

中日理事會

を繼ぎ日米及び日支問題を始
てし日本に於ける労資協調の
普通運輸問題更に日本との思
界に言及し更に世界經濟に及
及し戦後^の歐洲は今や破産狀
にありて之れが恢復には多く
の年月を要すべく從て英國の生
品は殆んど東洋及び南米方面
市場をし居るが之等の事で之
が爲め日米及び日支問題の益
が爲めの日米の貿易は六
歳度をなるは當然の結果なり
ありたりと尙ほ同氏一行は六
年前ニユートンアンスに向け
發せる由

球部 準備会議開催の報告

（略）

洋 沿岸魚市	中書籍到着	佐藤書	東一街三百四十	日本書院	松本兄弟	布市 部谷	日本人間唯二	M.R.T. 家	布市 上街八五
電話 一九六〇九 住宅 六一	國二六六 電話七七七	P. O. Box 975 San Pedro, Calif.	第一號	米國一手版貿易	株式会社	市役所	都市銀行	株式会社	都市銀行
Daikoku Co. 306 E 2nd St., L	馬場アシ・セレ・池ガワイト・キ	516 P. O. Box 516 San Pedro, Calif.	四五九一	本部公認代理	正金銀行預付金は	五九八六	九三五三五店	八四一五	九四九四九
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	木多平	本多平	保管箱料は一ヶ	九二九六	市役所	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	田篤次	田篤次	小口當座銀無利子	九二九七	都市銀行	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	雄次郎	雄次郎	保管箱料は一ヶ	九二九八	都市銀行	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	監察所	監察所	正金銀行預付金は	九二九九	都市銀行	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	日本病院	日本病院	正金銀行預付金は	九三〇〇	都市銀行	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	石井醫院	石井醫院	正金銀行預付金は	九三〇一	都市銀行	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	木保藏	木保藏	正金銀行預付金は	九三〇二	都市銀行	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	中野助四	中野助四	正金銀行預付金は	九三〇三	都市銀行	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	湯	湯	正金銀行預付金は	九三〇四	都市銀行	九二九二五	九二九二五
四五九一	マネー・ワイヤー・イン	516 P. O. Box 516 San Pedro, Calif.	佐藤書	佐藤書	正金銀行預付金は	九三〇五	都市銀行	九二九二五	九二九二五

市支社 治療所 始動所
三十五日 錄志スノ病院
二十九五日 田浦ツル
二二浦チサ
五自動車送迎

四四

大正九年五月八日

建築設計選擇

建築設計撰擇

當見共見來決選が學り擇事にモクとるる様や。州さざなみの先づ確に物語る。即報の如く既報の如く。トロードブロードの事に於て長女ジ島廿七年死す。十弗を佛寺にて追福。同妻女ははれ。トロードブロードの事に於て長女ジ島廿七年死す。十弗を佛寺にて追福。同妻女ははれ。

運動會の開催を歓迎する旨の文書

基督教會牧師　浩氏は金十両
賃員より金五両
同開教師に對
地の傳教士に對
九日午後二時より
当地の傳教士に對
キク、津地スエ
ハル、芹川カズ
キヨ、上野原シ
イシオ、上野峰ケイ
モニヨ、藤澤シ
モニヨ、
准備會　釋尊降誕
以て催される
鹽與南市在住
根岸人相集り
ハム因に當日は
午後二時より
したるが來
たがソーダ水
に交渉して今
其方から得ら
ることになつた
五十弗を其
利益があつた
ことによつて定
まるに至つた
松林木太郎、元
野平次郎、佐
井助之助、木村
中彌甫、久保
好五郎、木村
良太郎、豊留
吉、竹原七藏
郡、宇野条慶
二郎、上田豊、
吉、西野泰吉
第三、今井龜之
本郎、上田美善
井助之助、深澤
良須公、上田
出生間もなく
貴道、會計川
而葬られた

▲以上(内)め幹部をしむるの代氏の提案にて選せしめ代もべしとの第六に論修正三部も修正第六は參事會し第七は阿江也

公認 三日會 募集 大保 亡夫の被保険者に於ける人身事故の原因とその対策

This image shows a horizontal strip of Japanese business cards from the early 20th century. The cards are arranged side-by-side, each featuring a different business name and contact information. The businesses include a hospital, a medical research institute, a travel agency, a pharmaceutical company, a bank, a printing house, a fish store, a medical clinic, a corner shop, and a textile store. The cards are printed in black ink on a light-colored background.

