejiro Gakuen. But she is never an introvert, nor is she anything like so-called new woman who often enjoy heavy drinking. She has a great reputation as a housewife.

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From My Academic Window

Shigekazu Hasegawa, Oregon State Agricultural University College of Commerce (Continued from P.11)

How I am Green.

The examination is close at hand. These next few days are the critical period when I find out if the hardship I endured during the semester may amount to nothing or, if I am lucky, I will be able to happily greet Christmas. Even students who are usually eager to go to dances or shows, return to their rooms as soon as dinner is over to face their notes and textbooks. The university campus is already quiet, but these nights it is dead quiet. In Corvallis on the evening of December 2nd, the wind from Mary's Peak blew around and it seemed as if it would snow. It was bitter cold outside. There is not the usual bustle at dinner time. Everyone is thinking about something they heard during this morning's lecture or something from their notes, all for their upcoming tests. Dinner is over quickly, and they have no idea what they ate. At the peak of this season, all club members agreed that before the exam, nobody will go out except to go to the library unless there was something special to do.

Around 10 pm, it was discovered that the freshmen C and N broke the promise and went out to see a movie. They broke the promise and went out. It is unreasonable for the freshmen to do such thing. It will not do for their future, and it will reflect poorly on the club's authority. It was decided that as soon as they returned, the upper classmen would punish the boys with unusual energy. The unknowing boys returned home around 11 o'clock. As soon as they returned, they were made to change into their swim suits. At midnight, when I saw them standing on a lawn next to a house in the cold outdoors, it was a pitiable sight. But the real punishment was only beginning. They were made to crawl on all fours, and cold water was sprayed on them from a hose. Meanwhile, they were ordered to sing a song. Though they were shivering and hardly able to move their mouth, they did their best to sing the song twice.

How I am green.

How I am green.

Nobody knows

How I am green.

That was the end of their punishment.

The got into a hot bath that was prepared for them and after they warmed up, everyone surrounded the stove and talked and laughed together. Including those who gave the punishment and those who received it.

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That is all there is to write about that incident. Although it may have just been students being students. I feel that I've learned something from them. It is a big mistake to think that strict discipline is the monopoly of the Japanese army. There are also aspects of this for the seemingly happy-go-lucky students. Moreover, the lively vigor and caring for each other once the punishment is over is a point that Japanese people, who tend to hold hate, envy and resentment in their hearts, should learn from. Every one of them were teenage students, their beautifully childish and loving ways made me admire them. While admiration is well and good, as I write this I must confess that I was one of the people holding the hose and spraying water.

Praise for the Best of all Medicines.

School and sake may strike a strange tone, but I would like to ask for forgiveness because sake and the New Year go hand in hand.

A student came to me asking what sake was because he couldn't find it in a dictionary and wanted me to write it down. I agreed to write it for him: "Sake is a drink made from rice. There are many kinds such as refined sake, cloudy sake, mirin, and many others. The recipe is to first mix steamed rice, koji, and water to make "moto". Repeated at set intervals, add steamed white rice, koji and water three times. When you drink this, you will get drunk because it contains alcohol."

Then he asked me to explain what the koji and moto were but he was getting troublesome so I told him that even I did not know them well. That was the end of it.

From olden days, it is said that men's three vices are gambling, drinking, and another thing. Putting gambling and the other one aside, while I cannot brag, I have tried my hand at drinking.

Once, a friend told me that I will not have future prospects if I drink so much. At the time, I also acknowledged that there would be no prospects, although I enjoyed the happiness of not expecting anything. Can I bear such expectations? I am asking to be excused.

In my lifetime I have drunk various types of sake. Of the pure variety: Kikumasamune, Sakuramasamune, Nihonichi, Fukumusume, Kamotsuru, Shiragiku, Chuyu, Daihaku, Miyonohomare, etc. For beer, I have had Kirin, Sapporo, Asahi, Ebisu, Sakura, Cascade, Weinhard, Budweiser, Columbia draft, stout, etc. Of course I like whisky, brandy, gin, wine, Russian vodka, shochu, amazake, mirin, shirozake, a mirin and shochu cocktail called Honnaoshi, and rainbow cocktails. Port wine, Gokahi wine, Roman liqueur, and moonshine. I've tried it dry, (), (), hot, with too much koji, and finally if the grilled and sugar coated rice-bran from a new batch of sake is a classification of alcohol then I have tried more still.

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Portland Drinking Water and Milk Namba Mifune, Bachelor of American Pharmaceutical Studies

“The purple haze from the mountain reflects in the water,” is an idiom from long ago praising the splendor of nature. Without the beauty of water, there are no beautiful landscapes. In this era terrible submarines have been invented for the seas, and on land there are automobiles and planes. Poor people like me are grateful for trains powered by water.

William Jennings Bryan, a famous member of the American Democratic Party, told me, “It is not necessary for me to drink even a drop of alcohol. To quench my thirst, God has given me the pure water that drips off stones.” Without water, we would not be able to live for even a minute. In this sense, taking Darwin’s theory of evolution that humans evolved from apes of all the mammals one step further, it can be reasoned that fish have reached the pinnacle of evolution.

Originally, human cells were formed from a semi-liquid substance that was made up of two-thirds water. Therefore, if the cells were to lose their moisture in a heat of around 120 degrees Fahrenheit, a person’s life would end.

At the time of the Great Earthquake, due to the intensity of the flames at the Honjou military uniform factory, the oxygen in the area’s atmosphere could not fully combine with carbon to form carbon dioxide; as a result it produced carbon monoxide (the deadliest gas for the human body).

Among the dead, some probably died due to suffocation, but if you look closer you would not be mistaken to see that the majority died from the cells in their bodies dying from the heat. Also, because sperm, the origin of life, is in a state of floating, it is no different than fish inhabiting water. It is possible to say that humans are amphibious animals.

Next, if you expressed the water present within parts of the human body as a percentage:

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Teeth:	10%
Bones:	13%
Cartilage:	55%
Muscles:	75%
Ligaments:	76.8%
Blood:	79.5%
Synovial fluid:	80.5%
Bile:	88%
Breast milk:	88.7%
Pancreatic fluid:	90%
Lymph fluid:	96%
Gastric liquid:	97.5%
Etc.	

The principle jobs of water in the body are to:

- 1) regularly maintain the body's temperature via evaporation from the skin;
- 2) become pellicles in order to expel excrements;
- 3) carry nutrients and blood anywhere in the body;
- 4) break down nutrients in food and quickly absorb it into the body.

In this manner, water, which governs life and death, is secreted outside the body and fresh water is required to replace it. Therefore, in order to emit water out of the body there are four main paths:

- 1) Passing along through the esophagus and intestines, exiting through the anus;
- 2) Through the lungs as vapor;
- 3) Emissions from the skin;
- 4) Passing through the kidneys.

Water is composed of two elements: hydrogen and oxygen, at a ratio of two to one. As a result of that extremely stable bond, it is impossible to separate via heat or scholarly substances. It can only begin to separate by being melted with sulfuric acid or another non-organic chemical material. As a result of the high heat released when hydrogen bonds with oxygen to make water, some great chemists are certain that the end of using gasoline in some ten years. They are not wrong that the time of automobiles powered by heating water will come.

