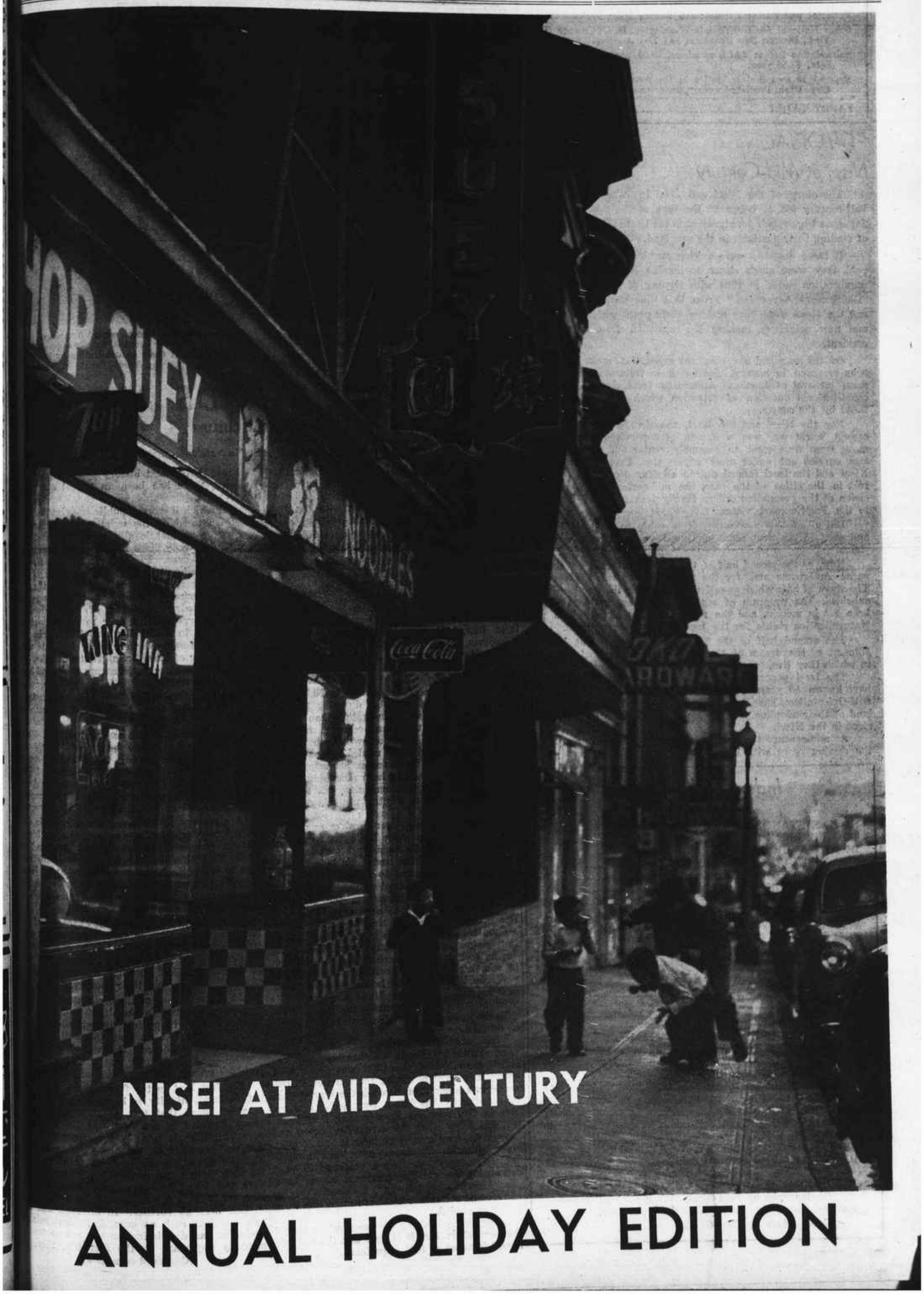
# PACIFIC CITIZEN

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## NISEI AT MID-CENTURY

## ANNUAL HOLIDAY EDITION

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LARRY TAJIRI ..... EDITOR


## EDITORIAL:

## Nisei at Mid-Century

The story of the Nisei and Issei in America is hardly a half-century old. It began at the turn of the century when the Japanese began their immigration to the United States with hopes of finding their destinies in the new land.

If those destinies were neither star-kissed nor touched with gold, they were much closer to humble reality. The period of immigration ended in 1924 with signing of the strangely-titled "Gentlemen's Agreement." From that time until 1941 the Issei and the Nisei were busy making their peace with the new land and new neighbors, making the transition from immigrant to resident.

Of the war and the resultant evacuation, most has already been recorded in history. Suffice it to reiterate here that the mass removal of Japanese Americans from the coast raised a constitutional question of detention which must ultimately be faced by the courts.

For the Nisei and the Issei, the decade that followed the second world war was a decade of supervised nomadry. The move from west coast to assembly center and relocation camp was carried out under army supervision. From the camps the Nisei and the Issei fanned out in all four directions, coming to rest in the cities of the east, the midwest and the south. Recision of the evacuation orders finally took many of them home to the Pacific coast states.

But all of this movement, from camp to city of relocation and even to the west coast continued under government supervision.

Now, as the second half of the 20th century begins, the Japanese Americans are, for the most part, permanently settled. The wave of hate which engulfed them during the war has largely subsided. The program of restitution for evacuation losses has been set in motion, and the first claim has already been paid. Naturalization rights for the Issei appear near at hand.

The second half of the 20th century may see at last fulfillment of the dream of the Issei, peace in and with the land in which they live.

The Issei generation is fast coming to an end. The Issei have known 50 years of struggle, have met and fought rabid anti-Orientalism, have seen their native country at war with the land of their adoption. The dream they wanted will find fulfillment in the Nisei.

At mid-century the country's Japanese Americans can view the coming years with hope.

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*Illustrations by Kaz Mori and John Mizuno.*

*Photography by Tom Okada, Vince Tajiri, Ben Terashima, Kaz Tada, Kameo Kido and Paul Iida.*

*Cover Photo by Tom Okada.*




The Issei woman above talks to her classmates in the Chicago Resettlers committee English class on the subject, "Washington, D. C.—Our Capital." In the background another woman writes her lesson on the blackboard. These are the people for whom many Americans have worked in recent months for passage of legislation to permit their naturalization as American citizens.—Photo by Vince Tajiri.

# NO ONE STANDS ALONE

By ROBERT M. CULLUM
*Former Secretary*
*Committee for Equality in Naturalization*

FOR THE PAST TWO YEARS and a little more, most of my waking hours have been concerned with national legislation to effect equality in naturalization; first with the Judd bill and later with the Walter resolution.

During that time it was my responsibility to bring to bear the interest and support of Hakujin friends. The evidence of that support is to be found in the scores of newspaper editorials, the hundreds of letters which have gone to Congressmen, by the fact that such busy and important men as Oscar Chapman, John J. McCloy and Dillon Myer, to name but a few, have given generously of their time and effort.



The Committee for Equality in Naturalization provided a channel for directing the flow of support, but it put to use rather than created the underlying interest and concern. How did it happen that this support was in being and ready to be tapped when needed?

The answer to this question has many parts. Finding the answer has been absorbing to me, not only to satisfy my curiosity, but to know better how to put to effective use this reservoir of active concern.

One part of the answer revolves around the word *responsibility*. John McCloy, a member of our committee, had a very large part in determining the evacuation, and later in activating the 442nd combat team. As a public servant who had faced up to a hard choice, he was not willing to help set in motion the damaging train of events without doing what he could in remedy. Twice he took time to appear before a Congressional committee in support of evacuation claims. He was away from Washington during both Judd bill hearings, but in each case, he submitted prepared testimony, the last made ready on the day before he left to take up his new duties in Germany. If we are tempted to think of government as remote and unconcerned with the individual's welfare, here is an example of concern.

The word responsibility brings others to mind. Edward J. Ennis, who has been the very active chairman of the CEN was director of enemy alien control during the war years. Dillon Myer's association through the War Relocation Authority has left a very active concern. Men in Congress like Francis Walter of Pennsylvania knew what the evacuation meant and have given unstintingly of their time and influence. More broadly, many Americans throughout the country have felt a profound disquiet concerning the war-time treatment of our Japanese American friends, have assumed a feeling of personal obligation and have responded when help was needed.

Another part of the answer revolves around the word *character*. It is here that the wartime record becomes of first importance.

From the earliest history of the Japanese in America, there has been an unreal quality to the debate concerning their character. In the form in which it caught public imagination, this debate centered on the issue of loyalty to this country as against loyalty to Japan. The protagonists on both sides used assertion to try to prove their case. Phelan, McClatchy, Hearst, and their followers asserted that those of Japanese ancestry were tied by blood to the emperor. A stereotype was created to fit a people who could betray the land of their adoption. This stereotype carried over to other relationships, down to Pearl Harbor. Those who opposed this stereotype were more intimate with the character of these immigrants, but they too had to rely on assertion, because there had been no objective test.

The test came after Pearl Harbor, and the public gradually came to *know*. The battle of Belvedere was not hearsay. The rescue of the lost battalion was not an asserted victory. Hank Gosho did not come to be called "Horizontal Hank" in Burma by any token except enemy machine gun bullets passing overhead. As Dillon Myer once told a group at Hood River, an Army telegram bore a message of as bitter tragedy when delivered at Minidoka as on Park avenue.

A secretary in Chicago, a mechanic in Detroit, a merchant in Denver, a farmer in Idaho, a steelworker in Cleveland, an accountant in New York, all with Japanese faces, helped in their way to carry the story over the country. What Congressman or Senator would want—much less try—to corner Mike Masaoka, a veteran whose family sent five sons into service?

The war did not change the character of the immigrant Japanese or their children. It provided fierce scrutiny and it let the people know.

Perhaps most deeply, the answer is found in the word *belief;* in what Americans believe about themselves and their country.

