



New Year's Greetings

A Newspaper For All Peoples Interested in the Welfare of Japan and The Japanese People

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CONCEPTION OF U. S. AS MELTING POT GIVES WAY TO WEAVING LOOM IDEA

America Asks Not That Each Historic Unit Surrender Its Individuality, But That It Retain the Best in Its Nature

By RABBI LOUIS I. NEWMAN
Temple Emanu-El, San Francisco
Written for the Japanese American News

America is being built today not by one but by many groups. While there is a common denominator which unites us all in fellowship for the land of our birth or adoption, there are numerous racial and religious families contributing to the enrichment of our collective life. Once upon a time it was thought that America would become a "Melting Pot" in which all differences would be blended away by the necessities and aspirations of our patriotic loyalty. But today we have come to see that the process whereby America is attaining harmony may be compared more correctly to that of a weaving loom. In the pattern of Americanism many fabrics and strands are being fashioned. Each has its own character and personality, but each is linked with all others in order to complete the creation of beauty and excellence.

America asks today not that each historic unit surrender its unique individuality, but that it retain the best in its nature, develop it to the utmost in order that our country may profit most richly thereby. We cannot build up loyalty to mankind upon disloyalty to our kind. We cannot be faithful to America if we are unfaithful to our traditional creed and our blood heritage. Immigrants to the United States have testified in a thousand ways to their unflinching allegiance; they have expressed their talents not only for themselves, but for the larger community; they have entered the service of the nation, and have fought on its battlefields; they have sought to stimulate and broaden the content of American cultural values.

The sons and daughters of new Americans will do well to emulate their example of loyalty to the past and fidelity to their intrinsic spiritual self. No one of us can escape from the responsibilities of our race. Whatever be our patrimony, we must take pride in it. We should know its history, the language in which it was originally expounded, the literature wherein its ideals are voiced, the movements in which its representatives have gathered for collective action.

Nothing is more deadening to the soul of America than the drab monotony of one culture. The one hundred and more racial groups which form our population should bring to the treasure-house of this land the elements of beauty, art, music, sculpture, literature and religion which are native to themselves. The peoples of the Orient in the United States are the heirs of several of humanity's most remarkable civilizations. Our machine age has given us huge skyscrapers and vast factories. But what of handicraft, of patient labor in the field of art, of delicate achievements in the domain of the spirit, which our hectic, materialistic masses in the Western countries lack the skill and tranquillity to undertake and bring to fruition?

The psychology and temperament requisite for these tasks must come from other histories and other legacies. We should welcome them into our midst and receive with appreciation and joy their endowments and gifts.

Ancestry and family give roots to our character. Tragedies of maladjustment arise today between young people and their elders, not so much because parents do not make an effort to understand their offspring, but because children are so eager to shed what they conceive to be old-fashioned. It is easy enough to become Americanized today, but it is difficult indeed to retain the excellencies of family background and transatlantic or transpacific heritages. If we are to present to the future a civilization which will be a blend of the best of the past and create as well a new and strikingly original cultural factor, we must cooperate with good-will and spiritual insight on behalf of our common cause. We do best for America if we hold to the best in ourselves. "Self-knowledge, self-reverence, self-control, these three alone lead life to sovereign power." If we wish others to respect us, we must respect ourselves.

What design shall we then offer for the beautiful pattern of American life? Shall it be a dull imitation of our neighbor's work, or

EDUCATION IS ANALYZED BY YOUNG CO-ED

Cultural Training Is Urged for Rising Young Women

By GRACE TAKATA

There has been a time when the quest of higher learning was limited to a selected group. But today, American education is characterized by democracy; its system of education is one which bars no class or race. Under such a condition a young ambitious student who finds himself graduated from high school should take full measure of the opportunity open to him.

There is a great body of personal values for which alone education would be justified. Apart from them the asset of educated, well-informed individuals to the rising second generation Japanese people cannot be too fully appreciated. It is needless to say, that the second generation is confronted with problems peculiar to its position; and that there is a need of skillful and efficient handling on the part of those who are to take the lead.

We are in the midst of a period of transition. We have been so recently introduced to a new culture and a set of mannerisms which may justly be termed Americanism that with the eagerness which marks youth, the new customs and ideals were readily adopted. The trend has not been to the endearment and preservation of the Japanese heritage but towards the substitution of another culture. Subsequently we have become absorbed in our own immediate difficulties which naturally presented themselves and which necessitated various adjustments. But we are engrossed in ourselves; our interest is centered mainly in the concerns of the second generation.

We need only to peer into the dim future to awaken us to the importance of our position. Five generations hence in what standing will the Japanese people find themselves? What will be their character? Their reputation? In what social, political and economic status shall we behold them? We cannot trust to optimistic fatalism the care of posterity; if we should do so we have failed miserably in the responsibility that is ours, as second generation, to assume.

Is it not the desire within our hearts that those who come after us shall enjoy improved conditions of life, and that they shall be spared the bitter struggles against adversity? Surely, it is necessary to save them from the state of mind of harmful pessimism which finds its source in the lack of opportunities. An attitude of mind such as this destroys the spirit and obstructs clear reasoning; and thus it can cannot lend itself to productivity and progression.

The number of the second generation people is steadily increasing to an alarming size. And corresponding to this growth has taken place a gradual process of awakening consciousness. For out of this haze a deep feeling of unity—a certain sense of oneness—that the second generation Japanese people represent a definite body of men and women who are Japanese by inheritance and Americans by birth, education, and environment. They

are thrown into closer bonds of union by mutual understanding and sympathy and by common interests and problems. It is among this mass of people that the solid foundation of a satisfactory social, political, and economic state should be laid; and upon this strong basis the future can be left to build its super-structure.

A poverty which can be observed is the want of men who envisage the future of their people and who answer to the callings of leadership. In the lack of them, leaders must be trained, for the time is fast approaching when it will be possible to assert ourselves politically. The citizens of the second generation will begin to feel a new power—suffrage—which America has bestowed upon them. They will realize the power of numerical strength with the passage of time; and they will learn that good can only come through common opinions and united actions.

Men must take up upon themselves to ameliorate the economic and social conditions. The enlargement of established business and the (Continued on Page 4)

GREETINGS TO OUR NEW AMERICANS

By SEC. RAY LYMAN WILBUR

Dear Mr. Editor:

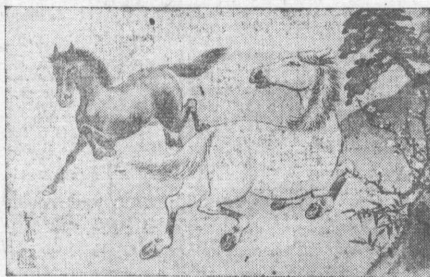
One of my regrets this year has been that my acceptance of a position in the Cabinet of President Hoover prevented me from going to Japan as a member of the Institute of Pacific Relations. Mrs. Wilbur and I had looked forward for many months to revisiting Japan. We had been so deeply impressed and pleased by all that we had seen there at the time of the meeting of the Pacific Science Congress in Tokyo. It was an inspiring experience to observe the great modern advances made by the Japanese people, with the retention of their splendid old culture with all of its beauty and charm.