來市の節は是れ
河瀬源、設備完
エルドード街
中央通り
須市南二
エント街二九
ドク
原産

所理一品二五級一店貴院九一院子梅ト院書屋店心室書店五德三郎

The "Japanese Menace" Again.

The following is a free translation of an editorial in Japanese, published in The Japanese American News of May 2.

IT HAS been an obvious fact for the past ten or more years that the Hearst papers—and some of his associate papers—have been trying to discredit Japan and the Japanese. With the usual fallacious arguments, which are made up mostly of ugly words and ungentlemanly falsehoods, they are again trying to destroy the amicable relations and harmonious mutual understandings of both countries. But since we are persuaded that the majority of the American people know the facts very well, we have not been taking these accusations very seriously.

However, as to an editorial which appeared in yesterday's Examiner, entitled "More White Farmers the Antidote for the Japanese Menace," we feel it is advisable to correct its untrue and unjust statements. The gist of this editorial is:

The scarcity of farm products and mounting prices in California, the most productive land in the world, is attributable to the Japanese. Since the Japanese, who work for sixteen hours a day for little pay, come into this state and took up farming the white farmers always have been beaten in competition with them and are quitting their farms one after another. As a consequence, most California farms have fallen into the Japanese monopoly. But the cheap wages of the Japanese, which have become standard, and the fact that their products are insufficient to supply the demands of the market, means a shortage of products and a consequent rising of prices. The Japanese are not skilled in raising cattle and poultry, but the white farmers are very skilled and scientific in raising vegetables, fruits and poultry and their farming must be made profitable. California does not need cheap labor. What she needs is better farmers.

Since there are in fact only about 6,000,000 acres of cultivated land in California out of 28,000,000 acres which can be cultivated and irrigated and made into good soil, no one will object to the coming of four times the present number of farmers into California. By their increased production not only can the whole state and country be fed, but food also can be supplied to Europe. Therefore, we question the common sense of the Examiner's editorial, which says that we Japanese are monopolizing farming in California. The entire area which our people are cultivating in California—and this includes leases and possessions—is only 400,000 acres. That is but one-seventh of the entire farm land of the state.

The Japanese producing power may at a glance seem great compared with the area which they cultivate; still, if this were compared with the whole amount of California products, it would be but a trifle. That is the apparent fact as shown by a report issued recently by the California Development Board.

We sincerely hope that the editor of the Examiner will scrutinize this most valuable and accurate report, then base his arguments accordingly. The editorial says the Japanese are cheap laborers. They, of today, are in fact not cheap laborers. In this regard the editor himself admits that Japanese wages have been brought up to the standard and that they can't be put down to the standard of Yokohama. By this assertion the editor contradicts himself. It will be hard to explain this contradiction clearly.

It is absolutely false that the Japanese works for twenty cents a day, eats rice and fish and labors for sixteen hours. They may overwork a little at times when crops are perishable and table fruits, such as strawberries, are apt to spoil. But that is unusual. Certainly it is beyond the physical capability of the Japanese laborer to work sixteen hours a day.

As to the raising of poultry, there are plenty of Japanese who are doing this very thing. That more are not engaged in the poultry business is that they lack sufficient capital. When the time comes that they have sufficient savings the Japanese no doubt will develop in this line of industry.

No American will deny that the Japanese are very diligent and that they have special farming ability.

Of course, it is natural to encourage farming in California to increase production and thereby bring down high prices and ease the cost of living. For that reason there is no doubt that everybody welcomes white farmers.