At the very core of the civilization in which we live is a belief in the dignity of man, and in man's right to perfect himself according to his own lights. At its best, this belief is both tolerant and concerned. It does not pretend to have discovered ultimate truth. There is room both for growth and correction of error.

The fact that in too frequent cases, the belief in man's dignity is honored in the breach does not mean that this greatest of all ideas about mankind is not firmly at the center of American life. It is sadly true that our ideals and our practices do not always coincide. Yet always there is the ideal pulling society toward it; there can be no doubt that in the balance over the long pull, the ideal has been the stronger.

One may go further. In an open and dynamic society such as ours, individual acts of prejudice and discrimination are not so fundamentally important as the fact that there

(Continued on page 8)

# The Problem of Age:

# THE YEARS IN SHADOW

By Emi Kimura Fujii

CATTERED throughout Chicago, except for two areas of concentration, e some 20,000 Japanese Americans. that number is an estimated 6-8,000 sei, most of whom are "new residents." is with the Issei that we are conrned here.

The war has profoundly altered the es of most of the Issei—their viewints, their means of livelihood, their cial activities. Somehow, during the ars since relocation, the Issei with milies, for the most part, have made necessary adjustments and shifts manded by the new environment.

They are still constantly making new anges. Instead of, for example, the miliar job, friends, and places they ed to know, they are finding new ones the middle west. It takes time, to sure. But that is true for anyone in new and different situation. And it is sign of health and progress that ople make these attempts.

These people, then, present no parcular or compelling problem. Their problems" are those of millions of thers, which are being met daily by the mmunity at large.

* * *

But what of the Issei who are without family ties and who have had little or o part in any community? Theirs is a different story full of tragedy, pathos, nd above all, loneliness. It is also a tory of failure produced by the victims themselves and society.

Has the war caused the situation in hich these men find themselves? Basicly, we think not. The problem they ce now are the same ones that existed efore the war in both Chicago and the st coast communities. The war has ade alterations to a degree but no ore.

For the "old time" Chicago residents, e problem has not changed at all. For e newer residents, only the setting has anged. First it was the coastal comunity, then the relocation center, and ow the resettlement area.

In each environment, the men were nly isolated beings apart from the hole community or population. We are robably more aware of the problem ly because of the increased number of der men.

We have made no mention of single sei women because apparently there e but a few, if any. We would disiss them with the statement made by e Issei who said: "If there are any ngle Issei women, they go to the . . . staurant, where the 'tough' women o."



If there is such a creature as a "typical" Issei bachelor in Chicago, a sketch of him might look something like this:

The bachelor is in his sixties or over. If he is employed, the chances are that he is a domestic, restaurant worker, or hotel employee. He may be working full or part time.

If he is not employable, he is receiving public assistance from the city or an old age pension from the state and federal governments. He may also be drawing a small amount of old age and survivors' insurance.

A former west coast community leader noted the change in outlook toward public assistance since the war. Before, he said, the Issei would not accept charity. Now they do not mind; some of them even demand it.

Whether that attitude is actually true or how widespread it is, we do not know. We have heard it expressed at various times since the war.

In practice, so far as we were able to determine by contacting the welfare agencies concerned, there are still only a few who are on the public assistance rolls.

Perhaps special mention should be made of some of the men who are living alone. They have wives and families in Japan. Because of the immigration laws, their families were never able to come here. For some reason the men never returned to them.

The housing of the Issei bachelor has these variations. The man may live in a boarding house, operated by other Issei. Or he may rent a sleeping room and eat out. In still other instances, he may have a single room equipped with the barest essentials—a bed, table, chair, dresser perhaps, and a small cook stove.

Whatever it is, it is "substandard" in most cases. It is dark, barren, poorly ventilated, and badly maintained. In no sense is it a home.

* * *

What does he do during his spare time? From our conversations with some of the old men themselves, the Resettlers Committee, the Mutual Aid Society, and other Issei—from all these persons, we heard the same answer.

Singly or in combination, leisure time is spent in gambling, frequenting bars, placing bets with bookies, or just doing nothing. Surprisingly enough, everyone attached some importance to Newberry Square, a park on the near north side, by mentioning it. In the spring and summer, when the weather is kind, the men spend many hours there.

There are two gambling houses in the city which cater exclusively to Orientals —Chinese, Japanese, Koreans, and Filipinos. Reminiscent of the speak-easy days, the houses are closed to the street. At a knock, a slot in the door is opened. If a person qualifies, he is admitted. The qualifications in this case are that a person be Oriental and a male.

Complaints to the local police station by one house's victims or by the neighborhood go unheeded. It is reported that the owner has the situation "fixed" with the alderman of the ward. One report is that the owner pays $800 a month to the alderman.

In the event of a scheduled raid by headquarters, the owner is "tipped off" in advance. The house is closed, and the raid fails to come off.

The former owner, it is said, came to Chicago during the war with $10,000. Rumor has it that after making more than half a million dollars in five years, he left the business for bigger stakes.

One rooming house we know of has regular "hana" games. The boarders and others hold nightly sessions. The landlord made no attempt to conceal this.

"Yes, the men have gambling games here. But they are not robbed of their last cent. It is better that they play here than go to the other places," he stated.

By the "other places" he meant the two professional gambling houses mentioned.

A boarding house had still a different situation. Families as well as single men live here. The owner is an Issei and an American citizen, having served in the first World War. He is aware of the responsibilities as well as the privileges of his citizenship, of which he is very proud.

A number of his tenants are receiving old age assistance. He frequently accompanies them to the welfare office to act as interpreter and performs other services for them.

He provides a recreation room for the men, who play an occasional weekly game of "hana," just as friends anywhere gather for poker or bridge.

* * *

We found that the greatest need was for recreation and for means of providing it. It was stated or implied by the various Issei we saw.

In the case of one 76 year old man, the need was cited with reluctance and bitterness at first, and then with almost pleading desperation.

"We bachelors are failures, and we know it. I am speaking only for those of us who are old timers and have lived in Chicago for many years. Yet we do not have the courage to commit suicide.

"For us, life has no significance or positive meaning. We are only waiting now to die. We do not worry about that because there is always the Mutual Aid Society. So any talk of recreation is ridiculous," he said.

But despite this self-condemning, hopeless attitude, this man had actually searched for rooms to be used as a gathering place for his friends. Unfortunately, a friend who had offered to pay for a few months' rent withdrew his funds when a place was found.

The old gentleman talked fully an hour after that, verbally exploring ways and means for some sort of satisfactory recreation.

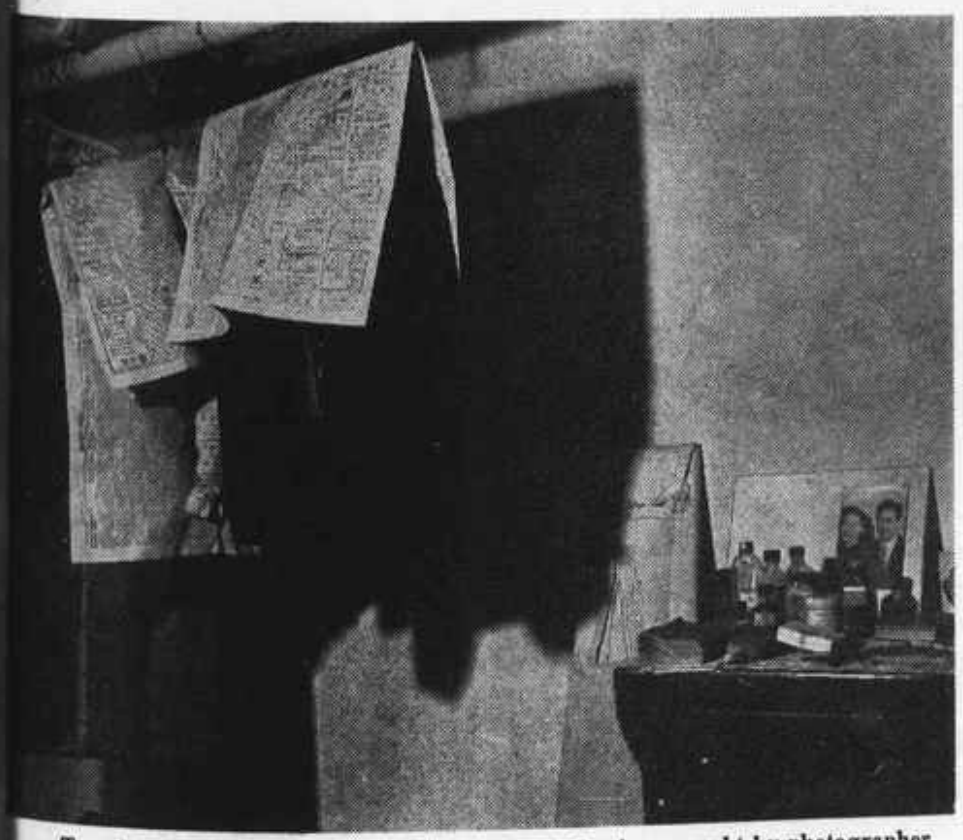
An Issei leader in the community posed the problem in this fashion: "When the men have money, they are a problem because they gamble it away. When they do not have money, they are also a problem."

* * *

What resources now exist in Chicago to meet this need? Are they meeting it?

The Chicago Resettlers Committee has a Sunday "goh" group. About 25 men play there regularly. As one of the officers there expressed it, the men who attend are "stable persons." Some of

(Continued on page 7)



Top: The expressive face of one of Chicago's Issei, as caught by photographer Vince Tajiri. Below: The Issei bachelor's room—his clothes neatly protected by newspapers, the ironing board ready for use, and the much-loved photograph that is so much a part of his life.

# IN MY FATHER'S JAPAN

## The Land of Cherry Blossoms Now Is a Country of Occupation Troops, War Ruins and a Hungry People

By MITSU YASUDA

IT GAVE US a peculiar feeling, to be standing there at the bow of the American Army transport in the early morning, trying to make out the skyline of Yokohama through the heavy mist.