I am very glad to get the opportunity, through THE JAPANESE AMERICAN NEWS, of extending to the new Americans of Japanese ancestry residing on the Pacific Coast, my heartiest greetings for the New Year. You have a wonderful tradition behind you and a great opportunity before you. You must represent the best of the Japanese civilization and the highest qualities of the Japanese people, so that there will develop a better understanding between these two peoples. From what I have seen over many years of the Japanese in California, I am confident of their capacity to develop with the advances being made in the State. It is a pleasure to send my heartiest greetings for the New Year.

Sincerely yours,

RAY LYMAN WILBUR

Symbol for New Year



Horse is the symbol for the new year of 1930, according to an ancient Chinese calendar in use in feudal Japan. An old tradition declares that those who are born in this year will possess all the attributes of a horse, namely, the qualities of strength, impulsiveness, and endurance.

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YOUTH'S MAD RUSH TO CITY IS DEPLORED

Grim Despair Is Goal of Those Who Chase City's Illusions

By WALTER TSUKAMOTO

Of all the numerous "problems" which confront the second generation young people of today, none looms up more formidably or realistically than the problem of knowing how and where to fit into this peculiarly complex society of ours.

It seems to be the aim and ambition of the great majority of our high school graduates to seek positions in the cities rather than in the rural districts. These people would rather take any city job than stay on a farm. It is their idea that somehow work in the cities is easier, cleaner, and more gentlemanly. But oh, what an illusion! Like the familiar old phrase "everything that glitters is not gold," literally ninety percent of the so-called city jobs are in reality nothing but sweatshops of drudgery and hard manual labor with absolutely no reward in the way of future advancements.

Unlike the Caucasian society, we have no Standard Oil Companies, no Pacific Telephone and Telegraph Companies, etcetera, who are willing to employ men and women at good salaries with every chance for future advancement, and with provisions for taking care of them in old age. True enough we have some very large Japanese concerns in this country, but how many of them are willing to employ second generation men and women? I would venture to say that practically none of these companies employ second generation men and women, and the few who do employ them wouldn't think of giving them the same salaries and considerations that they would give their employees recruited from Japan.

Crowning the argument against the influx to the city for means of a livelihood is the fact that the cities have already, for many years, been overcrowded with job-seekers. Without in any way attempting to criticize our college graduates, nevertheless it is a fact that a very large percentage of these people are doing nothing but "drifting along;" with no definite objective in view. These people are experts and specialists in their line, but what good is that if they can't utilize their knowledge? From a practical standpoint, they are no better off than any of their second generation brothers and sisters.

The crying need for more farmers and agriculturists would seem to be the solution to this important problem of ours. Here is a field in which possibilities are unlimited. A good health plus the determination to work are the only requisites to eventual success.

We respect such men as the late George Shima, Frank Sakata, Kanaye Nagasawa, the Donato Brothers, and others, as being typically representative of the Japanese pioneers of this country who fought and tilled the soil and reaped success.

The second generation youth of today with the heritage of the blood of these ancestors; with all the legal rights and privileges of citizens of

NEW AMERICANS URGED TO CARRY ON THEIR PARENTS' AGRICULTURAL HERITAGE

Possessing Distinctive Skill in Technique of Intensive Farming, Japanese Fitted for Developing California Lands

By MORIKAZU IDA

Written for the Japanese American News

I am very intimately acquainted with the conditions on the Pacific Coast of the United States, for nearly one-third of my diplomatic career has been served in Portland, Oregon, and here in San Francisco. By observing closely the enterprises of ambitious immigrants from

many lands who have settled on the Pacific Coast during this period, I am fully convinced of the fact that the Japanese people in this country have a distinctive skill of their own in their methods of practicing intensive agriculture. Because of this, it is my sincere wish to see that they further accomplish sound and wholesome progress in agriculture, for which they appear to be especially endowed.

I am inclined to believe that the younger generation of Japanese now on the farms cannot learn a better lesson than that of self-sufficiency in the direction of agriculture, a quality which I deem important for the achievement of success. Many of them are expected to stay on the farms in order to "carry on" and complete the work started years ago by their undaunted parents.

Furthermore, it is very encouraging to find many young men and women of fine capacity both mentally and physically among those who are now living in the agricultural districts.

There are in San Francisco many Japanese business houses, as well as branch offices of large firms in Japan, who trade with Americans on an extensive scale in dry goods, canned crabs, art goods, etc. Therefore, to those of the younger generation who were either brought up in the cities or who, though born in the country districts are specially gifted in trade, I recommend that they seek to establish business relations with Americans. Especially in this advisable by reason of the fact that the second generation has acquired by birth all the benefits accruing to American citizens, being on a perfect legal and civic equality with other Americans.

There is a wide field open to them for achieving success in this line, a field stretching far ahead of them and promising reward in proportion to the degree of their intelligence and earnestness of effort. Whether the future careers of those young people are to be in agriculture or in commerce, the most essential thing for them is to possess first-rate personal qualities, and I say this without making distinction between the two fields of human endeavor.

I, therefore, sincerely hope that every member of our second generation of Japanese parentage will strive to obtain a spiritual training through the ministrations of the churches, or through other means, in the same degree that you endeavor to absorb knowledge from your studies in school and from reading of suitable books.

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JAPAN-BORN VS. U. S.-BORN

Are Oriental Women Superior to Her Sisters Of the Occident As Housewives?

By KAY NISHIDA

A slender and sprightly Japanese co-ed, in the modish dress of the season, trips with a becoming grace past a confectionary store on Post street, San Francisco. Two youths look—and speculate.

Suzuki: Do you see what I see?
Suma: No. You see a charming creature who can play tennis admirably, crack a joke or two, and dance to perfection. But I see a tragedy.

Suzuki: Elucidate.
Suma: Your typical second generation girl is supreme as a social creature, but she is a pitiable flicker as a wife and homemaker when compared with her more demure and fundamentally more cultured sister in Japan.

Suzuki: Here I differ. Japan-born woman is an ornament in a doll-house. I know she looks after the

comforts of her husband assiduously. But electricity could do it better. Modern life, with all its complexities and possibilities, demands spiritual and intellectual fellowship. Men hunger for just this quality as much as they need food for the body. Without it the increasingly mechanical world would be unbearable. The second generation girl can in a measure give this fellowship. Not that the Japan-born girl is not intellectually equal to our New American girls, but antiquated morality has rigidly repressed her. Japanese men seek either gals or other men when they desire fellowship.