Meanwhile, the Japanese who already are here should be made more welcome. They are progressive and possess special skill. Protect them and allow them to contribute to the state as much as they can. Is this not natural and reasonable?

Senator Johnson's Prospects.

THE JAPANESE AMERICAN NEWS, commenting last Thursday on Senator Hiram W. Johnson's great victory in California, said in part, in Japanese:

We are looking on the campaign as an outside party and we observe Senator Johnson's power throughout the state is very strong. No one could compete with him in California.

Mr. Hoover had his chief support among the women and advocates of the League of Nations. His greatest strength was in Southern California. Senator Johnson is campaigning in the Middle West and is almost ready to invade the Democratic Southern states, where recently the Republican sentiment has been growing stronger.

Senator Johnson firmly believed the victory would be his in his own state. He did not come to California, but simply sent a message to his fellow citizens, saying that with perfect equanimity and full confidence he left his cause in their hands.

The Californian stands on a platform of Americanism, against the League of Nations, for a free press and the right of peaceful and lawful assembly. Finally, he would do throughout the Nation the things that have been accomplished in California.

His victory in California, of course, does not necessarily mean that he will win a similar victory throughout the nation. Senator Johnson from this time on must fight vigorously to win the June convention in Chicago and after the convention, unless the result shall be overwhelmingly in his favor.

We can scarcely predict that he will enter the White House simply because he carried California. It must not be forgotten that ever since he announced his candidacy and began his campaign, Eastern states as well as the Middle West were not exact in their estimates of him. He has not been long enough in the national government, but from the beginning of this year, particularly since the beginning of the state primary elections, he has won over a number of states. Eastern states as well as those of the Middle West are beginning to realize they were somewhat mistaken in their estimate of him.

The Eastern states generally decide the fate of presidential candidates. New York is quite an important state in this regard. Senator Johnson, in a degree, has been welcomed enthusiastically there, and yet the issue in New York is not certain.

In New Jersey he was defeated by a narrow margin by General Leonard Wood. So, it will be seen, Senator Johnson must make a vigorous endeavor in the coming months if he would get into the White House.

At all events, we who reside in the state of California honestly hope that Senator Johnson, a native Californian, a man of wide political vision as well as ability, will win out.

The Foreign Trade Convention.

THE foreign trade convention which will be opened in San Francisco next Wednesday will bring together for the first time representatives of Oriental, European and Latin-American countries with American delegates.

The convention gives every promise of great importance and it is to be hoped that the benefits accruing will be lasting.

It should be a matter of general satisfaction that foreign delegates have responded enthusiastically to the invitation to attend the convention.

Also, it is significant that the first special group discussion will be on "Trade With the Orient." Captain Robert Dollar of the Dollar Steamship Company will preside. Papers will be presented by representatives of Japan, China, the Dutch East Indies, French Indo-China and the Philippines.

"Latin-American Trade Relations" will be the subject of discussion of the second special group, beginning May 14. V. H. Pickney, chairman of the Latin-American bureau of the San Francisco Chamber of Commerce, will preside.

That the various countries sending delegates to the convention take it seriously is evidenced by the very fact of their sending delegates. Many of them have traveled half way around the world to attend.

It is to be expected, and certainly it is to be hoped, that much good will accrue to all nations participating. The discussions not only will make for a better understanding of conditions but also for a general expansion of trade.

BUSHIDO.

AS is widely known today, the underlying principle and practice of the Bushido morality of Japan is unlimited sympathy and the offering of unselfish service and help to the weak and oppressed.

Bushido, a system of ethics peculiarly Japanese, has been set down by Dr. Inazo Nitobe, professor of the Imperial University of Tokyo, in a book entitled "Bushido, the Soul of Japan."

Nitobe, says the author, is the code of moral principles which the old Japanese knights were instructed to observe. The code was not written; it consisted of maxims handed down from mouth to mouth or coming from the pen of some well-known warrior or savant. Because it is a code unwritten it possesses all the more powerful sanction of veritable deed, "and of a law written on the fleshly tablets of the heart."