There we were, standing on a ship in the same bay, possibly the same spot, where Mother and Dad stood some thirty years ago. We thought about them and remembered that they were bound then for a foreign country, and a new life. It had taken courage. We too were bound for a foreign country and new adventures, but it didn't take us any courage at all. This was 1946, and our travel orders said, "Advance Echelon, General Headquarters, Pacific Occupation Forces, Tokyo, Japan."

The mist lifted and a lovely April sky showed through. Somebody shouted, "Look at that old man," and we looked. Bobbing up and down in the water beside the ship in a sampan was a wizened old man wielding a pole with a net. People were throwing candy and oranges into the water, and he was scooping them up frantically. We ran back to our cabin and returned with some candy bars. Everyone else was shouting, "Hey, over here, old man," and "Yoo hoo, mister," but we heard ourselves shouting, "Ojisan . . . chotto . . ." Hearing his native tongue, the old man looked up quickly and saw us. We waved and smiled at him. Immediately he dropped his net and doffed his hat, and began to bow jerkedly at us, grinning and smiling till we thought he would fall into the bay.

Other sampans and rowboats bobbed up, and in a minute it became a race to see who would scoop up the most. It would have been fun to watch if we hadn't known that these people were starving to death, and that this was a fight for survival. Soon some crew members came along, unhitched the hose, and directed a stream of water against the sampans and chased them away. No Japanese were allowed near American ships, or something like that. Some scatter-brained young kids were having a merry time roaring around and around our ship in a Navy LCT boat, whipping up great waves in an attempt to overturn the little sampans and rowboats. Few on our ship thought it was very funny.

We dropped anchor at the Yokohama dock, and there we got the first close glimpse of our parents' native land and people. We, of course, (there were about six or seven Nisei), stood out like band-aided thumbs and were the target end of many pointing fingers. Large letters on the dock warehouses said "tabako bekalazu," and we overheard our cabin-mate, a former WAVE language officer, reading it aloud and explaining that meant "no smoking" to other ship-mates. We felt, we must admit, just a little superior about our own meager knowledge of the Japanese language.

Soon we were bumping along a rutted highway toward Tokyo. To us, used to level six-lane highways lined with lovely landscapes, the sight of jutting remains of bombed buildings and rutted houses turned our stomachs. We saw rusting, corrugated iron in the midst of dirt and rubble. We saw a ragged, plodding people, gazing after us with dull, lusterless eyes, and we felt a hollow feeling of compassion, and we suppose, fear. Fear at the knowledge that it so easily could have been us.

We were assigned to the G-2 (Military Intelligence) division. Our office was on the seventh floor of the Dai Ichi building, directly above General MacArthur's offices, and was a former tearoom of a life insurance company which used to occupy the building. The different rooms were separated by rustling, sliding doors. It was all very charming.

Our job gave us the first opportunity to meet former high-ranking Japanese military and government officials, and their invitations to their homes for discussions on things American and Japanese afforded us rare opportunities to hear stories concerning the military clique that ran the war.

We heard about the fantastic claims of Japanese victories in the news broadcasts to the nation. We admired the calm way they had viewed the bombing, "One gets used to it, you know." We heard about their plans for a last-ditch stand against invasion, fighting with bamboo spears if need be, to defend their country. Our eyes must have mirrored our incredulity because they shrugged their shoulders, smiled meaningless smiles, and changed the subject.

We thought that the match-books they had on their tables, thin sticks with ineffectual match-heads, were interesting. The covers didn't say, "Try Tanaka's Tobacco," or "Buy Bot-chan's Booze," but "Spy no yohjin," beware of spies.

* * *

Subways were "off limits" to occupation personnel, but we decided to take unfair advantage of our Japanese looks to see the "homes" of the countless hundreds of vagrants. We chose Ueno station, assembly center of the homeless, and infamous headquarters of prostitutes.

It was mid-summer, and Tokyo summers are hot. We wore the oldest clothes we had, but even then the difference was marked, and we were followed by somber eyes as we mingled with the dirty, jostling crowds. We paid the ten yen at the ticket-gate and started down.

We reached the lowest level, and a slow, heavy stench of unwashed bodies and open latrines reached up and enveloped us. We made out huddled figures in the dim gloom. Whole families were sprawled on tattered newspapers, and somewhere a baby squalled piteously. We stumbled over a protruding leg and shuddered involuntarily as its bare skin touched ours. Emaciated men, many wearing tattered Army uniforms, stared at us from hollow eyes and dully followed our movements. Almost directly under our feet, a young mother was breast-feeding her baby. The baby tugged weakly at the nipple, and finally its head lolled back, strength exhausted from its efforts for milk that did not come.

We stared with horror at the open, juicy sores on the baby's body, and we stared too long. The mother looked up and her colorless eyes bore into and beyond us, swept down our healthy figures, and then slowly turned away. Her expression, like the others, said nothing.

An express train roared past, and with it a rush of fetid air swept through the passage, bringing with it an almost unbearable stink of garbage and sweat. An oily leaf of newspaper sailed past our ear, and we ducked, then watched it flutter to a stop near a dozing man's ear. He picked it up and wiped his face with it.

We kept searching for a pair of eyes that had light in them, a spark of hope, envy, defiance, anything that showed a human being behind it, and failed. We met the eyes of a young boy and saw an old man. We started to smile at a girl our own age, and received an apathetic stare.

"Look baby," we said to our companion, "let's get out of here . . ." At the sound of English a grizzled man glanced up, stopped picking at his lice, and stared. We stared back, pity and nausea welling up inside us, rage mounting at our own inability to do anything.

Another express rushed by. The muggy air felt almost tangible now, rising up, strangling us, threatening to close over us. Simultaneously, both of us ran for the nearest exit, desperately pushing past the crowds, taking short, gasping breaths, spewing out the filthy odors as we stumbled up the steps.

We burst out into the fresh open air, and stood there, gulping huge draughts of Tokyo summer. The air was unbelievably sweet.

* * *

There were few "on limits" hotels at resorts, then, and we took full advantage of what hotels there were.

On our first week-end in Nikko, we met the daughter of one of the several statesmen who were assasinated by the military for their liberal views. She told us of the chilling days before the murder, her helpless feeling in knowing that there was no way out of it, and finally of that night when the assassins had encircled the house. The victim knew he was going to be killed, he had no intention of running away or asking for mercy. He faced it calmly, said good night to his wife and daughter, sent them to another part of the house, and lay down in his bed to await his executioners. And they came.

"The war . . . shikataganai," she said.

Nikko is a lovely spot. We went there again and again during our stay, and never tired of it. You take a cable from a town near Nikko proper up into the mountains, and you reach Lake Chuzenji.

Lake Chuzenji is a 2½ mile long affair whose water is, they say, drinkable without purification. It's fed by a river that originates from a hole in the side of the mountain called "Hell's Hole," or "Jigoku no Ana." They say it's called that because the water gushes out with an unholy roar, and that bats and other weird things are continually flying in and out. Very few natives knew the exact location of Hell's Hole, and the ones we asked to act as guides politely declined.

Too, Chuzenji is where the famous Kegon falls are situated. It used to be known as Suicide falls because of the number of leaps into it, mostly of couples caught in a hopeless love. It's a magnificent falls, over 300 feet high, narrow, and reached by going down an elevator several hundred feet down the side of the mountain.

The first time we went there, in 1946, people were still leaping into it. An old storekeeper told us in a very matter-of-fact tone that during the war it averaged three to four suicides a week.

Having practically no sense of the aesthetic, we weren't satisfied with just viewing the falls from a distance. We had to see how near we could get to the great frothing pool at the base of the falls. So we scrambled over slippery, sharp-edged rocks and muddy clay, and finally reached the edge of the pool. Still more ambitious, one of the fellows jumped across a narrow spot in the river with the intention of reaching a seemingly dry spot directly behind the falls. He reached over for our stretching hands, and suddenly dropped it. "Don't jump over," he said. We looked at him questioningly. "Never mind why, just stay there." Miffed, we nonetheless obeyed. We were told later that directly underneath our feet, hidden from our view but clear to him on the other side, was a pair of human hands, clutching a rock. The rest of the body was hidden by long weeds growing along the banks.

When we climbed back onto the viewing platform, people were excitedly pointing out another body in the lower part of the river, being pushed and prodded by the churning water.

* * *

Ikaho, in Gumma Ken, is another vacation spot up in the stratosphere. Peasants without jeeps, like us for instance, had to get there by bumping up the mountain in a wheezing, coughing bus run by charcoal fire. These ancient vehicles proved an unending source of fascination to us. People bulged out of the windows in numbers that put Times Square subways during rush hours in the tea party ranks, and yet those faithful busses went creeping up those tortuous trails, belching black smoke, spewing steam, threatening to blow up any minute. Every ten minutes or so our bus would gasp and sigh to a dead stop, and proceed to expire at a 45 degree angle. While we gazed fearfully at the sloping trail back of us, the driver would tumble out, scramble for sizeable pieces of rock, and place them behind the rear wheels of the bus. Then he would reach for a long stoker and start jabbing and blowing at the red-hot coals in the burner perched at the rear of the bus. A bouncing jeep, doing 30 with the four-wheel drive, careened past us. Not to be outdone, our asthmatic conveyance suddenly gave a convulsive jerk, an immense belch, and we were off in a whiff of billowing smoke.

Ikaho (our boss used to pronounce it to rhyme with Idaho), has a lake, too, up in the mountains. Lake Haruna is famous for the little mountain right offshore that is shaped almost identically with Mt. Fuji. Haruna-Fuji, they call it. We had to hike ten miles to reach it. The cable had been dismantled for war production, and there was no bus service. They can have their Haruna-Fuji.

Which reminds us of another mountain. This one defies any kind of vehicle including the indefatigable jeep—Mt. Fuji, of course. We have yet to reach the top, but we go on record for five attempts. Twice we didn't even get to the base of the mountain. We got lost on the way. There she was, right in front of us, with several different trails leading to the top. We asked five natives for directions and got five different answers, all wrong. It was frustrating.