Suma: The Japanese woman achieves self-realization no less than her sister here. But she achieves it in a different manner—by self-abnegation. Now only an

Oriental can fully appreciate that word self-abnegation. In this Occidental world, where the atmosphere is demoralized with constant feminine bow-worship and sex warfare, it is difficult for a woman to reign supreme in the home precisely in the dignified manner in which Japanese women are able to do. In Japan she is a component and harmonizer, not a competitor, of the family.

Suzuki: In other words, the Japan-born wife is an indispensable cog wheel in the home, while the second generation wife is its soul?
Suma: Quite the reverse. Enter any college, and you will find second generation girls studying practically every subject from political science to medicine, from philosophy to chemistry—save those that

proper function of making a home. This futile mania for independence has its disastrous consequences. That elusive charm of womanliness that is her most sacred heritage is suspiciously taking on another color here. Nothing is so tragic as a woman in trousers—temperamentally.

Suzuki: Capable, wide in interest, and interesting because her soul is her own—that is the typical second generation girl.

Suma: Gentle, cultured, capable of tremendous sacrifices, and yet exercising an almost sanctified authority in the home because of her moral vitality—that is the typical Japan-born wife. She is not able to put her body to the tune of jazz music or talk glibly of Bohemianism, but she can bring her own soul and contentment to her

Film Manager Sees Bright Future for Nipponese Talkies

TOKYO, Dec. 31.—A talking motion picture company employing an American staff of technicians and American studio equipment and backed by Japanese capital is foreseen in the very near future as the ultimate outcome of the present crude efforts of Japanese producers to put home-made talking pictures on the market, according to Mr. Tetsuji Ito, film distributor.

"Captain's Daughter," considered the best Japan-made talkie so far, was released recently. Yaeiko Mizutani took the title role, and the production on the whole was fairly successful.

Ishii, famous dancer, was in charge of choreography.

The story of the opera is weird and full of mysterious qualities. Seven angels come out of Heaven, but as some one approaches them they fly away on their winged garments. One of them is robbed of her wings and made it impossible to return to her abode above. That is the main plot but it is further amplified by the appearance of ghosts in the mountains, a boy, youth and old men.

First Nipponese Opera Produced At Kabuki Theater

The first strictly Japanese opera, "A Fallen Angel," one of Dr. Shoyo Tsubouchi's works, was produced on an elaborate scale at the Kabuki-za for 25 days, beginning last month, by a group of the nation's most prominent singers, with music furnished by Kosekak Yamada's Japan Symphony Orchestra. The Japan Music Drama Association's chorus of 150 voices took part in the production.

The opera, which is in two parts, was written in Japanese by Dr. Tsubouchi, Japan's foremost Shakespearian scholar, and the music was composed by Mr. Yamada, the country's most prominent music composer and conductor. Yachi Hiki-kata, one of the stage directors attached to the Teikoku Little Theater, directed the production. Baku

WEDNESDAY, JANUARY 1, 1930.

SAN FRANCISCO, CALIFORNIA,

MARTHA AKIMOTO, 13, OF LOS ANGELES WINS FIRST PRIZE IN ESSAY CONTEST

Miss Tsuda of Sac'to Awarded 2nd Prize By the Judges

The board of judges entrusted with the selection of winners in our annual prize essay contest announces the following choice: The first prize of \$15 goes to Miss Martha Akimoto, 13, of Los Angeles. The judges gave a special commendation for her remarkable essay, which is reproduced below. The second prize of \$10 goes to Miss Lorraine Tsuda of Sacramento. The third prize of \$5 goes to Mr. Carl Kondo of Los Angeles. A special honorary mention was awarded Mr. Ernest Takaki of Berkeley. Others who in the opinion of the judges deserved commendations are mentioned in the honor roll of the next column. The common subject of the contest was: "Our Position in American Society." The winning essays are printed below.

FIRST PRIZE ESSAY

By MARTHA AKIMOTO

Once a little red-headed, freckled faced boy put out his tongue at me and yelled, "Jap!" Since that time I've been called a few more names and grown up, oh, ever so much, and wondered about the red-headed positions of the freckled-faced boy and myself in American society. I'm not concerned about that red-headed monster, but for myself I think (my sister smiles whenever I say that, but for no reason that I can see) that the position of us, the second generation, is this:

The first generation have spent many hard years of suffering in gaining a foothold in America and in working for the honor of their mother land. During these years of constant labor they have formed an attachment to the soil of America and a new loyalty to their foster country; but at the same time the old deep love for their home land and all their dear childhood memories have grown deeper and deeper. Loyalty and love are in conflict, and in us is the answer to the problem. We are to be the bridge which will span the mightiest of oceans and join two great nations which are as unlike as the two poles in their traditions and problems, but kindred in their national ideals. And here is the part that I and my friends are to play.

To be Americanized doesn't mean to act as Clara Bow or Arthur Lake, but to fit harmoniously into American society, but without cheapening ourselves or lowering our standards. Accept the best America has to offer and offer her the best we have. "A nation is judged by its women" is an old saying, and the Japanese may be proud of their heroines. And why should we discard all the fineness of Japanese womanhood for American flapperhood? The result is only detrimental to ourselves, because we lose a fine heritage.

You smile, for you think of the little "inaka musume" country girl with her prudish manners. I am speaking of the real woman of Japan, the one who has the poet's heart—there was Sei Shonagon who made her sweet songs under rain-wet plum blossoms and I speak of those whose hearts have a depth of understanding and a keenness of intellect, as exemplified in the case of Hojo Masako who could direct the course of a feudal empire. She was no shrinking violet, this woman of Japan, for when occasion demanded she stepped from the silken folds of her kimono into a warrior's dress and led armies to glorious victories. We must show that those old traditions and virtues of Japan interpreted by us in a modern way are truly befitting a nation of culture and refined people. We must show that our pride in Japan is not an empty one of mere vanity, but a real one because we realize the beauty of her soul. My part is a small one, but an important one in that I am an individual representative of a nation.

HONORABLE MENTION

By EARNEST TAKAKI

The strongest contention against the Japanese people is that they are incapable of assimilation. Assimilation is defined as "the act of appropriating so as to incorporate into itself, or that process by which one is brought into resemblance, harmony, conformity or identity with regard to the other." Inter-marriage has no part in assimilation. The question of intermarriage from a sociological standpoint becomes one of racial prejudice. Inter-racial marriage is not advocated by either the Japanese or by the American people. To assimilate the Japanese must adopt the social, political, and industrial ways of the American people. They should be taught further the American ideals, ethics, and legal processes of the United States.