From now, America wants Siberian and Mesopotamian oil fields. There's no need to fumble around in other people's pockets. Everyone should research how the water of the Atlantic and Pacific oceans can be used as fuel. As an effect of water's soluble strength, the organic material includes many miscellaneous inorganic materials. Primarily those components are sodium, potassium, magnesium, lime, silicon, chlorine, boron, oxygen, nitrogen, carbonic acid and more.

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One day, taking a stroll through the countryside, I took a drink from a mountain stream and how delicious it was. Exactly as Oyama said, it may have been the alcohol of heaven. At any rate, that flavor is something our walking group cannot forget.

Everyone knows this sensation from the feeling of carbonated water on the tongue. So that everyone knows, water that has carbon gas present gives a sense of burning on the tongue. We can generally know if materials are dissolving in this way. Many rivers have lots of mud and dirt floating in them as well as diseases like cholera, dysentery, and typhus. We can know this chemically as silver nitrate solution. That is, because animal waste is mostly a sodium compound, it precipitates into silver nitrate.

At any rate, the Bull Run stream, the source of Portland's drinking water is clear and hardly has any floating particles of mud present. Neither organic matter nor inorganic substances can be found in the slightest. If you compared this to every other river in the United States, that refreshing aspect does not budge an inch. The reason for that is probably that natural water formed from white snow melted in ancient times and penetrated through natural filters like limestone bedrock, and then flowed out into the river. To that, the water is artificially purified before being placed into Portland's water pipes.

Portland's drinking water is suitable for both chemical use and as a substitution for distilled water. There is an interesting story in regards to this. As Portland's ports continue to prosper as an export port, Japanese ships began to make frequent port entries. All skilled shippers are aware of this, but someone taught that when using distilled water for the radio battery, it is good to bring an equal amount of potable water. The person bought the water although it was suspicious. Actually, he said he was bad at waking up in the morning, but there were no particular damages that occurred. In a world where there are people who sell prohibited liquor, there is nothing shameful about a person selling drinking water.

In the human body, trace minerals are essential. Particularly in children, large quantities of lime are essential and because Portland's drinking water is lacking this element from time to time, lime supplements have to be added. We will leave water here and proceed to milk.

Milk is a type of internal secretion originally produced by cows in order to nurture their calves. The results of a chemical breakdown of it are as follows:

Water:	87%
Protein:	33%
Fats:	4%
Carbon Compounds:	5%
Minerals:	0.7%.

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In this way, one serving of milk has the ability to generate 325 calories of energy. The heat of one calorie is enough to raise one gram of water by one degree Celsius.

As mentioned above, milk has all the main components necessary for nurturing children. The forms of proteins included in milk are, [illegible] and lacto tervamin. The fatty quality is the cream, the carbohydrates are in the form of lactose, and the minerals are primarily phosphate lime.

Milk is ideal as a food for infants, but when giving it to children we have to be careful. During adolescence, a secretion in the stomach called renin is released and mixes with the milk. This congeals it until it has the consistency of cheese, then it is sent to the intestine to be digested. Because adults have relatively less renin, however, even if it just a little milk, it will not curdle like cheese. As a result, sometimes it does not completely reach the intestine and exits the liver undigested. It is often advised to add specialty flour or barley flour for kids to milk, moderately heat it, and give it to children.

The minerals contained within milk are indispensable to the human body. The percentage of protein in the elements within milk are as follows:

Sulfur:	.95-1.09%
Phosphorous:	2.82%
Lime:	3.7%
Iron:	.7%

In sulfur, it is primarily the intake of cystine, like protein, that is integral to the formation of bones, tendons, and the brain. The oxygenated part becomes sulfuric acid or a sulfuric organic compound, mixes with the urine and is expelled from the body. Urine becoming acidic is a result of it containing carbonic and sulfuric acid.

Phosphorus is made of phosphoric acid, nucleoproteins, and phosphoric propyzamide. Insoluble phosphorous compounds make up the majority of bones. Protoplasm and blood are essential for these insoluble phosphorous compounds. The aspect of nucleoproteins that can't be overlooked is that it is the primary compound of the nervous system as well as the brain. As a result, in order for to make a child of sound mind, we should always consider providing phosphorus rich foods.

The human body has a larger amount of lime in it than any other mineral element; 2% of the body's weight is composed of it. It mainly is included in the composition of bones in the body. If we take 100% of the lime contained within the body, 99% of it is located in the skeleton. In this way lime is bone and bone is lime. They are substances that are inseparable. As a result, it may be possible to have lazy persons be unknown in the second generation if you should give children large quantities of food rich in lime, such as milk, day and night.

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There is a small amount of iron in the human body. Actually, it makes about 1/25,000 of the body's total weight. The jobs that cannot be done without this, however, are probably the most important. The iron in the body is the principal component of red blood cells. Inside the blood is hemoglobin (composed mostly of iron) which is indispensable for metabolism and ceaselessly sends oxygen to every part of the body. In order to conduct this oxygenation process, we must certainly intake a set amount of organic food in order to supplement the iron expelled from the oxygenation. Among all food, the things that have the largest amounts of easy to digest iron are: prunes, spinach, cabbage, eggs, milk, cheese, etc. Recently, the vitamins in milk that people are frequently told about should never be taken lightly. Excluding eggs, there is probably nothing in one's daily provisions with such large quantities of vitamins A, B, and C.

Touching on this subject, there may be something you are unable to do that will surprise you. When giving warm milk to children, the milk must be heated at around 160 degrees Fahrenheit for twenty minutes in order to kill most of the germs without ruining the vitamins. If infants are raised on warmed milk, they will gradually lose their vigor. Compare them to a child raised on fresh milk, and an example of the considerably poor way they will develop is given below.

Professor Gilbert was raising two kittens. He gave one milk that was boiled for four to six hours and the other very fresh milk. After two months, the one who was raised on raw milk had grown healthy and vibrant. The one that was fed boiled milk developed poorly and eventually died. There are no differences in the chemical composition between fresh and boiled milk, however, the nutrients within them present the above results. Large and even quantities of vitamins A, B, and C are included in milk. As a result, I wonder if it is necessary for people that can acquire readily available fresh milk to take a dose of medicine as a 'power key' for their ills.

If we rouse people afflicted with sickness caused by a lack of nutrients in the nervous system, like beriberi, with fresh milk, they will certainly have a full recovery. A comparison of the nutrients within beef and milk are:

milk (1 lb): water: 8.6, protein: 4.1, fat: 3.9, minerals: 0.8, hydrogen carbonate: 5.2
beef (1 lb): water: 7.2, protein: 19.3, fat: 3.6, minerals: 5.1, hydrogen carbonate: 0

Assuming the one pound of beef and one pound of milk are eaten daily, the price of milk is about one-fifth the price of beef. Thus, even excluding the amount of protein and minerals, meat is the winner. When one considers the benefits it has for digestion, is there another nutritive material that is cheap, aids in digestion, and is delicious? I guess I'm saying that milk is truly good for children's body and is an ideal food source for both children and adults.

We have Bull Run for drinking water, and it is cheap to obtain fresh milk as an ideal food source. When it comes it comes to preserving health, I wonder if there are those more fortunate than us.