There are eight stations on the way up, where one can collapse and gasp for breath while somebody pours hot tea down his throat. Aside from having to swallow the bitter pill of defeat from a mountain, there is only one relatively




SIGNS OF THE OCCUPATION: "Tokyo PX" on Ginza, the former "Broadway of Japan." The scraggly weeping willows, barely visible in the picture, are all that is left of what was once a lovely promenade of trees lining the famed avenue.



This is "my father's Japan," bombed-out ruins of Tokyo, still eloquent of war four years after the end of hostilities.

unimportant thing that stands out in our memory. That is the time we climbed to the third station in the dead of night, and crawled into the blankets laid out for us by the aged and kindly couple tending the station. We didn't even breathe evenly till the next morning. The old woman woke us up, and informed us that our wash-water was standing in the basin outside. The bucketful provided wasn't enough for our party, so we asked for, and received, many more bucketfuls which we used wantonly as per faucets. We had naively assumed that the water was from some spring nearby.

We didn't find out till some days later that water is the most precious commodity there in the mountains, and that what we had used so indiscriminately was rain water that the old couple had been saving and using mostly for cooking purposes. We felt terrible, but we never had another chance to go up to Fuji.

* * *

Like every other Nisei who has been to Japan, we went to see our relatives, down to Fukuoka in Kyushu. We saw our sister for the first time since 1939, and after a tearful embrace, she introduced her infant son Kei to us. We doubt if we were very successful in hiding our shock at how gaunt he looked. Sis, along with Japanese millions, was slowly starving to death. Her husband was dead, and little baby Kei did not even have the energy to cry for the milk that Sis could not give.

Till then, the starving people of Japan were "other people." We had done what we could, shared our rations and candy bars, but we knew there was a limit to being generous. But the sight of Sis, our own flesh and blood, too proud even then, to confess to her little sister from America that she was starving, did something to us. It was no longer an ethical question of "we *should* help." It was "we *have* to."

We had brought down boxes full of clothing and C and K rations, but we kicked ourselves for not bringing that fourth suitcase because "it was too much bother." Sis was living then in Sasebo, that naval port practically bombed out of existence. She told us of the landing of the occupation troops. Wild stories of raping barbarians had raced through the town, and the people had locked themselves behind their paper doors. The troops themselves, wary of treachery, moved slowly into the town, alert and on guard. Then the lead patrol saw a thin girl with a baby in her arms moving down the street towards them.

"Hello," she said, "are any of you from Seattle?" That had been our sister.

Sis' own story is moving. How the Tatsuta Maru, the last ship to leave Yokohama for the U. S. before the war, had turned around and gone back only a few miles off Honolulu on December 8; how she kept running from city to city to avoid being forced into war labor; how she ran away as far as Manchuria. When the government ordered the draft of all single women for defense plant work, she returned to Japan and married. Then of her husband's death, the occupation, and the first free election in the history of Japan under Gen. MacArthur's sponsorship. Sis, proud and eager to demonstrate the precious American heritage of suffrage to the Japanese people, was the first to vote.

"And by voting," said the blunt, cold voice of the woman at the American consulate, "you lost your American citizenship. I'm sorry."

She was only one of hundreds of similar cases.

Exigency of war? Shikataganai?

We held a little party for playmates of baby Kei before we packed Sis' little belongings to move up to Tokyo where we could be near her. We had a party with the biscuit cans of C raitons. They consist of about four hard biscuits, a couple of cubes of sugar, about five pieces of hard candy, and a small package of solvent drink. We set places for about ten guests, poured a bit of lemon drink in empty ration cans for each child, spread jam thinly (we had brought just one jar) on a couple of crackers for each, and doled out two pieces of candy. We sat there, our hearts weeping with the inadequacy of the food, but Sis fluttered around the tiny room like a Waldorf chef preparing a banquet. And a banquet it was. Most of the scrubbed under-sized children who crowded into the room did not even know the taste of sugar. Their bright eyes were glued on the pitiful amount as they struggled with their manners.

But in the end, it was not the children who betrayed the effects of famine on a people. It was their parents who came by too soon to "pick up their children." It was they who sat there till we were forced to offer them food, it was they who dipped repeatedly into the jam jar, uninvited, and it was they who stared malevolently at their neighbors who dropped in later for their share of food.

* * *

There were Moss and Hank, big brother's buddies during "our gang" days in grade school. Both had left for Japan in 1939 to study. We had promised Moss' family in Chicago that we would try to locate him when we got to Tokyo. They had no idea where he was, whether he was alive or dead. His last address was a section of town which was heavily bombed. We prevailed upon some Japanese friends to help, and one of them finally located a ward registry record, where it showed that Moss used to live at such and such an address.

One afternoon we set out to look him up. The house was standing practically untouched. A maid answered the doorbell, and we inquired whether Mr. K. lived there. Yes, he did. Is he in? Yes, "chotto omachi kudasai." We were barely out of grade school when Moss had left for Japan. He probably expected a little pig-tailed child to be standing there.

"Hi, Moss," we said. His first words were, "Christ's sake, you've grown."

Moss was going to medical college. Then war came and his funds were cut off. A professor took him in and sent him through on his own money. When Moss graduated and applied for his practicing license to repay his benefactor, he was told that he would have to take out Japanese citizenship papers before he would be allowed to practice. Having no alternative, Moss did. As soon as he had, the army drafted him. Rookies in the Japanese Army take a cruel beating. Moss served in China, and had returned to Tokyo only two months before we visited him. And because he had to serve in the army, Moss had automatically lost all claim to American citizenship.

We asked about Hank—an only child, handsome, and the object of every girl's crush during grade school. Hank too, Moss told us, was drafted in the army. He died in the Philippines after the surrender. He had hidden out in the jungles, knew nothing about the capitulation, and subsequently died of exposure and malnutrition.

* * *

Along about this time, we transferred out of G-2, into the Security Section of the Headquarters and Service Group. We kept meeting the most fascinating people.

Like Mr. Fujimoto of the Tokyo Mainichi newspaper. We were talking about pre-war Japan, and the conversation drifted to Ambassador Grew's "Ten Years in Japan."

"Do you remember that chapter in the book about Mr. Grew's interpreter suddenly disappearing one day from the Embassy grounds?" Mr. Fujimoto asked.

Yes, we had, and we were curious to find out just exactly what had happened.

"Well, you'll know in a minute," Mr. Fujimoto said, "because I'm that same interpreter."

Mr. Grew, if our readers remember, finished the chapter (Section 6, page 521), after wondering about his translator's disappearance. This is what happened.

"Fuji" had been going about his business as per usual. War had been declared and everybody connected with the American Embassy had been confined to the Embassy compounds which were, of course, protected by diplomatic immunity. This particular morning, a messenger had come to Mr. Fujimoto, telling him that a police official was waiting outside the gates to ask him a question. The message was given in such a tone that implied nothing other than that it was a simple, routine question, and "Fuji" simply walked out. As soon as his foot left official Embassy grounds, he was whisked into a waiting automobile and driven to police headquarters. He was not allowed to re-enter the Embassy grounds, or communicate with anyone for some time. No particular reason was ever given for his arrest.

* * *

There was Mr. Makino, who worked for us as a clerk. He was a very pleasant soft-spoken man, and we liked him very much, but for the life of us, we couldn't make him understand the simplest orders. When we wanted work done efficiently and well, we used to tell our employees to "go to Mr. Mori and ask him. Don't ask Mr. Makino."

We learned later that Mr. Makino was a full-blooded duke of the famous House of Makino. Mr. Mori, on the other hand, was formerly an employee of the House of Makino, and it was he who pursuaded his former master to start earning his "pin money." War had turned the tables completely around, and now the duke was taking orders from his former servant.

There was Noriko, who used to come around often to borrow our dresses and jewelry. We didn't even know that she

(Continued on page 6)



T/4 Harry Eguchi of Pasadena, a shoeshine boy and a girl waiting for her GI boy friend on the steps of the NYK building.

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# In My Father's Japan

(Continued from page 5)

was a royal princess, and a marquise. Then there was that dignified young man whom we met at an informal party, and who begged us to teach him jitterbugging. He turned out to be the emperor's nephew.

But the crowning something-or-other was reached at that swanky affair where we waltzed with the middle-aged gentleman we could not follow, so help us. Somebody should have told us that he was the emperor's brother. Not that we could have done too much about it, but we could have at least smiled a little more.

We have talked too much. Even then, we skipped a number of things we wanted to mention. But three years is a long time, when one absorbs new things every day. Japan and the occupation were making enormous strides when we left early this year. No doubt it has gone farther since. We realize too, that we were especially fortunate in taking part in the early occupation, and in making so many kind friends who taught us so much.

A large portion of this article was written with a light view of Occupied Japan, but we do want to state that the common desire of the Japanese to rebuild, to learn; their sincerity, their kindliness; their intelligence; and pride; their history and culture; all made a lasting impression on us. Our seeing the chaos and devastation of a country and its effects on the thinking and actions of a people, contributed much to our realization of the true, and intrinsic, worth of human values.

Subway scenes such as we have described are almost extinct now; welfare agencies are struggling to rehabilitate the displaced people. But the memory of those times serves as a reminder that it once was, and could be again. The country need not necessarily be Japan.

There was a time when we used to despair of our wasting three whole years in the relocation center. We think we more than made up for it.

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## THE YEARS IN SHADOW

(Continued from page 3)

them are bachelors, others men with families.

The group is not a closed organization; but the men with whom we are dealing do not attend.

The committee building is also the center for two song groups, two poetry clubs, and a reading club. The solitary bachelors do not belong.

There is a Japanese film company in town that has pictures each week. But these men do not attend.

The various churches provide religious and social activities for its members. These men do not belong. One explanation came from the 76-year-old gentleman above: "If you live on the old age pension, you cannot even go to church. There is not enough for the offering."

The occasional programs and picnics promoted by various organizations during the year complete the recreational activities within the Issei community. Again, these men do not go.

The Mutual Aid Society, still primarily functioning as a burial group, is not only concerned with the dead. They are acutely aware of the recreation problem. They are also painfully aware of the difficulties presented in solving it.