The Japanese history has shown that they are assimilable; adaptability has changed feudal Japan to a modern power in a relatively short time, and adaptability is almost synonymous with assimilability. Notable work has been accomplished by the social and religious organizations, and by the Japanese associations, all of which confer benefits upon their members, and acquaint them with customs and laws of America. The purpose of these organizations is to elevate character, to promote prosperity and to cultivate a better understand-



Roll of Honor

Shuji Kosuge of Merino, Colorado; Hero R. Yasukouchi of Draper, Utah; Mary Otsuki of Arvada, Colorado; Earl Nishimoto of Logan, Utah; Beatrice Y. Hayashi of Watsonville; Tomoye Nozawa of San Francisco; Samuel Matsumoto of Palo Alto. Eiji Ichio of Berkeley, Emma Kimoto of Ceres, Mary Nojima of Idaho Falls, Idaho; Ernest S. Matsukawa of Portland, Oregon; Mary Korenaga of Delo, Colorado; Jimmie Karakawa of Sacramento; Kay Yasui of Hood River, Oregon.

Neal Nomura of Sacramento, Tetsuo Kirihara of Orange Cove, Kazumi Hanada of Orosl, Takeo Takeshita of San Francisco, Belle Anna Matsuda of Petaluma, Hiroshi Nakamura of Gilroy, Frank Sakamoto of Los Angeles, Miki Tako of Berkeley, Tsuguyou Okasaki of San Jose.

Shige Suzukawa of San Francisco, Sachiko Sarah Saito of Morrill, Nebraska; Mary Akiko Sakimura of Yakima, Washington; Ichio Fujinaka of San Francisco, Norman Kobayashi of Salinas, George Fujita of Petaluma, Fred Kumagai of Medera.

Mary Tamihara of Florin, Josie Nojima of Idaho Falls, Idaho; Wilfred Y. Horuchi of Los Angeles, Takeshi Tamino of San Francisco, and Yuki Kuwahara of San Francisco.

2ND PRIZE ESSAY

By LORRAINE TSUDA

American citizens of Japanese ancestry—we are still a very new element in American society. We ourselves as individuals are new. We have been so busy attempting to reconcile our old world heritage with our new world environment, creating new standards and new ideals to fit our own particular needs, that we have given no thought to our foothold in the organization of this country.

However, we have gone far in proportion to our comparatively recent entrance into the general scheme of American society. In California, at least, we have made our presence felt. Agriculturally in the main, our position in the state is secure. California knows that she owes an immeasurable agricultural debt to the Japanese people in her state, and thus we are considered an invaluable ally.

We have weathered the propaganda of the "yellow peril." No longer is that accusation hurled at us; no longer are we feared and distrusted as unassimilable foreigners.

On the contrary, a new kind of interest is being awakened concerning our activities and welfare. It is an interest made sharp not by the fear or distrust of our people, but by the appreciation of the fine characteristics which we as a whole have displayed in our contacts with American society. In classrooms we have been found diligent and scholarly oftentimes brilliant; in factories and offices we have been found industrious, dependable and courteously respectful. American society is beginning to find us an enthusiastic, surprisingly adaptable race of people.

But this is only the beginning. As yet we have no definite position of our own. For the most part we are still an indistinguishable group in the Oriental element of the country. The task remains for us to assert our individuality, to secure a definite, respected niche in the organization of the complex society of our land.

That position cannot be attained at once. It is probable that in our generation we are still too small a number to affect America influentially. Our immediate duty is to do our utmost toward the attainment of that position and to bequeath our greatest efforts to those who follow. Out of our old Japanese heritage and our new American environment we must evolve a harmonious whole to pass on to our posterity, with high hopes that in time we will take our place as an important factor, agriculturally, industriously and culturally, in the society of the great American nation.

States. The Japanese history has shown that they are assimilable; adaptability has changed feudal Japan to a modern power in a relatively short time, and adaptability is almost synonymous with assimilability. Notable work has been accomplished by the social and religious organizations, and by the Japanese associations, all of which confer benefits upon their members, and acquaint them with customs and laws of America. The purpose of these organizations is to elevate character, to promote prosperity and to cultivate a better understand-

ing between the Japanese residents and the American people. However, there is prevalent in the press and a small class of people, a discriminatory attitude toward the Orientals but there is no one fighting or lifting a voice for these people; consequently it is not unnatural for the majority of them to think they are being treated with scant respect. Unfortunately it must be admitted the Japanese immigrants are denied the rights of naturalization, and there is no incentive for them to adapt themselves to American institutions and (Continued on Page 4, Col. 5)



NEW AMERICANS URGED TO JUSTIFY GREAT HERITAGE

With Confidence in Their Powers and Pride In Their Gorgeous Cultural Background, They Should Be Envoys of New Era

By ISAMU INOUE

Written for the Japanese American News

To endure life is to possess hope. From this one may deduce the self-evident truth that to possess a worthy hope is to live a good life. Although life to man is a dreary routine, he is ever struggling to protect it from death and extinction. This is a clear proof that he eternally holds, consciously or unconsciously, a ray of hope that makes life liveable. In other words, the will to live is a testimony to pleasure in life, even if that pleasure may be merely the possession of hope. When this hope fades from the human heart, life will vanish. If that sorrowful Schopenhauer did not commit suicide, his life is a contradiction to his philosophy. With this premise, I wish here to develop a thesis of optimism for the future of the second generation Japanese in America.

Concerning the position of this new element in the American society of the Pacific Coast, the second generation readers of these columns have no doubt their own convictions. I have had occasions to hear these opinions, which were more often depressing than delightful, due to their general pessimism. I was born in Japan and received a pure Japanese education in that country, where I lived until recently. And I have never regretted the fact of my birth in Japan or my Japanese training. Why? My response to this "why" will be the first step of my little essay.

Every people has its own pride. Even Hottentots possess it. This is evidenced in the fact that they call themselves "Khol-Khol," which means "men among men." The characteristic Japanese has a decided racial pride of his own, which is based upon reasonable grounds. Let me explain them to you.

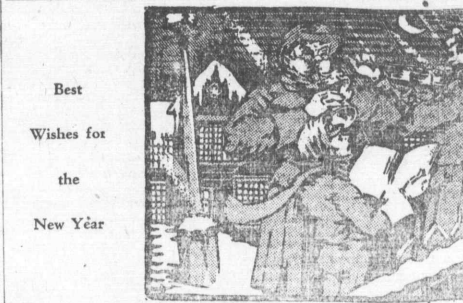
The Orient was above all a center of culture and civilization. It was Orientalism that gave the torch of enlightenment and inspiration when most of the world was still in the state of barbarism. Christ and Mohammed were Orientalists, as well as Sakaymuni and Confucius. The thoughts of these great world thinkers have unfortunately been dressed in religious colors, a process which is becoming more and more unpopular because of its tendency to distort and discolor the true meaning of their noble thoughts. But truth is eternal. The essence of their thoughts have never faded. It will live forever in the hearts of mankind.