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Essay Contest Winner

The Disaster and Future of Japan-US Relations Haruo Hashiguchi of the Yoshimura Gang

1

The US aid and heartfelt sympathy shown immediately after the historically unprecedented major disaster in Japan revealed the greatness of the American people perfectly. Donations of money and supplies from groups and individuals was, of course, enormous. Needless to say, there was no newspaper publishing company that did not put an editorial of sympathy for Japan at that time, including papers of the usually anti-Japanese Hurst group. In addition, businessmen tried to accommodate their good customers in Asia as much as possible, and President Coolidge spared no effort to tell the people to increase aid to Japan. How strong an impression the sympathy and assistance from the United States left on the citizens of Japan can be learned from the enthusiastic speeches that appeared in the newspapers and magazines circulating at that time. It can also be inferred from the Japanese people giving the US ambassador an unprecedented rousing send-off when he left Japan to return home. Can the assistance given by the America that so unusually provoked the passionate Japanese citizens' emotions bring good results to the future US-Japan relations?

2

I think the idea that after the earthquake the citizens of the United States will welcome us with warm feelings is a change in our thinking. Prior to the Franco-Prussian War, Japan had adopted the French army system. Then, Prussia's military system was adopted. After going through the experiences of the Sino-Japanese War and the Russo-Japanese War, militarism in Japan was firmly established. Later, Japan welcomed the rise of capitalism, gained political initiative, acquired Manchuria and merged with Korea. In addition, Japan carried out Machiavellian diplomacy regarding China and Siberia by taking advantage of the weakened monitoring by the major powers during the European War, provoking antipathy from its Western counterparts at every turn. However, this disaster has changed the opportunistic and bureaucratic politicians to such an extent that they showed a spirit for ordinary election campaigns. This led to the bourgeois class ladies, paragons of vanity, to found the Meisen Alliance. Although it may be incomplete, it has made progress towards democracy through both the upper and lower classes of our society.

Next is the natural reduction of armaments over the next few years. In the disarmament conference held in Washington two years ago, even after undergoing enthusiastic agreements by strong powers such as Japan, England, the United States and France, various troublesome problems occurred in its carrying out. There was unlimited construction of submarines by France, construction of strongholds in Singapore by England, and military port construction on the island of Hawaii by the United States. Although Japan had not built any new armed forces facilities, during the question and

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answer session at the 41st Parliament, among the government committee members and parliamentarians, it was implied that Japan's virtual enemy was the United States. In that way, the countries competed and turned into countries of dishonest armament expansion. While it was doubted if such armed peace could be permanent, dark clouds hung over England and France, separated by the Dover Strait, concerning the rules. On the Pacific Ocean that separates the US and Japan, the sea was calm and they were moving towards a relationship of goodwill. However, in the autumn, nature threatened Japan with a terrible rage, and forced it to take time for its reconstruction. Given its fate, it is not able to build new military facilities, greatly reducing the ordinary military expenditure as well.

Thirdly, for the time being, the United States has preferential trading rights in China. Before the European Great War, China was a competitive market for economic warfare between the world powers. England worked mainly along the Yangtze River coast, Germany expanded its power into North China with a base in Qingdao, Japan with a base in Manchuria, and France was based in Annan. Each country competed with each other for trade, railroads, mining, political loans etc. There was no room for the US to enter. However, in the European War that began with a single bullet released by that Serbian youth, European countries could not afford to pay attention to the Chinese market. The United States took advantage of this occasion and took over the positions of England and Germany. They enjoyed the good fortune of competing in the market with Japan as its only rival.

The Okuma cabinet's Twenty-One Demands to China gave a weapon to the US Envoy Reinsch who was quick to seize an opportunity in causing anti-Japanese movements in China. He planned to frustrate Japanese trade with China by all means like liberalizing the dollar and the National Day of Disgrace that was used to instigate boycotts of Japanese goods imported from Japan. However, Japanese trade, which occupies a historically and geographically dominant position, and provides inexpensive manufacturing and low fare rates, could not be affected even to a small extent. Nonetheless, although the Keihan and Kitakyushu regions, two centers of commerce and industry, escaped destruction by the earthquake, Japan's trade with China has fallen into ruin and had to give way to the United States.

3

I have discussed various things here. I can now say that the question mark I used at the end of the first chapter is not necessary. In the second chapter I acknowledged the elements of the influential goodwill between Japan and the US, but I said that I was not at all optimistic. I will explain this a little more and conclude this article.

After the disaster, it goes without saying that the United States gave a great deal of assistance and sympathy to Japan with its abundant aid and limitless supplies. That is, the United States is in the position of benefactor, and Japan is in the position of a beneficiary. In this case, if a person in the position of the benefactor took an attitude of

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applying pressure, even a very small amount, towards the beneficiary, be it in personal relationship or in international relations, won't it increase the sense of repulsion among the receiving side? There may be some people who would put down my question as playful. Before I explain myself to these people, I would like to encourage them to study recent international relations in Europe. They will be silent after finding numerous examples, like the number of stars in the night sky. In addition, even if you do not dare ask the other countries, the precedent is in front of us. My point should become agreeable if we observe the United State's attitude toward the Chinese people in the last one or two years.

Since the European Great War, the United States' attitude toward China was sometime like a loving mother and her baby, and other times like a caring older brother looking after his younger brother. They assumed the role of a protector and a teacher, always placing themselves in the role of responsible guide. However, realizing that it is impossible for them to try to reform China, they talk in secret of the international management of China (Secretary of Commerce Hoover's assertion, later canceled), and dream of dividing up China. They are wearing a mask of justice, but have become frightful agents of devil. Although I am not an anti-American theorist, I was terrified looking at the recent treatment of our countrymen living in America, in the name of the Immigration Act of 1924. Recalling the scar from boiling water that the people of China have received, I wish to warn the Japanese citizens who are drunk from cheap pity sake.

<Photo: Willamette Valley>

The Disaster and Future of Japan-US Relations By Forget-me-not

The great earthquake that suddenly hit our homeland on September 1, 1923, was "without historical precedence in both its perfect and rapid destruction," according to one newspaper in the United States. The greatness of that tragedy is such that I, contrary to normal, took up my pen. People in our homeland were in shock. Japanese people living outside the country, however, immediately reacted to give relief to the unfortunate people who had lost all of their necessities and donated everything they could. Moreover, aid did not only come from the Japanese, cooperation came from all over the world. Geography may have something to do with it, but among all the help that was extended, the most impressive was the support given to Japan by the United States.

There were thunderously large activities in response, such as nearly \$1,000 of donated relief goods from the United States Red Cross held in the freight space and managed by the Vessel Bureau, provision of munitions by the Army Department, the navy's direct dispatch command to the Asian fleet for immediate assistance, the issuance of price

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speculation prevention warnings for daily necessities like clothing and shelter by the Department of Commerce, etc... The United States has done so much for us, more than humanly possible.

"When you fall on hard times, you find out the depths of people's hearts." Knowing such a deep compassion was extended to our compatriots who were going through devastating misery reminded me this maxim. The depth of the spring that is America's pure, noble, neighborly heart brings me to tears.

I would like to express my deep appreciation to the people of the United States. However, what we should be aware of the most here is that thankfulness for their sympathy is one thing, but some people mistakenly think that this American sympathy reflects a gradual influence of Japanese-American friendship and a decrease in their anti-Japaneseness.

The relief effort of the United States was spontaneous, with the same psychology as when one shouts, "Stop! Don't fall!" without thinking when you see a little child playing on the edge of the well. It was a pure reaction following the first reports from Engineer Yonemura: "Destruction of Tokyo, Yokohama, and Yokosuka", then "150,000 people dead," "number of injured people unknown," "the destruction of the Japanese Navy creates gaps in national defense," etc... All the Americans were overwhelmed by the never ending telegram reports.