Last summer, the old men were ferreted out of their rooms and taken to a picnic specifically held for them. Other activities of a more regular nature are being contemplated.

Men, whose last associations with family and community living ended when they came to this country over 25 years ago, are not now easily drawn back into society. Used to a solitary existence, they do not know the meaning of compromise should a compromise become necessary, stated an Issei leader.

"They are too independent and do not know how to give in. They always want to have their own way," was another opinion.

Providing recreation for these men and retraining them into group activities must be done. The two processes go hand in hand, it seems to us.

* * *

There has been some talk in the community of providing a home for the aged Issei. A wholesome type of group life is necessary for these Issei who have been isolated too long.



**Photographs of relatives are a much-loved link with the past. Here at the crowded desk, with pictures of his late wife, his children and his grandchildren, an Issei relives his memories.**

About that, we would raise a few questions and make a few comments.

That many of these bachelors are in need of social activities no one can dispute. But whether such a home is possible at this time is another matter.

The Resettlers Committee has approached a welfare planning agency regarding the possibility of obtaining financial support for such a project. Our understanding is that this would involve financial assistance from the Community Fund. The granting of such money to a particular nationality group is a radical departure from the usual practice.

The Resettlers Committee, which is a fund agency, was given assistance because of the very nature of the war-created problems confronting the Japanese Americans in the resettlement period. Community Fund aid was made available, then, because of an emergency situation.

While we cannot speak for the Community Fund, it is our belief that an emergency situation does not prevail in the case of a home for the aged Issei.

We do not believe that the aged Japanese, more than any other group, are entitled to special dispensation or privilege. For the same reason we do not think that a previous proposal made for the creation of a special wing for the Japanese at the county Oak Forest Infirmary was in order.

Proponents of such a plan may state that there are language and cultural barriers making a special wing necessary. To that we can only say that other nationality groups have the same problems.

One interesting remark was made by an Issei leader. We leave it up to the geriatrics experts for its validity. Apart from the money problem, he insisted, the primary concern is to bring these men back to a state where they can mingle socially with others. This may be done, he continued, before a home for the aged is created. Many of them are not now social beings.

With these Issei in their declining years, the question is not one of integration into the wider community. It it too late for that. But that is not the tragedy.

The tragedy lies in the fact that these individuals do not belong even to the smaller Japanese community. They are men apart, alone, who belong to the smaller Japanese community. They are men apart, alone, who belong to nothing. And time is fast running out for them.


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## CULLUM: No One Stands Alone

(Continued from page 2)

opportunity for the enlightened and the courageous to stand up and do something about prejudice and discrimination. As long as the voices of honest men can be heard no cause is lost. Democracy is not a state of being, but a goal toward which each generation must struggle in its own way, over its own obstacles.

In every society there are men and women who love power for its own sake, and those who are most concerned with human values. This is true in America. The normal American is a person of good will whose strongest desire is to tend to his own business. He takes the time and pains to raise and educate his children by the best standards he knows. Of an evening, he is more likely to be found with his family group around a television set or radio than at a political meeting. Of a week-end, you are more apt to find him at church than participating in a round table discussion. He is slow to be aroused. But when his sense of justice is outraged, and he has sound information on which to act, you will find him, if reluctantly, seeing the job through.

Discrimination, arising from prejudice, cannot long endure without the support of honest people. Men of evil mind may begin a campaign to foster prejudice and to bring about discrimination, but they cannot keep it going unless they convince those of honest mind that they are right.

The war years cracked the monopoly on setting national attitudes toward Japanese Americans. When the myths were broken, basic American beliefs began to assert themselves in ever growing strength. The ideal and practice came closer together. Very deeply our essential beliefs about man provide support for setting each man into the contest of life with an even start.

Yet another element in the answer may be found in **reason.** To those who find value in living at peace with their neighbors, whether across the street or across the sea, there is little to be said for continual harassment. Both science and logic tell us that all the family of mankind is human. How can we hope to live in peace if we challenge that fact? Former Ambassador Joseph Grew, Walter Judd and Dean Rusk of the State Department have brought their deep concern for following the course of reason to attain peace to their efforts in support of equality in immigration and naturalization. Dean Acheson, while still a practicing lawyer brought reason to bear in a more local arena, in the Oyama and Takahashi cases.

So much of the validation of prejudice in honest minds has found support in the alien land laws, and in our out-dated immigration and nationality laws! Plain logic offers much to support the effort to put these laws in line with reason.

The account I have given above is woefully incomplete, both as to mention of the individuals and of the ideas which have given substance to our drive for equality in naturalization. I believe passage of the Walter resolution and ultimately of the Judd bill is essential to fair dealing and to the good name of our country. There are many who believe the same. One day, each measure will be written into law.

In the meantime, no people stands alone.

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My thoughts turn naturally at this season of the year to friendships I have made through both my professional associations and social contacts.

So in keeping with the occasion, I wish to cordially extend to all my friends and patients the earnest hope that the coming year will bring an abundance of health, happiness, and prosperity.

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# ROAD TO MATURITY:

# THE NISEI COME OF AGE

By Bill Hosokawa

SOMEWHERE in the years between 1941 and 1949, the Nisei came of age. Suddenly his problems were no longer those of querulous, confused adolescents in a bewildering world; they were the real and solid issues that confront adults. How has the Nisei adjusted himself to this change? How has he rallied to meet the new problems?

This is an interim report, based on the situation as it exists in Denver, Colo. The choice of locale has both advantages and disadvantages. It is, for instance, about midway between the east where the Nisei meets little or no discrimination, and the west coast where the environment is more restrictive. On the other hand there is a relatively small number of Nisei here, perhaps not enough of them to provide an accurate cross-section.

At any rate, while the Denver Nisei is not untypical of other Nisei, this analysis should be accepted only as a report on Denver.

Sociologists tell us the average age of the Nisei is now about 28—well into adult maturity. The late twenties are the years of marriage and family expansion, of settling down to jobs and laying the groundwork for the economic future. It is a period of spreading out into the greater community, and adjusting oneself to that larger relationship.

On this last point, Denver Nisei have done an exceptional job. Instances of discrimination against them are so isolated and rare as to be newsworthy. Their brushes with the law are limited largely to infrequent gambling roundups or an occasional hotel-keeper who gets careless about the type of woman who rents a room.

One highly placed police official expressed pleased amazement at the law-abiding nature of Denver's Japanese Americans. The Urban League, an organization interested primarily in Negro welfare, recently pointed out the Nisei as an example of a well-adjusted minority group.

Miss Helen Peterson, executive secretary of the Mayor's Committee on Human Relations, reports that her office has had only three requests for help from Japanese Americans in a year and a half, and not one of them had to do with discrimination.

One call was a request for help in filling a city job application. Another was in regard to applying for a city license. But the person failed to report back so apparently the problem was solved. And the third was a request from the Buddhist church for appointments with the mayor and governor.



Photo by Mason Funabiki

"We would like," Miss Peterson says, "to employ a Nisei girl in our office but we can't find any, apparently because qualified girls already have better jobs than the city can offer."

**To outward appearances, Denver Nisei have made a remarkable recovery from the depths of evacuation days when a Denver Post columnist was demanding a "24-hour curfew against all Japs" on Denver streets.**

It would seem, then, that the Nisei's problems are largely personal and family matters which are accentuated by old customs and attempts to adapt them.

Divorce, separation, and the difficulties posed by child-rearing are problems very much in evidence. To some extent, all are related.

Let's start with juvenile delinquency among the Sansei—the offspring of the Nisei.

"The actual number of delinquency cases is low," says the Rev. K. Sasaki, able young pastor of the California Methodist church. "But there are enough cases to bother us. Delinquency may be a Sansei problem, but primarily it concerns their parents, the Nisei."

At this writing the Denver juvenile court has released four Japanese Americans on probation to the Rev. Mr. Sasaki. Three of them are Sansei, the fourth is a Nisei. All are involved in theft and burglary cases.

Juvenile Court Judge Philip Gilliam recently expressed puzzlement over the number of Japanese Americans brought before him when hitherto their record had been so clean. "Something must be lacking in the home life of the Nisei," he said.

As a clergyman, the Rev. Mr. Sasaki declares spiritual and moral factors are lacking in the homes of many Nisei. But he probes deeper for more immediate reasons.

"During and soon after the war," he declares, "parents were extremely careful about the conduct of their children because they knew they were conspicuous and could easily draw down community condemnation.

"Now they have relaxed their watchfulness, and children are getting much more liberty. In addition, the Sansei are much better integrated into community life. They are less careful about a choice of friends, and in the poor environment in which many of them live, they become involved in tough gangs.

"Each of the boys on probation to me was running with a gang made up of boys of various racial extractions. The unfortunate part of it is that none of my boys could blame poverty as a reason for burglary.

"They didn't have to steal to live. They committed petty crimes just for the fun of it.

"The responsibility inevitably goes back to the parents—Nisei in three of these cases. Some Nisei parents have told me they feel their own parents — the Issei — were too strict. They don't want to be so restrictive about the conduct of their own children. That is good, but it can be very bad if there is a lack of necessary discipline."

**The Rev. Mr. Sasaki does not single out any one reason for increasing juvenile delinquency. He feels a variety of causes—the postwar easing of moral standards, the evacuation, the insecurity of camp life, frustrations accompanying relocation and resettlement—are responsible.**

Oddly enough, the Issei themselves get a large portion of the blame for Nisei marital difficulties. In-law trouble seems to cause more connubial strain than any of the numerous other reasons for going to the divorce courts.

"The majority of Issei women," the Rev. Mr. Sasaki explains, "never have had the experience of living with a mother-in-law. Most of them came to the United States with their husbands soon after marriage, or were married here. By custom, they expect at least one of their sons to bring his bride home to live with them. And when that happens the Issei mothers cannot adjust themselves to having another woman in the house. They try to make their daughters-in-law adjust themselves to a new routine, and that's always cause for conflict.