Now, this essence of Oriental thought, which is also the essence of world thoughts, survives in Japan in a concentrated and purified form. Philosophy of India, which is the most profound of all, is experiencing a revival in the Island Empire. Chinese thoughts have their successors in Japan. Even Christianity possesses its purest devotees in that Far Eastern country.

Japan is a mysterious melting pot of diverse world civilizations. Great thoughts from many races and cultures are not merely studied there but are embodied in the life of the people. For example, Christianity—here I speak of the teachings of Jesus and not of the Christian religion—enjoys its sincerest appreciation in Japan, where His doctrines are received with fervor, and where there is no longer a cause of fear. Then, too, with the slackening of anti-Japanese sentiment, our relations together here in America should bring about an unprejudiced and tolerant attitude by the Americans toward our race.

The history of America is filled with instances of foreign immigrant races receiving harsh treatment by Americans, nearly all having to fight for their rights and at the end receiving recognition. And nearly always with them, time helped in their struggle, but of course they were not Orientals. Surely in the years to come, with us as with the others, the passing of time will solve most of our present difficulties.

Japan has never produced a single Socrates or an Einstein. But for a race of people to generalise,



CHESTER ROWELL, VISCOUNT SHIBUSAWA PROPOUND OPINIONS ON EXCLUSION ACT

Publicist Gives View Of California On Immigration

The Government of the United States did not propose the Immigration law which resulted in discrimination against Japan, in fact it was opposed to the measure, said Mr. Chester Rowell, prominent California newspaper man, who was a delegate at the Institute of Pacific Relations in Kyoto early in November. The address was delivered on the evening of Oct. 31 in the Asahi News Auditorium in Osaka, Japan.

The President of the United States and the Secretary of State were in complete agreement with Mr. Masano Hanikawa, the Japanese ambassador at Washington, at the time of the passage of the Exclusion clause of the immigration law, Mr. Rowell said. "If the question of immigration had been left to the two governments, it would have been settled in entire harmony to the satisfaction of both," Mr. Rowell said, according to a report published in Tokyo by the Japan Advertiser. "But there were popular movements which the representatives of the people, in the two houses of Congress, found irresistible."

THE SPEAKER DEVOTED THE first of his address to the matters on which the Japanese and American people agreed. He then proceeded to an analysis of the major problems of immigration, saying: "We are all conscious that with all these agreements there have also at times been disagreements. May I therefore pay to you the tribute of frankness in discussing some of these differences in points of view, not with any purpose to convince you that America has always been right, but rather to aid you in understanding the process by which America has sometimes reached conclusions which you thought were wrong."

"These issues have all turned upon one larger question. Not only America but all the English speaking peoples around the Pacific have had the uniform policy of dealing in matters of immigration in one way toward immigrants from Europe, and in another way toward immigrants from Asia. The basis of this policy has been largely economic and insofar as it is economic you readily understand it. You may think it wrong that a few people possessed of rich lands should deny access to them to other people overcrowded in poorer lands, but you at least understand why the fortunate in this case, should be reluctant to share with the less fortunate. Because you understand this aspect of the case I need only suggest it without discussing it. In fairness also to Canada, Australia and New Zealand, I ought to add that they have carried out this policy in a manner far less offensive to Oriental sensibilities than has my own country."

REFERS TO RACE "The other half of the discrimination, which is frequently denied, but which you are quite correct in insisting upon as one of the motives of these peoples, is the factor of race. You in Japan have made yourselves culturally an Occidental people. You are ranked in the Council of the League of Nations with the great Powers of Europe. You are treated by America in all its international laws or in their execution as part of a group, the rest of which consists of nations and peoples who could be grouped with you by contrast of race, but whose structure of civilization and culture is still that of the East and not of the West. You draw the conclusion—and I do not deny it—that if you are thus grouped with Europe in all national and international aspects, but are grouped with Asia in many laws and practice affecting you as separate individuals, the reason is not all economic and some of it is racial. I am not defending race prejudices. No one does whose training has been touched by science. But perhaps I can explain how it has acted in my own country, and how it came after a long record with other races, to be applied last of all to you.

"Probably all peoples have some sense of race, and most of them start with the assumption that their own race is superior. Unfortunately, we in America learned our lesson of race contact in a very bad school. We dealt first with the American Indian, who, in our part of America,

Dancing School for Chorus Girls To Be Found Near Tokyo

TOKYO, Dec. 31.—The Nihon Movie Theater Company Ltd. has established a school of dancing and music in the compound of the Kokokaku Gardens at Tamakawara along the Tome River six miles west of Tokyo for the purpose of training feature stage and chorus girls under the exclusive control of the Nihon Theater, which is now under construction at Yurakucho, Kojimachi, near the Asahi Shimbun Building. A famous French dancer and graduate of the Normal School of Dancing, of Chicago, Miss Iyonne de Montigny, and her father, Mr. Maurice de Montigny, will be the leading instructors of dancing.

TOKYO SEES WAR DRAMA

Police Censor Parts of Play Dramatized From Novel

TOKYO, Dec. 31.—Seventy-six passages and three whole scenes were censored by the Metropolitan Police authorities when the text of the translated Japanese dramatic version of the "All Quiet on the Western Front" was presented for examination recently. The play was presented at the Hongo-za by the Tsukiji Little Theater as one of the year-end features. The court scene and two other scenes were entirely censored, while numerous passages in the dialogue were changed or cut, as destructive to public thought. The book "All Quiet on the Western Front" was translated into Japanese only a few months ago and is already a best seller, having gone through, it is said, fifty-five printings already. No passages from the translated work have been banned by the censors nor have parts of the English translation which are on sale in Tokyo, been clipped.

was a savage. Then we dealt with the negro. The negro race and ours are at the two opposite poles in physical appearance. They are the blackest and we are the lightest of the human species. They were backward savages, Africa, and we made them in America first slaves and then a caste. It might be difficult scientifically to prove them an inferior race, but we at least thought so, and they long submitted to that status.

"After thus learning our race lesson in this bad school, in which we killed one race and enslaved and oppressed another, we came for the first time in contact with an equal race in the Chinese. But those Chinese who first came were not individually equal. They were all coolies, accustomed at home to being treated as inferior to other Chinese. When we treated them in the same way, they submitted to it. So we grew into the illusion that China was a race of coolies—an assumption which you can still find, among provincial and untraveled Americans. Economic rivalries produced the anti-Chinese agitations of the early days in our Western states, and then the realization that free immigration from the west coast of China could, ultimately, overwhelm our own race in those states, produced the Chinese exclusion law.