That astonishment, in that moment, without any time to contaminate it with any impure thought, was immediately transformed into heartfelt sympathy. What appeared there was only a manifestation of temporary humanity. In other words, it was act done as humans for the sake of weaker peoples. It was not as Americans for the sake of their competitor, Japan. I think that we should not confuse the differences between these psychological reference points.

In this regard, as the time goes on, I think that what will remain after the complete reconstruction of our motherland will be the old relationship between the US and Japan. Up to now, the existing points of conflict between Japan and the United States have been the conflict of economic interests in the Far East and the immigration problem. What the United States came up with to solve these two problems in their favor was the denial of naturalization right for Oriental people and the disarmament conference as I mentioned above.

Behold. When the Japanese were delighted, thinking that they added a degree of richness to the goodwill between Japan and the United States as a result of the disarmament conference, the Americans were laughing heartily and become absorbed in the passage of land laws. The results of this were shown in their voting. In this way aren't anti-Japanese laws progressing steadily as planned. Who do they think they are kidding by saying there is goodwill between Japan and the United States?

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By looking at the land law decision, the resident compatriots who learned that makeshift countermeasures against anti-Japaneseness will not work will be appealing much harder to the government and people of Japan to arouse stronger public opinion. They have no other way. As a result, the Japanese government has to pay considerable attention to the situation, even if they cannot go as far as revising the Japan-U.S. Treaty or acquiring naturalization rights.

We should not forget that by the time the United States Supreme Court passes judgment on the land law, politicians will have already started considering how they can deprive the citizenship rights of the American-born Nisei generation compatriots as the second stage of their anti-Japanese plan.

From this point of view, it goes without saying that Japan's demands would not be satisfied.

Thus, future diplomatic relations between the two countries will soon reach their final obstacles.

What makes anybody think that because of the earthquake, a coincidence, that the two countries will take up friendly relations again?

As in the Bible, "It is more blessed to give than to receive." Japanese citizens are deeply appreciative of the United States and Americans for the relief given after the earthquake. The Americans must be immersed in the happiness that comes with doing such a good deed.

Of course, the positive emotions that these two countries hold toward each other is not a bad thing. As I mentioned earlier, however, this is a beautiful sentiment-induced, people-to-people response at very human level, without the restrictions of national policy. Therefore, in the era of international fights for survival, such as the present time, it is unlikely that it will have enough power to influence the national policy of either country. We must not be indifferent to these circumstances.

<Photo: Upstream of the Columbia River>

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Development of The Dalles

The Dalles! In my old memory, there were only two Japanese people living in The Dalles when I visited the city for the first time. And the two were hired as cooks in ordinary households. Of course, there was a railroad section in the area, and 4 or 5 Japanese worked there, but they did not go out into the city much. The purpose of my visit to The Dalles was to visit these two compatriots who were hired by ordinary families.

One of them worked at Mr. Malcolm Moody's house. Mr. Moody was a member of the House of Representatives from Oregon then, and he was pretty powerful in the city. So, as an employee of Mr. Moody, he was able to walk around freely in the city 25 years ago, even though around that time Japanese people were subject to exclusion and persecution. As the other man was working at Mr. Moody's relative's house, he was also protected under the same prestige.

Summer in The Dalles is extremely hot, and in winter it is extremely cold as well. For the first time I saw carriages and men walking on the frozen Columbia River. I was very surprised to see the thick ice hanging down that required to stretch both arms to hold. However, because of the change of the tide since then, it is no longer that cold every winter as 25 years ago.

Because the summer heat is due to the topography, it is still the same as it used to be. And spring comes here a month earlier than Portland. That is the point of farming here. Japanese farmers planted crops in this region mainly due to the climate.

The number of Japanese in the city started to increase 10 years after that time. A considerable number of Chinese people were already there. But they were feared and disliked by the citizens, and none were hired in ordinary household. But they were good at making money. They opened a financial institution in this area, with a sign hanging that said it was opened day and night. After that, the economy of Dalles improved. If I remember correctly, it was 15 or 16 years ago that Japanese seemed to open shops there.

At that time, it was an open town, so many people came from all over, and made the town a lively place for a rural town.

After the prohibition law passed, The Dalles seemed to have lost its vitality. The Japanese residents also began relocating with luggage every day as the autumn leaves fell.

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It was 12 or 3 years ago that Japanese started to operate farms near The Dalles. Mr. Yoshinari, who is starting to succeed in farming is one of the pioneers. As an agricultural land, due to early warming, their harvesting is ending around the time Portland is starting to ship their spring crops. That is the advantage I mentioned earlier. Even though farmers of other regions complain about the lack of earnings, this area is in a good shape. Those who have tried by tinkering with the earth in this area usually succeed.

No Japanese exclusion occurred in this area. That may be due to the fact that the people who hired the Japanese first had the power, but also that the development was not showy enough to cause exclusion, and that the Japanese and the Americans were able to live in harmony.

In recent years the number of hotels has increased. This is a turning point of development. Since then the foundation of the compatriot society became solidified and began to gain trust of the Americans. Along with that, it opened the way into financial industry for people earned high respect.

When the Japanese was found to be a very resourceful people, there were Americans who offered to help out their business with a contribution of capital. It was exceptional welcome instead of typical rejection. This is not just because Americans in Dalles are good people. I must emphasize that there was enough advantage on the Japanese side to be welcomed.

Ten years ago, one of our compatriots who worked at an American liquor shop, and was dearly trusted by the owner, was accused of theft and sent to a jail in Salem for two years. He regretted his temporary impulse. He was very sorry and accepted the sentence humbly. He returned to the shop after finishing the sentence and worked without compensation in order to repay for the damage. That raised the evaluation of the Japanese among Americans in a short time.

More recently, Mr. Yunosuke Oda was hired at a first-class hotel, worked faithfully as expected of Japanese, and earned the trust of the owner who was a veteran. This example of trust in Japanese at this first class hotel has a great influence on the feelings toward Japanese in the city. Such trust is not gained by just plain actions such as not stealing people's things or not fighting with Americans. It is important to remember that in order for Japanese to earn Americans' trust, we must accumulate proactive acts worthy of it.

In a small city like The Dalles, right or wrong, every small happening swiftly spreads and becomes a rumor. I think that this creates opportunity to use to increase the popularity of Japanese people. We should try to enhance the popularity by participating in a lively event in the city, or supporting a public charity project. We should try these as many times as you have the opportunity.

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Two years ago, Mr. Oda invited the Japanese baseball team of Portland to The Dalles for a game with a team of the veterans, in order to enhance the harmony between the people of the US and Japan. It was entirely appropriate.

There is still plenty of room for further development in The Dalles.

(By Moku)

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About School (Cont. from page 5) Shigeichi Hasegawa, Oregon Agricultural College

Although I drink sake often, my purpose is to not write about whether alcohol is good or bad. It is true that a person who breaks the law of prohibition in a prohibitionist country has committed a serious crime. However, it can't be helped that people in society have two sides to them. While I don't have the full details, it would seem that the mere act of drinking alcohol alone will not be a violation of the law.