"Two women in one kitchen is just one woman too many. Some of the sources of friction are ridiculous to outsiders, but to the individuals concerned they are realistic and serious. When daughter-in-law begins to say: 'But my mother didn't do it that way,' look out for trouble.

"In most cases the boys—the husbands—don't have the moral backbone to stand up for their wives and so things go from bad to worse. Actually, the in-law problem is an Issei problem. When I am asked to intercede in these affairs, I usually have to talk to the Issei."

The Rev. N. Tsunoda, Nisei pastor of the Tri-States Buddhist church, also finds in-law friction a serious problem. But he has discovered a partial solution in the baishakunin — go-betweens—who apparently are more in evidence in Buddhist marriages than Christian unions.

**"Actually," the Rev. Mr. Tsunoda explains, "most baishakunin are go-betweens in name only. They have little or nothing to do in bringing a man and woman together, and that's a healthy sign. But they are very useful people to consult in case the newlyweds have difficulties. The baishakunin feel responsible for the couple, and the young people realize he has a moral responsibility for their welfare. So frequently they will go to him with problems that they would hesi-**

(Continued on page 15)


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# A Short Story:

# SUMMER AFTERNOON

By KATS HIROOKA

The woman sat knitting under the beach umbrella. She was not fat, but a disintegrated look about her—as though she had let go of some control—gave that impression. Her white legs on which the puffed blue veins could be plainly traced were thrown out on the hot sand. Her red-flowered sunsuit was incongruously childish, with the twisted straps biting into her flesh. A strong ocean breeze tugged at her faded brown hair straggling out from a wrinkled bandana.

She sat knitting continually like a placid machine, hardly casting an eye on her stitches. Through her cheap sun glasses, she was watching a couple sprawled out on the sands about twenty yards away.

". . . Right out in public!" she tched-tched. "I wonder if they're married . . . No sense of decency in young people these days . . ."

* * *

"Bill?"

"Ungh?" The boy grunted, because the girl was lying with her head on his stomach.

"You must be getting a bay window, because you make an awfully comfortable pillow."

The boy reached for her hair and shook her head roughly.

"Listen here. You take what you get, and no complaints, see? . . . Besides, my stomach is flat, my shoulders are broad, and my hips are narrow—like Apollo."

The girl grinned and added, "Or Charles Atlas."

"You get the general idea. You'll never catch your man if you don't flatter him, woman."

"Aye, aye sir. I'll remember, sir."

They fell silent again. Through ninety-three million miles, the sun beat down on the summer beach. The boy and the girl felt the searing rays through closed eyelids. They were in a red room apart from the world.

They heard the cry of the sea gulls as they wheeled and dipped, skimming the white-green waves that combed the beach endlessly with a dull roar. Isolated noises reached their consciousness from the amusement park nearby — a sudden, frenzied rattle of the roller coaster as it took the down grades, the shrieks and wails of its riders, and occasionally, music from the merry-go-round. Somebody's portable radio gave out with gibberish from the Sunday afternoon double-header at Wrigley Field.



Drawing by John Mizuno

"Bill?"

"What?"

"Do you think I'll grow old gracefully?"

"What the . . ." The boy sat up and looked on the upturned face on his lap—her smooth, tanned skin shining with sun tan lotion, the vivid contrast of her lipstick, her short, cropped hair tangled from the wind. Her gaze was direct and unlaughing.

The boy felt his throat tightening and suddenly recognized in himself the feeling he had as a child when he felt like crying.

"Silly girl," he said hoarsely and tweaked her nose. "You'll be ample and comfortable and rule your home with an iron hand."

The girl said, "I guess I probably will," and looked away. The boy pulled her up and turning her face around, kissed her. Then he said, "Let's go down for one more dip. It's getting late." She nodded and put on her beach cap. They got up and hand in hand, they ran down toward the water.

* * *

The woman under the beach umbrella watched them go and felt a slight disappointment. She made a small noise with her tongue.

"No shame in them these days," she said to herself. The shadow under the beach umbrella was lengthening, and the woman noticed the wind on her shoulders. She finished the row she was knitting and turned to shake her husband awake.

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LEFT: Cooperation and hard work are a part of the self-governed community center where redecorating and maintenance are carried on with volunteer work. Committees took over a 14-room house and remodeled it from the basement up. Here a group of men find that clearing away the dishes is all part of a day's work. RIGHT: Nisei volunteers, two of the 64 who worked as solicitors, call upon "the lady of the house" to get an individual contribution to pay for the center's maintenance.—Paul Iida-UCL News Bureau photo.

# THE $18,000 GIFT

By PETER OHTAKI

Minneapolis, Minn.

WITH SMUDGE SMEARS around almond eyes, a dozen petite Nisei girls were cheerfully helping a determined committee in scrubbing basement floors, cleaning out the attic and refinishing the walls of their new 14-room community center. Another day found another committee, comprised of new personnel equally determined, putting up storm windows and pruning shrubbery in preparation for one of Minnesota's severe winters. Majority of them were whistling, humming, chatting, eating and working together on this new project.

All this hub-hub occurred during the past summer and fall season, as the Twin City's 500 Issei-Nisei population began a reconstruction program on an $18,000 brick residence which eventually was going to be their new community center. Five months since then, it has become just that.

Ever since six years ago, when the relocation pioneers ventured out into this Paul Bunyan territory, they have collectively found this friendship city lacking in one respect. This is, despite the fact that they had found new freedom, a new philosophy born from an area which has recognized them as individuals. But with this independence, majority of them have not forgotten some of the commonness which still binds them in social and political thinking. With an all-out assimilation program emphasized during the war days, many of the Nisei have also learned that such a group program aimed toward the Nisei as well as toward the non-Nisei can be just as workable, as they have found in their individual cases. Thus many of the Nisei have secretly, or publicly, unconsciously or knowingly, hoped for a "home" of their own as a group.

That such a center was greatly needed was foreseen even further by Rev. Daisuke Kitagawa, director of the Japanese American Christian ministry and well-known Nisei leader in the Twin City community affairs. The Reverend and Bishop Stephen E. Keeler of the State Episcopalian diocese had huddled over the question more than once to produce something tangible.

It was during the past summer that a four-story, 14-room home was made known to the public as a gift to be presented to the Nisei community. The news was as much a surprise as if St. Nick had dropped through one of the home's own three large brick fireplaces.

Most instrumental figure in the benefit is Bishop Keeler, a long-time friend of the Nisei since their encampment days at Savage and Snelling, and as a member of the Governor's State Inter-racial commission, who has understandingly felt the need of the Nisei. Since his days when he spoke and conducted the graduation services along with the brass at Fort Snelling and Camp Savage, he has been a consistent follower and staunch supporter of the equal rights of Minnesota's newest citizens, the Nisei.

But along with this gift, came an all-out quest for an answer to the organizational problems confronting a group as heterogeneous as any other social or civic group, save for color. With Catholics, Protestants, Buddhists, agnostics, institutionalists, Issei, Nisei, the married group and various other distinctive interests comprising the Nisei community, it was apparent some form of organization was necessary.

The youthful Nisei immediately took over, however, and with the appointment of various group leaders as members of a 15-man steering committee, a governing body was soon established. With by-laws and a constitution formed, and a cabinet and sub-committees named, the group progressed far in the administration duties of the new center.

The end of their first experimental year has found an attorney, several members of union locals, an accountant and a dentist on the cabinet and representatives of every other organization on their steering committee. With this over-all cross section of its community, the committee has done well in combatting inter-group conflicts and still has left enough stir as an incentive among individual groups to eventually hope to vote their own representatives into the cabinet.

With a lively election now being carried during the holiday season, the committee feels a true democratic spirit has prevailed in the administrative function of the community center. They have felt proud that many of the conflicts have risen, indicating that apathy has not prevailed among its members.

Since then, the Nisei community's two civic groups, the United Citizens League (JACL) and representatives of the Governor's in-

(Continued on page 14)


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# THE PROBLEM OF CLIQUES

By ELMER SMITH

The PACIFIC CITIZEN staff requested that I write a short article for this Xmas edition, and I accepted with pleasure, not because I had anything of great importance to say, but because I wanted a chance to send all of my friends the best holiday greetings.

However, an article is supposed to have something of significance to say, and I began to try and find something that might be of interest to all to write about. A number of days passed and I was still trying to find something new to write about when a conversation with some Nisei suggested a subject. This conversation slipped around to discussing the social life of Nisei as represented on a number of college campuses throughout the country. All of us will admit that social life is important to us, and that we all have various ways of satisfying this interest. Some of us like to get together with our friends and bowl, play basketball, or baseball; others desire to have "bull sessions" and discuss the social, economic and political problems; others prefer to have dances and parties, while some are interested in social groups meeting for the purpose of either listening to or participating in various musical, artistic or literary activities.

It is exactly at this point that many of our groups are formed, and cliques are developed.

The Nisei on the campuses are usually not acceptable for membership in fraternities and sororities because of the discriminatory practices found within these groups. Thus the Nisei must make his own group if the social life on the campus is to be completely fulfilled. This presents the question as to what kind of an organization will be made and for what purpose. Having come to the conclusion that some social life is necessary for the Nisei and that this can probably be best fulfilled by a Nisei organization, the question presents itself as to what kind of a group will be organized, its purpose, and who shall belong. It is at this point that the cliques with special interests start to fight among themselves; the athletic group objects or even refuses to have anything to do with the "bull session" group or the "artistic" group. The other groups object to the "social party" group. Jealousies develop as to what individuals in what groups will take the initiative in organizing the group even after it is agreed that an over-all Nisei club should be organized.

Assuming that the club is organized and officers elected, the problem of over-all cooperation among the various groups still rears its ugly head. Young men and women refuse to associate directly with others because they do not belong to the "right" clique. Examples are known in which girl friends in out-of-school activities have been split up in college because girl X did not or would not go out with boy Z, who happened to belong to the same clique as the boy friend of Z's friend. Furthermore, if a given party was sponsored by the Nisei club, the athletic group would not attend and give their support because the chairman of the committee was a member of another clique.