"It was only after we had learned from these long experiences certain fixed habits of race relations that the Japanese began to come. Our nation had meantime long learned to treat Japan as an equal nation. But it was a different matter to train our people individually to ignore the factor of physical race in dealing with the Japanese individually. We had all our history been accustomed to basing our social institutions, not on the heart and brain inside of men, but on the skin and hair on the outside. We had learned to classify men, not by ability, character or culture, but by appearance. And because physical appearance alone among human qualities, is permanent and hereditary, we had made it the basis of permanent and not temporary divisions among our people.

Moreover, the first immigrants who came were, like the Chinese, also of a low class. They were not, indeed coolies, but peasants, who settled into the economically lower-paid classes of our society. We read in newspapers of the great achievements of Japan, but we dealt personally with Japanese only in their status as our servants and laborers. "Let me not exaggerate the racial factor. The problem has been largely economic. But we have confused, based on physical appearance and the prejudices arising from it, and it is this factor, because it is the one least understood, and is the one to which a proud people are rightly most sensitive, that I have been trying not to defend, but to explain.

"When it came to immigration policies, the background of China (Continued on Page 4, Col. 5)

Wound Caused by Act Has Not Healed Says Banker

The controversy which arose out of the American immigration legislation of 1924 is not a closed incident, and the wound so needlessly inflicted upon the Japanese sense of national honor is still open and will remain open until the matter is rightly settled, said Viscount Shibusawa, "Japan's Grand Old Man," in an address delivered at the Institute of Pacific Relations during the early part of November in Kyoto, Japan.

An ardent leader in the cause of Japanese American friendship for nearly a generation, Viscount Shibusawa is known internationally as a veteran banker and peace advocate. His address, which he quotes in part, takes on an unusual significance because it is regarded as a voice of the Japanese people in regard to the immigration issue.

After paying a brilliant tribute to the memory of the late Townsend Harris, the first American diplomatic representative to Japan, Viscount Shibusawa said: "I have made a somewhat lengthy reference to Townsend Harris, because his great personality, together with the consummate way in which he handled a succession of difficult situations, has left indelible marks upon the modern history of Japan. Moreover, he gave a definite direction to the subsequent course of relations between his country and Japan, which, it is easily conceivable, might have taken a less happy turn if a man of a different calibre or temper had been sent as America's first Minister."

"Townsend Harris" necessarily wisely followed in his footsteps, and it is a source of unbounded satisfaction to me to record the remarkable fact that for a period of nearly fifty years the relations between Japan and America continued to be invariably friendly, free from any suspicion or doubt on either side, a record rarely matched in the history of international relations.

"The march of history, however, decreed that this should change. The acquisition of the Philippines inevitably opened the way for America to take an active interest in the Far Eastern politics, an interest which was later sharpened and intensified by the unexpected magnitude of Japan's success in arms against Russia. Another potent source of trouble was found in the increasing number of Japanese immigrants on the Pacific coast of America. The result was a large and almost mushroom-like crop of mutual misunderstandings and distrusts, which unfortunately marred the relationship between the two countries from the close of our war with Russia in 1905 to the Washington Conference in 1922.

"It is not my intention to take you into the intricacies of the various problems that have absorbed the attention of the two countries. In fact it is not necessary to do so, because these troubles, with one or two exceptions, are happily things of the past. Of the questions still remaining to be disposed of, the most troublesome are those arising out of the discriminations practiced by America in the matter of immigration and in the treatment of those Japanese who have been legally admitted and who are actually in lawful pursuit of livelihood in that country.

"Here I do not think it necessary to labor these questions. They have been discussed over and over again. I wish, however, to take this opportunity of making it quite clear to you that the controversy which arose out of the American immigration legislation of 1924 is not a closed incident. The wound so needlessly inflicted upon our sense of national honor is still open and will remain open until the matter is rightly settled.

"I think it necessary to make this plain statement of fact, for there seems to be an impression in America that the incident is already as good as forgotten by the Japanese. This erroneous impression has (Continued on Page 4, Col. 6)

Tokyo Has Greater Number of Men Than Women, Says Report

TOKYO, Dec. 31.—Tokyo has more men than women, the latest statistics collected by the Bureau of Statistics of the Tokyo Municipality show. The total population of the city of Tokyo is revealed as being 2,294,600, showing an increase of 121,400 over the figure collected by the first census in 1920, and an increase of 767,111 over the investigation conducted on November 15, 1923, two months and a half after the great earthquake and fire of 1923.

The ratio of men to women is 55 per cent for men and 45 per cent for women, there being a total of 1,265,500 men against being a total of 1,029,100 women, both comprising 506,700 families. One family includes an average number of 4.5 persons. These are the 944 persons within an average area of every 10,000 tuba, or about eight acres.

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ENGLISH SECTION

The Japanese American News

FOR NEW AMERICANS

PAGE FOUR

SAN FRANCISCO, CALIFORNIA,

WEDNESDAY, JANUARY 1, 1930.

SORE NEED OF RELIGIOUS LEADERS FELT AMONG THE NEW AMERICANS OF COAST

Unflinching Ministers Needed to Expound Spiritual Truths in Age When Science Puts World to Searching Test

By MASAICHI GOTO

During the recent religious campaign in connection with the celebration of the fiftieth anniversary of Japanese Christian Churches in America, those of us interested in moral and Christian education have been constantly reminded that one of the sore needs of the Japanese community everywhere is the development of second generation religious leaders. This challenging and definite appeal must have echoed strongly in the ears of many young people.

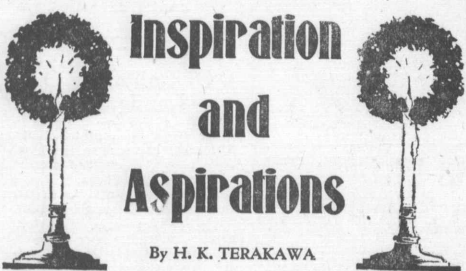
"But why do we need second generation ministers and religious workers?" one may inquire. The answer, of course, is not difficult to find in the minds of those who have been seriously thinking along these lines. Hence, without attempting to analyze the problem, I will briefly consider what I think are the two outstanding reasons for the demand.

First, in this modern scientific age where everything has been put to a severe test, all the religious beliefs had to be critically examined. To teach religious truths to young people trained in the institutions of which apply scientific methods of study, we not only want a religion that could bear the searching tests to uncover truth, but well trained leaders who could present to their congregations spiritual truths unclouded with superstitions. The religion of Jesus has withstood these tests. What we need is religious leaders who could courageously present what I prefer to call the true religion of Jesus.