Even from an ethical standpoint, it could be thought that drinking is not necessarily a bad thing. It is no different from a person who likes to sing, or a person who likes to eat Chinese food. But one justifiable reason is that drinking is a violation of morality, due to the regrettable feelings one may feel as a result of drinking.

From the view of hygiene, whether alcohol hurts the body or not, has several interpretations, even among specialists. Of course, the alcohol discussed here is manufactured normally, with pure ingredients, and with little to no hindrance to its soaking process. Homemade alcohol, such as moonshine, does not apply here.

Whether America's prohibition is good or bad, it is clear that the ban, enacted during the time in which the United States joined the Great World War at its peak, resulted from the adoption of a national mindset. Although everyone strives to follow the government's law of prohibition, and believes it as an absolute truth, when I think of the reality of the condition, a smile appears on my face.

Everyone learns by hearsay in society, whether that is someone from British society, someone with a PhD or someone who is a heavy drinker. To have harmony is to be aware that even a learned person of world society can drink too much alcohol and die. Even some of my favorite people who drink too much will disagree and say they are fine. It is said that Dr. Hideyo Noguchi is a surprisingly heavy drinker.

The late Kenzou Wadagaki's alcohol intake is known all too well in society. I am not sure if my group of friends, who are heavy drinkers, are overrepresented, or if perhaps I just like to be around heavy drinkers. There are a number of things I am excited to continue writing about, but since I have limited space for the page, I will hurry onto the end.

Once upon a time, there were a great number of Japanese poems that expressed alcohol. There is a poem that Shogun Maresuke Nogi cherished called the "Song of Birds". Since reciting the song during my school days in Japan, it has been my favorite. The first passage of the "Song of Birds", especially, gives me guilty-pleasure. There is a phrase in "Song of Birds" that is severely criticized due to the light and weak trend of today's literature:

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Drinking sake to quench my thirst.
I raise my face to heaven and hear the birds singing.

This poem, recited while drinking to the point of being bathed in alcohol, is like a rainbow, emitting high spirits from one's mouth. There is no comparison with popular oryokkobushi poems. On an evening when the moon is shining clearly, I would like to raise my rough voice and chant this poem in the middle of the mountains or on the bank of a body of water while drunk. I think of this when reading the verse discussing the burning of the Japanese maple in the middle of the forest to keep the sake warm.

However, in this case, a lot of alcohol will not work since we are boiling the alcohol with one Japanese maple; At best, it can serve up to 3 to 4 people. It would not work for a large number of people since it would not boil and it would not taste very good. Many years ago, when I climbed Mt. Hood to its peak, we – I, and the sleepy Mr. S, and Mr. F – camped on a hillside that was 3,000 feet above sea level. One evening, along the shore of Lost Lake, we put the liquid gold (alcohol) we had brought along with us into the fry pan, and warmed it with the dead branches we collected. When I think of that night when we drank together, I become nostalgic.

Without even speaking of the female poet Chiyo's "Sakura next to the well, precarious, elation of alcohol," the one verse about the 47 Ronin, who are in the process of reaching their goal of revenge, also involves the theme of alcohol. In this verse, the dried-out Gengo Otaka breaks the lid of a sake cask at the izakaya with his chain weapon, and gulps sake down, ladle after ladle.

Mountain surpassed
Power is exhausted
The morning snow
has a great, unspeakable effect on me in this moment.

I conclude my article with a few printed songs.

Villages of Nada in twilight, where good sake is made,
I am starting to see lights in sake cellars.

Coming home after finishing the work in the field.
My old mother is waiting for me, warming the sake.

The old chief brewer at a sake brewery passes it down to his son.
Their sake continues to be praised for its excellence.

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Port of Astoria, at the Mouth of the Columbia River

It has been 119 years since Portland was founded. Astoria, however, has had immigrants since before that, so the history of development is much longer than that of Portland. Its location on the Columbia estuary is very convenient, however, the river is shallow, and the city area is narrow, so there is no room for further development. Therefore, it has been surpassed by the newcomer, Portland. However, this is an important place for fishing, and we draw large numbers of laborers every season. Even though the city is so small, it is still developing.

The annihilation of the commercial district due to the big fire last year was reminiscent of the damage done to the commercial district during the Tokyo earthquake, but the extent of the damage was quite different. At the time of the fire in Astoria, the citizens' passion for recovery was high. However, as time passed, it seemed to have cooled down. This was unavoidable.

Japanese people moved to Astoria quite early, about thirty years ago.

Mr. Yamada who was operating a restaurant at the time, was looked up to as a leader among the Japanese. Compatriots gathered at his house as soon as voices of exclusion began to rise, and discussed what measures to take.

Astoria is a city of workers. Previously Japanese were not welcomed so much, rather, the Chinese had power. It was twenty years ago when many Japanese started to move here to live. The hotels especially did not start until relatively recently.

It was in 1898, twenty-six years ago, that Astoria's railroad office began to hire workers. Japanese were rare at that time. Because they worked at low wages, in the area where the Japanese migrated, even the wives were target of exclusion. Sometimes stones were thrown at them. Japanese also received threats from white people. Some were told to leave within 8 hours, others were driven off by guns and left immediately.

There are many expatriates still living in Oregon who have worked at Astoria's railroads at that time and had terrible experiences. The company maintained a strong opposition to the anti-Japanese movement and cooperated with the government and tried to defend them. As a result, Japanese were starting to be welcomed everywhere two or three years later.

As railway workers increased, more and more Japanese came to Astoria. Eventually they had the opportunity to work for canneries too. By then, the Japanese exclusion had ceased to be as bad as before. Some of the Japanese began to settle down in the area and operated inns, billiard halls and restaurants. Transactions with shops and banks also started and credit had also increased somewhat. Due to the city's limited land space and close proximity to Portland, however, many Japanese came, but the number of those who stayed was few and the city did not develop as much as expected.

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It was Vermont Sawmill Company that contributed the most to Japanese in Astoria. It hired many Japanese until it was burnt down in the fire. Although the losses of the fire were unfortunate, there is reason to expect that the Japanese will be welcomed again after the recovery process. Japanese people have a good reputation at many Sawmills owned by this company. Many Japanese are employed in sawmills in Warner and Westport. The Japanese workers seem to have an inseparable bond with the company whose trust of the Japanese is unusually strong.

The Baseball Teams

A Japanese baseball team has been formed not only in Astoria but also in Warner. Good faithful Japanese experts are excitedly backing the teams. They entered a tournament in Portland two years ago, and last year they invited a team from Portland to play a game here. Baseball fever is rising. A remarkable success is expected this year.

At the beginning of the season, good players who have been active for many years gather for the Astoria baseball team. Creating opportunities for exchanges with white people through the baseball team is extremely important. This is especially so for alleviation of tension and goodwill. Whether the team from Warner or Astoria, I would like them to focus their efforts on this area. Nothing is more appropriate for personal diplomacy towards white people than this. In Astoria the burned ground was rebuilt. Reconstruction will surely start from this year.

As the reconstruction begins, the economy will get better than before. That means Japanese also will have many opportunities. Because this is the area where anti-Japanese acts can easily happen, the Japanese baseball team must take up a defensive role.

(By Mokko)

New Year's Greetings Katsuyoshi Sasaki, City of Astoria

It was through a quirk of fate that I was assigned to the Astoria branch office. I have been in the United States for over ten years, but I have not done anything I can especially boast about. I eat, sleep, wake up, and eat again. Of course, I only didn't mind the eating. I have labored, but did not expect since finally graduating from middle school to reach a point where I could be writing to you all.