The club thus becomes an organization for inter-group bickerings and jealousies, and the other students on the campus begin to look upon this group as a "bunch of hot heads who can't get along together." All sorts of stories, negative in character, get around, acting as a detriment to individual Nisei acceptance into other groups that are open to them.

Does this sound like fiction? Perhaps it might to some of you readers, but to others I am sure it will touch a very definite spot in past or present experience. Many Nisei on various campuses have become disturbed over this phenomenon, and ask what to do. I am no Mr. Anthony, and I do not have a fool-proof answer, but some suggestions might be in order for thought and experimentation. (This always with the assumption that Nisei groups are desirable and necessary on college campuses).

1. At the beginning of the organization of a Nisei Club, if Nisei groups cannot find a common ground for the development of an organization, it might just as well be given up, for evidently selfish motives are more important than group motives. Anyhow, the

(Continued on page 16)

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# THE KEEPER OF THE TREES



CHIYOKICHI TAKAHASHI sits beside a 90-year old five-needle dwarf pine, one of the treasures in his miniature forest.—Photo by Joe Rosenthal, courtesy of San Francisco Chronicle.

Berkeley, Calif.

ONE OF JAPAN'S oldest arts is kept alive in the United States by a number of Issei, who grow dwarf trees purely as a labor of love.

One of them, Chiyokichi Takahashi, accidentally went into business when he found that whenever his tiny trees were exhibited, he had potential customers.

His hobby is now his business, but his clients and friends will tell you that business is still incidental to the fun he gets out of tending the forest of tiny trees in his yard at 1724 Carleton street in Berkeley.

Takahashi is a year short of 80 years of age. He wears a crisp, pointed goatee and a white moustache. A stocking cap keeps his head warm as he bustles about the yard, snipping a dwarf pine that originally came from Monterey, a maple tree that is only inches high, or one of his spreading Junipers. Among the miniature trees are two Himekomatsu, Princess dwarf pines, planted by Mrs. Takahashi 22 years ago. The Takahashis will not sell them.

"He says not to sell," Mrs. Takahashi explains. "It is too late for us to plant some more. He would be over a hundred years old before we had some more like this."

The dwarf tree is like an antique—the older the better, the more gnarled and aged, the better to look at and the higher the price.

They are started from seed. When the trees are just large enough to handle, their trunk and limbs are wrapped in copper wire to shape the trees and also to stunt their growth.

From this point on it all depends upon the shaping and pruning. Every unnecessary shoot is pinched off. The tree becomes a beautiful miniature. Planted in a low pot with an additional touch of ivy or herb grass and perhaps a rock or two, it is a thing of beauty, and —as far as the Takahashis and other miniature tree artists are concerned—a joy forever.

When the war came and the government decreed evacuation of all its Japanese Americans, the Takahashis left behind a miniature forest. They returned, several years later, to find a veritable forest.

Some of the maples had grown to five feet. The trees had shot up madly, aided by the exceptional Berkeley climate. Mr. Takahashi, undaunted by the labor before him, set to putting them back into shape. He did, and the forest is a miniature one again of maple trees only a foot high.

The Takahashi name is well known in the East Bay, where a dozen Takahashi children have gone through public schools and the University of California. One of the children, Ann, was killed by an auto at the age of 14.


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A STURDY MONUMENT reminiscent of the homes of Minnesota's flour mill and railroad giants era, this 14-room house was turned over to the Twin Cities Nisei by the diocese of Minnesota. Located on Minneapolis' quiet Blaisdell avenue, it is a JA center for community activities, a home for the Rev. Daisuke Kitagawa and also a home for out-of-town visitors.—Paul Iida photo.

## THE $18,000 GIFT

(Continued from page 11)

ter-racial commission and the Mayor's council on Human relations, the five religious groups, including all denominations of both Issei and Nisei, one athletic club, the girls club, the married club, the Issei-kai and other outside groups have kept the weekly schedule of the center's calendar extremely busy. This is in addition to the open houses, the preparation of incoming visitors who have made their stay at the center during their visits and lecture tours.

Among the many national and international visitors who have lodged at the center have been lecturers, students, observers, and just plain visitors. Some of the lodgers include the director of Tokyo's St. Luke's hospital, Dr. Hiroshi Hashimoto, the president of the Rikkyo University, Dr. Juzo Sasaki, director of the Fisk social research studies, and Colonel Paul F. Rusch.

With the possession of their new community home, the Twin City Nisei now feel a new era in which they can progress socially among his brothers of all groups and perhaps, learn something new about his own.

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# THE NISEI COME OF AGE

(Continued from page 9)

tate to discuss with anyone else."

But the matrimonial stability icture is far from black. Minoru asui, attorney, reports a signifiant drop in the number of divorce uits. Soon after the end of the ar, he says, he was handling an verage of two to three cases a onth. The strains of evacuation, amp life, relocation and separaions involving servicemen were argely responsible, he feels.

Now the number of divorce suits less than a tenth of what it was few years ago.

Once having taken the long iew, Denver Nisei are sinking heir roots into the Colorado soil. or many years evacuee Nisei ooked on their stay in Denver uch as their parents regarded esidence in the United States: hey cast a nostalgic eye back toard the homeland—the west coast this case—and in their minds as the intention of going back me day.

There was a sense of psychological as well as actual impermaence. Thus the Nisei were content live in makeshift lodgings and ork at makeshift jobs.

Since then, those who still reain have learned to like Denver nd have heard from others that he west coast is far from being he promised land. Having decided o make Denver a permanent or emi-permanent residence, the Nisei have invested in businesses nd homes.

The result has been a more seure economic foundation and a radual exodus from the rundown esidential areas. Whereas Nisei nce were concentrated in a single, rowded, near-slums district, they re now to be found living in every ection of the city. The spreading ut process has not been without difficulties, but few of them have een serious.

Miss Peterson recently had occaion to visit a church in a better esidential area where there had een vigorous opposition to the efforts of two Nisei to buy homes. he Nisei families did move in, owever, and Miss Peterson reorted she was "happily surprised t the complete change in attitude mong the church members."

"They were frank to admit they ad been wrong in raising objecions," she said. "They were terbly sorry for what had happened, and extremely enthusiastic about what good neighbors the Nisei had turned out to be."

With gradual removal from less desirable districts, the problem of Sansei delinquency may be diminished. The Rev. Mr. Tsunoda observes that delinquency is virtually unknown in rural areas where, presumably, Sansei children are not exposed to bad influences.

Of course, there always will be problems. Roy Takeno of the JACL Tri-States office has noticed a shortage of eligible single girls on the farms and an over-abundance of unmarried girls in Denver. The boys stay home to farm, the girls head for the cities. Jobs, too, are not so plentiful as they once were, but the shortage is technical and actual more than racial.

As the Rev. Sasaki says:

"The Nisei are not socially conscious. It is hard to get them interested in even their own affairs, and they are almost totally indifferent toward issues that don't concern them. They must acquire a sense of moral and spiritual responsibility to go with their economic and social gains.

**"Perhaps 'Nisei' is an unfortunate term. It has the connotation of youngsters, whereas they must be treated as adults. The Nisei themselves still have the notion they are immature, but they must be given adult responsibilities. For the Nisei are in fact adults with adult problems and adult opportunities."**


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# THE PROBLEM OF CLIQUES

(Continued from page 12)

various members of the groups must find adequate activities within themselves to occupy their selfish time or they would be willing to cooperate with others.

2. If the groups can be brought together and an organization developed, representatives from the various interest groups should have equal representation on the executive and policy making boards.

3. The organization should take it upon itself to sponsor a variety of well balanced activities, thus giving all interest groups a chance to make themselves feel as if the organization was **theirs** and not some other person or group's organization. This is a very hard row to hoe, but it can be done, especially if the group becomes involved in some common purposes or activities that are associated with other groups on the campus. This will stimulate and even develop common goals for all to work toward, and thus will tend to break down some of the "cliquish" selfish desires and loyalties of specific groups.

**4. Discriminatory acts and regulations should not be either directly or indirectly fostered by the organization. Even though the organization is a Nisei group, the door should be open and the welcome mat out for non-Nisei to join and participate in the group activities. This will set a precedent for other groups on the campus, and will at the same time break down the label of "clannishness" that might be, and probably would be, leveled against the organization and individual members.**

The problems faced by the Nisei and his group interest and loyalties are not peculiar to him. Other individuals and groups face the same basic problems. Some of the suggestions made above have been worked out by other groups and have been found to be fairly successful. These suggestions will not solve the riddles overnight, but at least they touch on some fundamental principles underlying the successful functioning of any organization. They might be worth a try.


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# MELTING POT AT SLOW BOIL

## Myths and Prejudice Belie Surface Calm Of San Francisco's Interracial Crossroads

IF SAN FRANCISCO has a melting pot, it's located somewhere near Post and Buchanan streets, where Negro, white and Japanese American cross paths.

They eat at the same restaurants, buy their daily groceries at the same stores, use the same social service centers, such as the Booker T. Washington center, the Buchanan Street YMCA and the Friends Service Committee center in the former Japanese YWCA building on Sutter street. Their children go to the same schools.

Their homes and stores alternate. A store owned by a Negro is next to a shop operated by a Nisei. White, Negro and Japanese Americans live together in this area known as the Fillmore district.

**Superficially it is a cosmopolitan area. Actually its integration is as phony as the word "cosmopolitan."**

The sprawling Fillmore district, bedded down between Russian hill, Pacific heights and Presidio heights, is a composite of many racial groups, but primarily its inhabitants are of Japanese and Negro ancestry.

The two groups live close together, yet their lives do not touch; their contacts are superficial. Strong economic and social forces keep their communities and their lives as distinct as though they were miles apart.

The two major groups regard each other with tolerance—exactly that. They tolerate each other. They can "make do." In what each group considers a difficult situation, they get along.

Like so many of today's problems, it has its roots in the war.