The following is taken from Dr. Nitobe's book:

RECTITUDE OR JUSTICE.

RECTITUDE or justice is the most cogent precept in the code of the samurai. Nothing is more loathsome to him than underhand dealings and crooked undertakings. The conception of rectitude may be erroneous; it may be narrow. A well-known bushi defines it as a power of resolution: "Rectitude is the power of deciding upon a certain course of conduct in accordance with reason, without wavering; to die when it is right to die, to strike when to strike is right."

Another speaks of it in the following terms: "Rectitude is the bone that gives firmness and stature. As without bones the head cannot rest on the top of the spine, nor hands move nor feet stand, so without Rectitude neither talent nor learning can make of a human frame a samurai. With it the lack of accomplishments is as nothing."

Mencius calls benevolence man's mind, and Rectitude or Righteousness his path.

"How lamentable," he exclaims, "it is to neglect the path and not pursue it; to lose the mind and not know to seek it again! When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind and do not know to seek for it."

Have we not here, "as in a glass darkly," a parable propounded three hundred years later in another clime and by a greater teacher, who called himself the Way of Righteousness through whom the lost could be found? But I stray from my point.

Righteousness, according to Mencius, is a straight and narrow path which a man ought to take to regain the lost paradise.

Even in the latter days of feudalism, when the long continuance of peace brought leisure into the life of the warrior class, and with dissipations of all kinds and gentle accomplishments, the epithet Gishi—a man of Rectitude—was considered superior to any name that signified mastery of learning or art. The Forty-seven Faithfuls—of whom so much is made in our popular education—are known in common parlance as the Forty-seven Gishi.

In times when cunning artifice was liable to pass for military tact and downright falsehood for ruse de guerre, this manly virtue, frank and honest, was a jewel that shone the brightest and was most highly praised. Rectitude is a twin brother to valor, another martial virtue. But before proceeding to speak of valor, let me linger a little while on what I may term a derivation from Rectitude, which, at first deviating slightly from the original, became more and more removed from it, until its meaning was perverted in the popular acceptance. I speak of Giri, literally the Right Reason, but which came in time to mean a vague sense of duty which public opinion expected an incumbent to fulfil. In its original and unalloyed sense it meant duty, pure and simple—hence we speak of Right Reason, not Right Duty; for what else is duty than what Right Reason demands and commands us to do. Should not right reason be our categorical imperative?

Giri primarily meant no more than duty, and I dare say its etymology was derived from the fact that in our conduct, say to our parents, though love should be the only motive, lacking that, there must be some other authority to enforce filial piety; and they formulated this authority in Giri. Very rightly did they formulate this authority—Giri—since if love does not rush to deeds of virtue, recourse must be had to man's intellect and his reason must be quickened to convince him of the necessity of acting right.

The same is true of any other moral obligation. The instant Duty becomes onerous, Right Reason steps in to prevent our shrinking it. Giri thus understood is a severe taskmaster, with a birch-rod in his hand to make sluggards perform their part. It is a secondary power in ethics; as a motive it is infinitely inferior to the Christian doctrine of love, which should be the law. I deem it a product of the conditions of an artificial society—of a society in which achievement of birth and unmerited favor instituted class distinctions, in which the family was the social unit, in which seniority of age was of more account than superiority of talents, in which natural affections had often to succumb before arbitrary man-made customs.

Because of this very artificiality, Giri in time degenerated into a vague sense of propriety called up to explain this and sanction that—as, for example, why a mother must, if need be, sacrifice all her other children in order to save the first-born; or why a daughter must sell her chastity to get funds to pay for the father's dissipation, and the like. Starting as Right Reason, Giri has, in my opinion, often stooped to casuistry. It has even degenerated into cowardice, if Bushido had not taken a keen and correct sense of courage, the spirit of daring and bearing.

(To be Continued)

PRICES PAID LABOR.