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Looking back, the world continues to change and evolve throughout each era, as in the old saying, "The floating world of pleasure is like an ever-turning wheel". In Japan, the Taisho era has undergone great advances and transitions scientifically, politically and ideologically compared to the Meiji era. Various countries from around the world are making efforts to shed the violent old era enter a new and truly peaceful one.

Nonetheless, in 1923 US President Harding, a man focused on the most memorable international disarmament conference, was taken away from us. Still not satisfied, the god of death further robbed Prime Minister Kato from Japan. He was regarded as a global figure rather than just an Oriental one. As his final gift, the god of death gave to Japan a crushing hammer blow to the head as the great earthquake and fire destroyed Tokyo, a monument to Oriental civilization, the pride and joy of the Japanese people. Most of Tokyo burned and was turned into scorched earth. It was an unprecedented disaster that allowed for a crisis threatening to devastate the Kansai region as well.

Aa, a new year, 1924! Together with the 13th year of Taisho, your twin, please bring this year peace and a bright future for the earth! And 13th year of Taisho, please lend enough power and patience to our people, promote the reconstruction of a splendid imperial capital, and please help to raise our national character.

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Mr. Ezra Meeker's Transcontinental Travel (1852)

A pioneer over the age of 90, Ezra Meeker, traveled across continent from Indianapolis on a wagon pulled by oxen to reach Oregon State and Washington State 73 years ago. He is still fine today and telling retrospective stories from old times and delighting people. Since then he has made several transcontinental trips in the same wagon pulled by the oxen. He wrote "Memories of my transcontinental travels" and makes a living by selling it.

73 years ago is 1851, which I believe is the 5th year of Kaei in Japan. Mr. Meeker was still young. He was around the age of twenty. He was born in a farming family and had a simple personality. He thought that all his life he would be a farmer and hoped to immigrate to the west where fewer people lived at that time.

Western Migration Fever

In 1852, the US government announced that it would submit a bill to Congress to give land to migrants to the Oregon territory. Mr. Meeker who was a young man, decided to emigrate to the west. He signed up to join the wagon train that was departing on an auspicious day in October which was several months after his marriage.

Western migration fever at that time was overheated. A gold rush was happening in California. It was difficult to reach the Oregon territory where infinite fertile lands were waiting for farmers to come and cultivate. As it was a long time ago when there were no trains or cars, there was no other choice but to pass mountains and plains without road, persevering through the long and difficult journey using oxen as a source of power. It was like the Exodus of Jewish people from Egypt long ago.

Preparation for Departure

Mrs. Meeker loaded their wagon with as much food and clothes as the cattle could transport. This wagon was prepared for every possible situation, so as not to be inconvenient. The bottom of the wagon was made like a hull of a ship for crossing rivers. The top was covered in a large circular tube form with white sail cloth. This wagon was used as a residence during the trip.

The young couple had prepared themselves well. But when relatives gathered around to see them off, and as it gradually approached the departure time, they shed tears. Their parents thought this might be the last goodbye. However, they thought their tears may hinder their success, so they suppressed their emotions. They even accused the young couple for the tears they shed. It seems that Spartacism still remained in the blood of citizens in the United States in those days.

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Departure

Although they had a small amount of money and no more than necessary for crossing the continent, they were happy and healthy. The surrounding world was theirs, and their future full of hope. After departing Indianapolis, fine weather continued, and they did not dream about what kind of disaster the group may encounter. As they gradually advanced, they came to the Mississippi river. There they tracked several miles along the river flow, and then crossed the river to Burlington. The party reached Eddyville in Iowa after 4 or 5 days journey. It was during early October that they started to move westward again. Around this time Iowa was already in severe winter. He said that he cannot forget the extreme cold at that time when he had to spend a winter there.

To Oregon

The Meekers hurried to Oregon, unable to endure the extreme cold of Iowa. In the state of Iowa at that moment they could expect anything. If they reached Oregon they would get 320 acres of land. To Oregon, onwards to Oregon: They were impatient. In March of 1852, Mrs. Meeker gave birth to a boy. In the beginning of April, the delighted couple plodded the oxen in the spring wind that chases away the snow. For this portion of the trip, a man 6 years older than Mr. Meeker joined them. His name was Bock. With the wagon as their house, they hurried to their destination. Experienced Bock acted as a guide, Mr. Meeker drove the oxen and Mrs. Meeker did the housework.

The Missouri River

By the time their wagon reached near Omaha, they joined the other cross continent wagon trains. There were many wagon trains in various locations. Crossing the Missouri River was a difficult task for them. Some of them spent two weeks on the river side, and after going on a small boat, they crossed over the other side and went out to find new materials to build a ship. They discovered an old flat bottom ship that sank in the sand. After having undergone various troubles, they negotiated and reached an agreement where the owner was to repair it, and they were return it to the owner after using it. Once the repairing work started, suddenly many people proposed to cross the river with them. By the time the repair was almost over, the county sheriff appeared there with a warrant.

The warrant was to prohibit the use of a flat-bottomed ship. They resented with their strong-armed way. All the people belonging to the wagon trains stood up with weapons and fought against the county sheriff. Scared of the pioneer's fury, the sheriff's people turned pale and ran away. They crossed the river with great haste and reached their destination safely.

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Indians

When they crossed the river, there was an altercation with the Indians there. They were not dangerous people who were hostile towards white people, but they sometimes pretended to be beggars and stole baggage. As a measure of self-defense, the party decided not to give indiscriminately to Indians, even in the case of unnecessary things. Indians sometimes occupied bridges built by previous wagon trains and demanded payment of toll taxes. However, they did not pay any toll even if they had to take up arms. Traveling around 1852 was relatively safe since weapons and ammunition were plentiful at that time, but it was still before the peace treaty with the Indians.

Cholera

A group who escaped from the pain caused by crossing the river and the conflict with the Indians kept advancing with "haste" as their motto. Their only consolation was a dance in the meadow in the evening. Tiredness of the day evaporated and they felt healed. When traveling 200 miles west after crossing the Missouri River in this way, they were attacked by terrible cholera. Some of the fellows, despite the ambitious efforts, became soils of wastelands. The cause of this illness was found to be the young men who drank dirty water, then rode hard on horseback and were exposed to the scorching summer sun.

After crossing the Missouri River, Mr. Ezra Meeker found his younger brother in another party. Since then he has always had his traveling companion. However, he caught a terrible bout of cholera and was about to be left behind in this desert when the party had to leave. Several friends besides Mr. and Mrs. Meeker remained with the brother and took care of him. They spent several days there. Fortunately, there were signs that he was recovering, and they were able to continue traveling with their cattle again.

Self-defense Law

After crossing the Missouri River, the hands of the law did not reach the West. Because it was Indian land, there was no political institution, and law enforcement was left up to individuals. The words of powerful people with strong public confidence were being adopted as laws. Therefore, it was not necessary to enact legislation separately. Even though trials were held to carry out fair treatment which is the characteristic of America, eventually it was decided to organize the Grand Trial by selecting several impartial selfless elders. What was decided by them was regarded as having no room for appeal. This court, in the highest sense, had something similar to the Senate. Both the legislative and judicial functions were given and the laws that came out of this court or what was judged in this court were not contested.