The other and the more immediate reason why we need second generation ministers and workers is the rapid growth of English-speaking young people who have outgrown the Sunday School age. But because the Japanese churches of today and most of the ministers primarily exist to minister unto our parents and elders, the great religious thirst of the English speaking young people is not being satisfied. Every Japanese minister realizes this fact, but try as he really does, he is disappointed. The best sermon he prepares when delivered in Japanese barely leaves an impression in the mind of most young people. We protest because we do not want to sit through a sermon which we do not understand. The result is that many of us stop going to church.

Here is the place where we must squarely face the question. You who are Christians, what are we going to do with our religious life in the next decade? Are we going to cease to be Christians because we do not understand a sermon in Japanese? Or are we going to keep the spiritual light burning everlastingly within us? If the latter, there must be more second generation leaders who will consecrate their lives that others will be made happy, their thirst for religious knowledge and moral truths satisfied.

When we realize that even a perfect morality and a Christian religion of faith, hope, and love suffers from lame exposition when we strongly experience the need of one who could speak English, interpret



Inspiration and Aspirations

By H. K. TERAKAWA

THE VALUE OF TIME

Time is much more than money. It is invaluable. It is worth life. For time is a measure of duration of existence. Nothing can live without time. Therefore, the wasting of time means the wasting of life, and by killing time you are killing your life. Save your time if you want to live longer.

RICH AND POOR

Anything which you think belongs to you and still which is not yourself is liable to be lost after all. You will lose everything which you possess. He is poor who possesses that which is to be lost. Rich is he who is rich in himself and does not have to possess anything. Find, therefore, within yourself at the root of your life, the inexhaustible source of Life. Cast away everything that is not permanent. Then you can find that which is permanent.

THE CAUSE OF ALL TROUBLES

Truth is permanent and universal. True life must be eternal and universal. The life which is doomed to death and conflicting with other lives cannot be the true life. This reasoning is very plain and simple. But it is the simple original cause of all the trouble in this world that very few persons are free from the ignorance of this truth. We can not have an ideal society until everyone becomes enlightened as to this misbelief and is awakened to the true meaning of life.

THE WEAKNESS OF PRESENT CIVILIZATION

All kinds of machinery are invented every day to fly a golden rain from place to place. This age of speed, however, fails to teach us where we can find a firm basis of secure life.

PERSONALITY

Quality of personality varies according to the difference in the idea of "I" of the individual. The greater the idea of "I" the greater is the personality. And in the greatest personality there is nothing that is not his "I". He feels all beings as himself.

LIFE CONSCIOUSNESS

What is life? What is the purpose of life? How shall we live? Put these questions to your Life itself. Life knows best about life. Only Life can answer those problems of Life. Stop all the noise in the world of the life of your superficial "I", and listen to the voice of Life within. What is wrong and what is right? What is bad and what is good? Ask Life about these questions. The voice of life within gives you the final and sound judgement according to the Law of Life. Life is the highest standard of value and it is the criterion of the truth of life.

KINGDOM OF HAPPINESS

The highest and infinite happiness of life is to live the Life. First, go straight back to the root of your life and listen to the voice of Life. It is always pointing the direction in which you should go. You can be free and safe even from death, as long as you are driving your life straight along that road. There is no obstacle standing in the way of your progress on that road, for it is opened for life itself. Security and peace are obtained in this true life. However, life is not static. It is always active. It can be truly active because it is secure, and it is safe because it is always active. The Life of Truth is always active in perfect security. The Life of Truth has its own law according to which it works. Divine wisdom or Divine Law is the name of this aspect of Life. This Law is not an empty item but it is the name of the system of the activity of Life itself, and we call this activity of Life Love. To live is to love. In love only you can live the true life, and the Kingdom of Happiness is right there.

LIFE AND DIVINITY

Divinity is everywhere. But you can experience Him only when you live the true life. True life is divine life. You do not have to seek Him without. He is within you. He is nearer than yourself. He is always standing behind you and teaching you how to live, pointing the endless goal of life. Do not interfere and disturb His voice with your mistaken notion of the selfish "I". He is always active. You do not have to call His attention, because He is the one who is always calling your attention. Nor do you have to pray to Him for anything, because He is always working and praying for your happiness within. Our duty is only to listen to the voice as He dictates.

MISS TAKATA ANALYZES UNIVERSITY EDUCATION

(Continued from Page 1) research and development of new interests are factors contributing to the wealth and prosperity of the young generation. There must be a constant striving for the attainment of a higher standard of living; it needs not be economic, if it be cultural. In culture and in refinement men have a subtle weapon with which prejudice can be combated; for those whose mind is educated, whose taste is delicate and whose sense is refined demand the respect and the esteem of their fellowmen no matter what race they may represent.

All our yearnings—all our efforts are futile unless we intelligently prepare each step in the advancement of our people. We need men of vision and foresight; we need men of executive and administrative abilities; and we need a vast army of men and women who can recognize expert leadership and who will loyally give their support and their cooperation. But the prime necessity is enlightenment; and college education is best adapted for that purpose.

College education is no longer thought as restricted principally within the realm of scholarship and learning; college education is no longer considered as a process of information but rather as a process of discipline and enlightenment of the mind. College education imparts to the individual those marks of breeding by which he will always be conspicuous. An educated man is characterized by impartiality in his views; he is capable of judging for himself and of weighing evidences carefully; he has the power of logical reasoning and can distinguish good reasoning from bad; he is not easily persuaded or given to rash action; he has insight and comprehension, and is inclined to observe and interpret what is going about him; his outlook is broad and not narrowed down within the bounds of his own life; he is a gentleman for college life has taught him the essentials of manliness; he is exposed to social contacts and develops his social faculties; and with the introduction



VIEWS ON EXCLUSION ACT EXPUNDED BY 2 SPEAKERS

Chester Rowell

(Continued from Page 3) still dominated our thinking toward all Asiatics. You might point out that you are not an emigrating people—but the Chinese are. You may be less numerous than we, but the Chinese are more so. Nationally, we treated Japan as an equal nation, while the Chinese complain that we have never so treated them. But individually we put Chinese and Japanese immigrants in the same group. The Chinese immigrant did not bring with him the political confusions of China. He brought with him his personal character, his labor power, and his race. Individually the Japanese immigrant did not bring with him the advanced political organization of Japan. He brought with him his personal character, his labor power and his race. Economically, they both presented the same problems. In character and ability they both ranked high among our immigrants. In race they looked to us nearly alike. So, while nationally we grouped Japan with the great Powers of Europe, individually we grouped Japanese immigrants, first in our minds and later in our laws, with the other immigrants from Asia. Once more I am trying not to justify but to explain these distinctions. I am not asking you to agree with me; but if you disagree you will do so more generously when you understand.