FREQUENTLY the charge is made by Americans that the Japanese is a cheap laborer. Recently a canvass of the Japanese labor situation in California was made by the Japanese Association of America. Questionnaires were sent to all Japanese employers, whether of Japanese or American laborers. The result proved, at least in so far as employment of Japanese and Americans by Japanese in California concerned, the average wage paid the Japanese laborer is higher than the average wage paid the American laborer. No marked differences in wage scales, however, were found.

The following table shows the average salaries paid to commercial employees, both American and Japanese, in nineteen counties of California and the average wages of agricultural employees in twenty-four counties:

COMMERCIAL EMPLOYEES.

County	Japanese	American
Alameda	\$99.00	\$100.00
Butte	85.00	150.00
Colusa	113.50	77.00
Contra Costa	85.00	110.00
Fresno	116.20	60.00
Kern	60.00	60.00
Kings	92.35	60.00
Monterey	110.00	120.00
Napa	130.00	150.00
Nevada	62.00	96.00
Placer	65.00	87.05
San Joaquin	72.00	96.00
San Mateo	114.00	85.00
Santa Clara	105.00	83.00
Santa Cruz	92.50	170.00
Sonoma	64.00	125.00
Stanislaus	90.00	60.00
Tulare	101.60	60.00
Yolo	75.00	120.00

AGRICULTURAL EMPLOYEES.

County	Japanese	Japanese	American
	with	without	without
	Board	Board	Board
Alameda	\$ 95.00	\$120.00	\$118.50
Butte	103.00	130.00	120.00
Colusa	120.00	153.70	187.00
Contra Costa	103.50	128.00	121.00
Fresno	95.50	126.45	130.00
Kern	91.50	120.00	96.25
Kings	105.00	121.70	127.00
Monterey	102.50	132.00	140.00
Napa	68.00	100.00	111.00
Placer	101.18	119.00	119.00
Santa Clara	55.00	123.00	123.00
Santa Cruz	82.50	135.00	105.00
Sonoma	96.10	117.80	111.60
Sutter	112.50	131.00	122.00
Stanislaus	130.00	161.00	155.00
Tehama	120.00	135.00	155.00
Tulare	114.00	140.85	131.00
Ventura	75.00	100.00	100.00
Yolo	101.20	127.00	135.00

REVIVAL OF JAPAN'S DRAMA.

THIS NO. Japan's ancient form of drama, has enjoyed a decided revival during the past few years. This is due in part to the general prosperity of the country, but largely to the recognition of the people's claim to this art, the ceremonial entertainment of the Shoguns for about 300 years. Now the people as a whole are beginning to appreciate it and are enjoying a pleasure which was denied their fathers.

Evidence of the growing importance of the No and its present popularity as opposed to its former conservatism is found in the erection in Japan of two No theaters of large seating capacity. One, the most beautiful No theater in the land of Nippon, is near Tennoji, Osaka's ancient Buddhist temple. The promoter of this edition, Onishi Ryotaro, celebrated actor, has seen the No at its lowest ebb and now glorifies it in his prosperity. His father, no actor also, lived through the gloomy days of the Restoration, when new ideas from the outside world unbalanced men's minds and the performances were discontinued. Onishi's father abandoned his career, became an assistant to a photographer. Onishi Ryotaro remembers having helped his father, as a child, to wash photographic plates. Often in the process he cut his fingers. Today he has a following of a thousand actors, among them thirty-five stars, who in turn have their own understudies.

In Tokyo a No theater recently gave its premiere production. This enterprise is headed by Umewaka Rokuro and Umewaka Manzaburo, leading actors of the Japanese cabaret. Umewaka Minori, their father, was one of the few No actors who refused to forsake his art when the Shogunate fell and the patronage of the No suddenly melted away. He purchased a No stage from a penniless daimyo and continued to give performances and to instruct his sons in the art. Now these sons have enlarged upon their inheritance and are keeping abreast the expansion of the present-day Tokyo.

There are five small schools of No in Tokyo, each with its own little theater. Their activity is greater than ever before in Japan's history. Large numbers of actors, musicians and singers are embracing No as their life work.



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