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Death Penalty

There was a man in a group who committed murder. Its purpose was robbery, so he was immediately charged with murder. He had a family. Evidence of the crime was revealed and a formal trial was held in front of the 12 lawmakers. There was no ruling on the first day or the next day. What were they trying to do? Soon, a kind of dark cloud called public opinion started to appear. In other words, it was better to stop applying the law and give consideration to the safety of his family. However, the judge was not moved by this public opinion. Thus, at the time of the sunrise on the third day, the man was hanged in front of all members of the group gathered. His wife and children were also present. The officer said to him that he did not have to worry about his wife and children. He pledged to give them protection.

It was necessary to give the death sentence to the criminal who committed murder. For theft, a sentence of whipping punishment was given with agreement. Leather whips were used in whipping. With each strike the skin broke and bled. The scene was really cruel. However, misdemeanor punishment was decided according to each case. While they were traveling across the continent, illegal acts were relatively few. It must be because the society that they came from was the strictest society that respected laws and customs. On the other hand, it was also a big factor that 12 lawyers chosen made a quick and reliable judgment, and came to a judgment that did not include personal sentiment.

Pioneering the Way

In those days there were no paved roads as it is today, and there was sagebrush everywhere on uneven land. Woods and mountains stood in their way. So the important mission of the early transcontinental wagon train was to open the way and discover the safest route. The state of the pathway affected everybody's health, as well as the speed of the travel. One of Mr. Meeker's precious cattle fell down at the end of a long journey of 1,700 miles. Before entering the early summer, they set a rule to get up at 4 o'clock in the morning, finish breakfast by 5 o'clock and depart at 6 o'clock. At noon they usually took a break as long as the circumstances allowed. When it was hot they delayed the departure several hours and continued the journey after it became cooler. They traveled 15 miles to 25 miles each day. Modern people may say that it is slow, but they did it slowly but reliably.

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Abandoned Burden

To prepare all the supplies for a long journey, they tended to load too heavy loads. It sometimes resulted in the death of cattle. As a result, there were times when they had to throw away heavy things like stoves and beds, sometimes even wheat flour. It seems that it happened to almost any transcontinental travelers group. Sometimes a pile of abandoned items were left by the roadside with a "free" sign. There were quite valuable items among them. Not only food items, but things like clothing and mattresses were left behind.

Cloud of Dust on the Way

Long lines of cattle pulling loaded wagons raised a cloud of dust. It was almost like going through heavy fog. It was so thick the travelers were covered with white dust from the top of the head to the top of their shoes. People came to call this dust "London fog". It was inevitable for transcontinental travel. Sometimes they encountered a terrible big storm, much worse than dust. It usually happened in an endless wide plain with no mountain or forest to protect them. It was almost powerful enough to blow away cattle and wagons, and when rain was added to the wind, in a blink of an eye everybody was soaked through like a wet mouse. Sometimes it rained so heavy it seemed like the bottom of the Milky Way fell out. Transcontinental travel in those days was quite different from the picnics that people in the world think today.

Nearing Oregon

When the party arrived near present-day Idaho State, it was divided into two groups. They went along a different path, one group to California and the other group to Oregon. As they approached Oregon, the mountains became higher and the water depth got deeper. They used the chassis of the wagon as a boat to cross small rivers and had cattle swim across them. Compared to the bleak central region they had been traveling through, here the green meadows and dense forests were waiting for migrants. They quickly regained energy. When crossing the Snake River, Mr. Meeker suddenly came up with the name "Mary Jane" for the wagon-turned-boat. This river was quite wide and deep, but there was no hindrance to crossing it. During their long journey they gained experience and became pretty good at maneuvering. As the trip approached the end, everything came to go smoothly.

The Dalles

Ezra Meeker and his group arrived at The Dalles on one day in September 1852. At the time, it was only a travelers' camping site. That's why there was a myriad of dust-covered travelers and cattle gathered. They had different national characteristics, but as a result of having gone through troubles together during the long journey, there was no

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racial prejudice. They shared the strong sense of brotherhood. What seemed most unusual here is that their clothes were different as their faces were different. Some people were wrapped in dirty rags, and some wore somewhat nicer clothes but they were mismatched. Sometimes a good lady in dressy garments was seen walking barefoot. Shortage of goods was the same for everyone.

The children were dressed enough to cover their nakedness. Well, in closing this article, I would like to tell you that during the long journey of two hundred miles to reach The Dalles, some of the cows fell over and became useless. They had to be killed to feed the travelers. It gave enough fresh meat to satisfy the need for meat. But as the number of cattle gradually declined, they became uncertain about their future for the first time.

Mr. Ezra Meeker reached the old age of over 90 this year. He has traveled back and forth across the continent several times by ox-pulled wagon. He built a house in Puyallup, Washington. Now he is enjoying his life there.

(By Moku)

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Armageddon

Lasting peace exists only in equality. War stimulates the most noble impulse of humankind. -Iwao Koyama

Although it is effective to advocate for peace during peacetime, those who do so in wartime are considered unpatriotic. There have also been prophets who have advocated peace and misled people during war.

After the world war that was fought to end in Europe, we now see the high-handed acts of French militarism. Even the peaceful opposition from allies cannot stop the militaristic policies of the French government. In Europe, rich in coal, there is not enough fuel to heat homes, schools are closed, and some are occupied by military in the area. Far from the reconstruction of industry, there are no relief measures for the 3.5 million poor people in central Europe. This is because of the French militarism. The crowd could begin to begin to throw stones. If we overlook this situation, there will be another war.

In 1787, the philosopher Joseph Butler predicted that we would not see wars in Europe again because the structures for political reform had been perfected. For twenty-six years, however, the European continent became a bloody battlefield. In the beginning of 1914, Carnegie, Elliot Burton, and Brian were the leaders of the pacifists in the United States. Their careful considerations were ineffective, and the Great War began in July of that year. Mr. Burton, the president of the American Peace Society, resigned from the post because of his political stance and became an zealous advocate for the war.

It may not be altogether useless to advocate for peace in the sense that the world could be hopeful for peace in the future. We should not, however, overlook the fact that in their youth they fought through personal wars to get to where they are today. Carnegie is a millionaire, Elliot is the president of a university, and Brian was the leader of Democrats for twelve years. Have they attained their positions while advocating for peace as they do now?

Relations between nations are the same as between individuals. A young and energetic nation can only accomplish its purpose by conquest. People who are satisfied with their passive, stable life struggle for their livelihood. Men and women get married, have children, accomplish their business, enjoy their life, and suddenly decline. A ninety year-old man can be proud of his wisdom because of his diligence and hard efforts in the past. The perfection of mankind, which will result from the struggle for existence that is represented in modern cultures. The world war occurred because we have not yet reached that final stage.



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People cannot accomplish anything without competition. Likewise, nations cannot contribute to mankind without war. Through war, a nation accepts the path of defense and can demonstrate their culture. It can expand its civilization to conquered lands. The literature and philosophy of Greece and Roman law have contributed tremendously to the cultures of the world today. This is because the Greeks and Romans didn't hesitate to fight bloody wars.