NOT THE GOVERNMENT

"Similarly, the exclusion law was not proposed by the Government of the United States. Indeed, it was strongly opposed by it. Ambassador Hanihara, from your country, and our President and Secretary of State were in complete agreement. If it had been left to the two Governments, the whole question would have been settled in entire harmony, to the satisfaction of both. But there were popular movements which the representatives of the

people, in the two Houses of Congress, found irresistible. The only method of changing the laws thus passed is again the slow process of educating the whole people to desire different laws."

And what position do the women in general hold? Women play a far greater role in leading the destinies of races and nations than is commonly ascribed to them. They should receive an ample education; if they do not enter upon careers of their own, they have a decided influence in guiding the thought of the family. Women should realize that the future of their people depends as much on them; the creation of leaders and of worthy men is a result either directly or indirectly of the home. They should instill in the young minds ideals and concepts of love for their people and of unselfish service for common good. They should guide their education along paths which lead to noble enriched lives. Their part in the scheme is to build a race of men who are strong in character and in body and who are equipped with good training and education.

The present is the crucial moment in the history of the Japanese of this land. We have arrived at a point where the future depends greatly upon the course we take. We cannot permit ourselves to fall away and recede into decadence by distillations and disappointments. But with preparation, education, and training we must earnestly lead on to the realization of our highest hopes and the fulfillment of our loftiest aspirations; thereby transforming the vision of an improved state into a living reality.

Honorar Mention Essay In Contest Is Continued Here

(Continued from Page 3)

The Japanese do act, think, and express themselves in a manner different from people of the Occident, but their aims, purposes, and desires are absolutely identical. On the whole we have witnessed the transition from hostility to amicability. The prejudice and ostracism of former years has subsided considerably. Hitherto, the early Japanese immigrants have not assimilated in the true sense of the word; subsequently our position, at present, in American society is not one of equal status with that of the American society. Time is the es-

OUR JUNIOR'S STORY REFERRING BACK

By TAKESHI DICK NISHIMOTO

It was 11:30 on the evening of December 31, 1929. On his last stone placed indefinitely far into the year Father 1929 sat and sighed as he placed his scythe beside him and took out his book of "doings."

From the far horizon a speak came nearer and nearer until it took the form of a little but wide-looking baby with bed-head lettering on his chest reading "1930."

Stopping short at the red line placed on the side of the stone on which the old man was seated, the youngster looked curiously up to him and smiled.

Father 1929 looked at him and smiled also and fingered his book of doings.

"Well, my lad, you are here already—for the advice I am to give you, I presume?"

"Yes, sir!" was the prompt and cheery reply of little 1930.

"Well! Before I cross this red line which will make me into history and you, the future, into the present, I'll tell all I can to you," said Father 1929 as the clock struck fifteen to twelve.

"My life has been pretty hard for me, my boy. And now let me tell you my troubles so that you can keep them away if they should threaten you."

"Now to start in, women's skirts reached their peak and then for some reason or other they fell down now they are clear down to the ankles. They even swept the floor, but they are regaining their height again."

"Now many people attribute this heightening and lowering of skirts to manufacturers and dress-makers who wish to make some money by changing the style. And of course if anything's in style—Well—er—you'll find out what women are. But

ousness with which the nations and their statesmen seek to do what it promises. If they honestly carry out its purposes and its spirit, the Pact will start a new era in history, an era free from the wrongs, the tragedies and the costs of the war. It will mean rapid reduction of armaments and of taxes for war preparations. It will mean security and justice; righteousness and brotherhood; and prosperity and progress beyond any era of the past.

THE PACT AND THE PEOPLE The responsibility for making the Pact effective rests in the long run on the people in each country. The statesmen can carry out its pledges only if the people wish them to do so. Therefore it comes to pass that you and I and indeed all the people need to know what the Pact is and what it means. We need to know that in carrying out the Pact we as a nation must no longer consider solely our own national interests. We no longer have the right to seek interests that can only be realized by war. The nations must cooperate for the general good. They must learn how to live and work together; how to solve disputes by reason and law and arbitration and conciliation. They must develop their national policies in keeping with the interests and welfare of the whole. This is the spirit of the Pact.

The people alone can breathe into the Pact the breath of life and make it a living power for enduring peace. Every individual has his part in this far-reaching, glorious program.

In closing this New Year Message, may I express the hope that we may unite in doing each his part in making the Pact effective by helping create the popular opinion in support of the Pact which will be needed to give it practical effect?

When the time comes for Senate ratification of the treaty that grew out of the London Naval Conference, which will give practical effect to the Pact, letters may be needed by the hundred thousand to Senators who may not follow the leadership of President Hoover. Every American citizen should be well informed on these matters, and be prepared to do his duty.

Cordially, with the best of the Season's Greetings,
SIDNEY L. GULICK

Showa Athletic Club

of San Francisco, Calif.

Extends NEW YEAR GREETINGS To Organizations and Friends

Active Members

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Jack Fukushima	Shigeru Omoto
Yoneji Hamatsuka	Hiroshi Onishi
Henry T. Hasegawa	Shigeru Saito
Edward Hayashi	Tamotsu Sakai
Yoshio Hayashi	Toshi Sato
Shiro Higuchi	Masao Sugiyama
Akira Horikoshi	Nobuo Tabata
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F. Inada	Frank Taniwaki
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George Morishita	Kunio Yamaguchi
Yoichi Moriya	David K. Yamakawa
William Nakahara	Victor T. Yamakawa
Masaru Nakamoto	George Yamamoto
Susumu Nanbu	John Yamamoto
Tadao Nanbu	Yone Yamazaki
Togi Ogata	

Takarazuka Opera House Showplace in The Kansai Region

(Continued from Page 2)

man was a lady. No chorus boys "littered" the review, the entire cast being composed of girls. The hero, the villain, the comedians and chorus boys were all ably played by talented young ladies, who put the show across with dash and speed.

The sensation of the review was a shadow dance depicting the loves of a Japanese princess. Only once before, in Sourabaya, was I privileged to witness this... shadow dance, and I will say truthfully that the interpretation at Takarazuka outdid the actual dance as done in Java by the natives there.

FUTURISTIC PAINTING

The most striking scene was a futuristic painting of a colored jazz orchestra done on monstrous dimensions and covering the entire 90-foot stage. Colored lights thrown from various angles of the theater gave the scene a most unusual effect, the dancers before the footlights appearing like dolls no more than a few inches in height.

The most magnificent scene depicted the interior of an Indian palace. The color effects, drapery, lighting and costumes were indescribably beautiful; in fact I might say the scene closely verged on the spectacular.

I observed the entire company assembling for the finale with a feeling of regret, and it was with great reluctance that I saw the asbestos lowered on the final scene of the review.

As I shuffled out of the big theater in my straw slippers, I caught myself humming the tune of the catchy theme song, and noticed others about me were doing likewise, much the same as the crowds drifting out of the Drury Lane and Daly's Theaters do in London.