Peace is stagnation and war is vigor. Every war has made the world a better place than before. Looking at American history, in 1775 the colonists fought against the English King's tyranny for the sake of freedom. The result was nothing short of the Constitution of the great republic. Napoleon's defeat on the seas resulted in the Louisiana Purchase. Americans gained Texas, New Mexico and the vast area of Pacific coast through Mexican concessions after fighting a war with them. That land is now being washed in good culture because of the United States government. Although about one million people died during American Civil War that lasted for 4 years from 1860, the slaves became free.

Hamilton, author of the Constitution, was only able to have his great work realized through the sword of Washington. The constitutional amendment to give black people equal rights became possible through force of arms. The United States established its currently global supremacy thanks to General Pershing and his soldiers.

Proof of this fact lies not only in American history, but world history as well. The Thirty Years' War and the wars lead by Louis XVI, Frederich II, and Napoleon are the proofs. Charles the Great was committed to social reform. After the collapse of the Roman Empire, Europe entered a new phase of existence. Genghis Khan and Timur did the same to Asia.

They were the leaders of their eras and the builders of the civilizations. If they had been satisfied with peace and just tried to keep the status quo, what would the world be like?

Ideas are also spread by wars. Muhammad gained 250 million believers through wars. There are 400 million Christians now because saints had a sword in their right hand and the Bible in their left to spread the name of Christ. Buddha also fought to establish a major religion with 500 million believers. There are 400 million people who follow Confucianism. People were first inspired by these men's ideas which were spread through war. These became customs and in this way people became religious followers. New people, new hope, new thoughts and new leaders conquered the older and weaker people. This process has repeated itself through every age. War! War! Progress and Enhancement are your names.

Although there is more to the article, I must defer it do a later date due to the space limitations. Thank you readers for understanding.



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In Search of Sacred Love

Seijiro Uemura, Pastor of the Methodist Church

What the world really needs now is not wisdom, talent, or materialistic wealth, but love. Love that bonds individuals, nations and races tightly and perpetually.

The world is tremendously deficient in love now. There are many difficult problems between individuals, classes, and races. What is more, unlawful acts continue to be committed throughout the world. Tragic incidents such as oppression, persecution, struggle, and slaughter are happening everywhere. Cases like unlawful acts by Germans during the world war, the slaughter of Armenians by Turkish soldiers, the Nikolayevsk Incident, and the recent incidents after the Great Kanto Earthquake show how devastated people's minds are whether of the yellow or white race. The anti-Japanese movement in the US too could seriously worsen at any time.

In times like these, it is more important than anything to seek sacred love, and to make efforts for the happiness and peace of mankind. While Paul the Apostle emphasized faith, hope, and love, he taught that, "The greatest of these is love." The Scottish professor of geology, Reverend Drummond recited that the greatest thing in the world is love. Jesus was asked by a Pharisee legal teacher "Of all the commandments, which is the most important?" Jesus replied, "To love God with all your heart, all your soul, all your mind, and all your strength is the most important and first commandment.

The second is equally as important: 'To love your neighbor as yourself.' No other commandments are greater than these." To love God and to love people is the way of Christianity. "The perfect love drives out fear", "Love fulfills the requirements of God's law", "Love binds all morals." These are the holy words that I think we should remember. Truly there is nothing more precious in life than love because it is the source of life, strength and wisdom.

The philosopher Carlyle said "A loving heart is the beginning of all knowledge." Shakespeare was a lover of life and knew many people and their personalities well. Because of this, he was able to create so many satisfactory personalities. The bible says "Whoever does not love does not know God, because God is love." You have to love God to get to know him and we have to love people to get to know them. Love comes before knowledge, and love is the source of great power. Love can greatly change a corrupt person who cannot be saved through reason or theories. How does Jesus have the great power to attract so many people? Needless to say, his love is the answer.

Saint Paul said "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or the sword? No, in all these things we are more than conquerors through him who loved us. For I am



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convinced that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God that is in Christ Jesus our Lord." God's love gives people comfort, courage and hope, it saves their souls and gives them eternal life.

Finally, I'd like to mention three things on love. They are:

- 1) Love of God,
- 2) Love of people,
- 3) Sacralized love of people, for convenience.

The love of God is sacred, infinite, absolute and eternal. Love of people is limited, has many impure elements, and it changes from time to time. Sacralized love is love that is made holy through God's love and resembles the Love of God. I think that the love Saint Paul and Mr. Drummond extolled is this sacralized love. "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres." I seek for the sacred love of God so that every single person in the world can fill their heart with this love!

The Current Japan-US Treaty

Revision of the treaty is an urgent task. I encourage my fellow Japanese to raise their voices about this and promote the movement.

Daiichi Takeoka – Chief of the Japanese Association Legal Department

The current Japan-US treaty has so many ambiguous terms and sentences. For example, looking at the terms "trade" and "commerce," there are many doubtful definitions and explanations. Anti-Japanese groups have abused this defect which lead us to the loss in the Supreme Court last year. When we interpret this "commerce" or "trade" as general business, it is very difficult to categorize. If we take a nursery as an example, growing flowers is agriculture, but taking them to market is commerce.

This is not the only example of these vague classifications, there are many. In the case of Japanese pool halls and soft drink businesses forced to close by the business license limit bill last year, legal experts say they are not included in the general business regulated by the treaty, so it wasn't a violation of the treaty. I think business will get more complicated as new forms of commerce emerge with new lifestyles as the world changes. Interpretation of laws will also get more difficult as we already see in the businesses not being guaranteed by the treaty.



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The number of these non-guaranteed and difficult to categorize business, such as the nursery, will grow. That the anti-Japanese groups will come to take aim at them is a most worrying situation. On the other hand, there is a tendency for our compatriots to move on to other business since they were blocked from developing their business in agriculture. As a result, while we are engaging in various businesses, we are fearful that this lack of protection under the treaty could become material for interruptions and ostracization.

Residents should raise their voices as much as possible and advocate for this.

As I mentioned before, the treaty should be revised because it is defective and incomplete. Since revision of the US-Japan treaty would extend compatriot rights, residents should raise their voices as much as possible and advocate for this. Finally, I'd like to say a word to the farmers. Although you are unable make a harvest contract now, legally speaking a harvest contract refers to the harvesting of crops from the ground.

After harvesting them, the crops become merchandise. The crops leave agriculture when they leave the farming ground, so once the crops are in a warehouse, it is no longer a matter for a harvest contract. Please understand that the form of a labor contract is practically no different than a harvest contract. Our fellow farmers need to hold meetings to study and understand the spirit of the Founding Fathers, the relation between states and the federal government, and the responsibilities of state officials.

Get familiar with the agricultural market.

People who are in agriculture in general must pay attention to the market trends, be familiar with it and must not slack in studying about each agricultural product, its retail outlets, and its markets. That is why I think it most wise to hold meetings in order to mutually share this information. Furthermore, although the treaty gives no rights to own arable land, it does allow ownership of residential land.

Although people say the state may ban this, that is seriously dubious. Speaking generally in regards to details, I will give an example: even through Chinese people are not allowed to own plots of soil, they actually own more than 500 thousands dollars worth of residential land, which is more than a million dollars worth combined with buildings as far as I know, even though they are not allowed to own arable land.

Of course, I think the titles are already been transferred to the names of their US-born citizen children. People in the United States are tolerant in that if it does not



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interfere with the rights of others they will not inquire into it. This is also general view held by the legal world. Thus, it is my hope is that compatriots reflect on this, and that everyone cultivate their own strength, be patient, and not act rashly.

(The editor is responsible for the wording of the article.)