When the Nisei and Issei were evacuated from the coast in the spring of 1942, they left a small pocket of empty homes and stores in the Fillmore district. The stores were denuded, the houses were bare. Only signs in the store windows indicated that the area had once housed 5,000 persons of Japanese ancestry.

It was into this district that San Francisco's war-born Negro population moved. Thousands of Negroes, drawn from the south by war industries, came into the city. The housing situation for them was critical. Prior to the war there were fewer than 4,000 Negroes in the city of San Francisco. During the war the figure jumped past 40,000. There were no homes for these Negroes.

They moved first into the district vacated by the Japanese Americans, then branched out additional blocks in all directions. They were crowded two and three families into a flat. They fell heir to many of the sins of man—greed, exploitation of misery and human needs.

Yet they persisted.

**Even the reluctant freedom of the north, grudgingly given, was better than what they had known.**

San Francisco was tense under the situation of thousands of new persons crowding into the city.

Many persons predicted disaster, expecting that the community would explode into Negro-white race riots. Persons in the neighborhoods bordering the Fillmore district looked upon the Negro "invasion" and were afraid.

There were no riots. There was some muttering in the streets and looks of suspicion and glances of hatred. But San Francisco eventually absorbed the thousands of newcomers into its larger and busier life.

This was the situation into which the Nisei and Issei came in the spring of 1945.

Fresh from the relocation centers, they wanted the security of their old homes, their stores and their old community. Many of them felt the Negroes had "taken over" their district. The Negroes felt another threat to a hard-won fight for a place to live. There was competition for houses, stores, recreational facilities.

Highpoint of tensions was reached late in 1947.

It was precipitated by a "crime wave," when a series of holdups, muggings, robberies and beatings occurred. The crime rate in the Fillmore area at this time was disproportionately high, and by some has been indiced at times as the highest in the city.

A number of persons of Japanese ancestry were, at this time, the victims of the "crime wave." Japanese stores and offices were robbed, some of them two and three times. Many an old Issei, picking his way down Buchanan street at night, was struck down, his wallet disappearing in the process.

It was only a step, on the part of the Japanese population, to transfer fear of "thugs" to fear of "Negro thugs." Most of the thieves were Negroes and many of the victims were Japanese. Japanese businessmen began to talk of forming a protective group which, to all intents and purposes, would have been a vigilante group.

It was fortunate that before this step could be taken a number of community leaders, both Negro and Japanese, stepped into the picture. They pointed out that the victims of the robberies were not only Japanese, that Negro stores and individuals were as often the target of the criminals. They pointed out that the Negroes, as much as any other group, wanted the community to be rid of this criminal element. They pointed out also a single basic fact —the stamping out of crime should be delegated solely where it belongs, in the hands of the police department.

**Today, in 1949, the incidents of crime of this nature have almost completely disappeared.**

Today, too, there is a surface serenity about Negro-Japanese relations.

But cut through the casual conversation on the street or bisect the community's life and you come across evidences of tension.

The Nisei boy planning to go to a summer camp sponsored by a community group may have a question of his own to ask: "Will there be Negroes there?"

The Nisei moving into the community is told: "Don't walk around by yourself at night."

There is a robbery on Post street.

"Negroes, of course," is the casual, cruel comment.

So it goes, a lamentable circuit of half-truths, misrepresentations, fears and careless talk.

They do not ease the feelings of the community worker who fears eventually a break in the surface goodwill. They do not ease the work of the men and women who hope to bring the two groups into a real understanding and eventually to see them working together upon common problems.

A Negro observer whose contacts with the Negro community are extremely wide has said:

**"I suspect that the attitude of the Japanese toward the Negro is one of contempt mixed with fear."**

The Nisei will rebel at the words and the frank appraisal of the Japanese American's attitude toward a group of his fellow men. And then, perhaps, wonder if there is not a good deal of truth in the statement.

Where is this attitude engendered? What keeps it alive?

When the Japanese Americans were evacuated in 1942, one of the few sections of the press that scored the mass removal as a racially-inspired move was the Negro press.

When the Nisei and the Issei came back from the WRA camps, community workers hoped that out of the enforced living together of two groups there would result a unified community and an example of racial harmony. The opening of the Buchanan St. YMWCA, for example, was predicated upon its equal use—on equal terms—by all members of the community, whatever their racial ancestry.

It was quickly learned that throwing two groups together deliberately does not automatically bring about friendship or understanding.

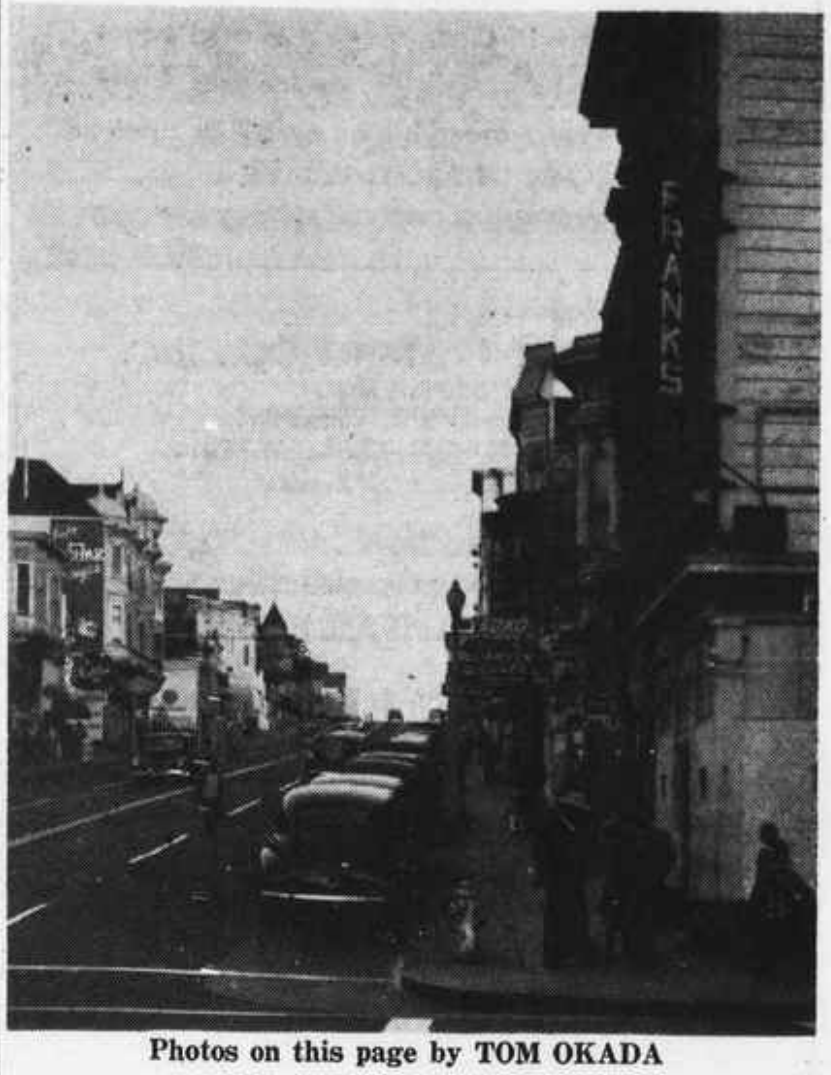
The same Negro quoted above suggests that one reason lies in the totally different cultures of the two groups.

Economically the Negroes and the Japanese Americans, taken as groups, were at different levels, though the Negro group reached both extremes of wealth and poverty.

Culturally, of course, the two groups are far different. The Nisei's culture patterns derive from the middle class patterns of the west coast, additionally affected by the language and customs of their Issei parents. Many of the Negroes in San Francisco are newly-arrived from the South, where the pattern of Negro subjection is too well known to bear repetition here.

A major difference in basic attitudes toward discrimination might also be noted here.

The Nisei, despite the vehement and all-engulfing experience of the evacuation, continue to fight back at discrimination. Despite the fact of California and the west coast's historically anti-Oriental attitude, the average Nisei's pre-war life was generally free of the nagging persistent daily reminders of prejudice.




**Photos on this page by TOM OKADA**

The Nisei, even in the face of the evacuation, remained generally free of cynicism.

Many of the in-migrant Negroes in San Francisco are from the South, where from birth they have been the victims of social discrimination and economic subjegation. Many of them must be aroused to claim their political and social rights. If some have succumbed to a kind of political and social lethargy, their attitude is understandable.

Some of this difference in attitude must be laid to education. The south, though generally trying to improve its educational standards, has still the poorest schools in the country, of which the poorest have traditionally been the segregated Negro schools.

The Nisei, on the other hand, have the advantages of excellent educations.

Now these two groups, looking at each other with resentment and mistrust, live their own lives within the same community.

Many of the Nisei are probably guilty of looking at their Negro neighbors as stereotypes, as lazy and irresponsible.

Perhaps this is because the Nisei want to align themselves with the majority group in this country. The Nisei want to decrease the gap between themselves and the dominant group and believe they can do this by adopting majority thinking, even if it include the prejudices of the majority.

The Nisei, however, must learn to recognize this as a reflection of their insecure position. They must come to realize that they do not enhance their own position by riding upon the shoulders of another minority group.

**The Nisei, not yet too far away from the relocation centers, should be doubly aware of the dangers of prejudicial thinking.**

They might remember, too, that at the time of the evacuation the only group of newspapers attacking the mass removal as racial discrimination was the Negro press. There was sincere sympathy among the Negroes for the Japanese Americans.

The Japanese Americans and the Negro Americans of the Fillmore district have a chance to establish an honestly interracial district.

Community leaders appear now to be agreed that the way not to establish racial harmony is by throwing two groups together with the admonition to be examples in interracial living. Those people who dreamed of a new day in racial democracy and hoped that it would dawn in the Fillmore district know now that artificial measures to create goodwill and understanding are valueless.

More and more they are coming to recognize that the common needs of the people in a community form the only basis for understanding.

These common needs are many. The problems of housing and employment are ever present. Last year San Francisco's minority groups in the Fillmore area worked together upon the urban redevelopment program, insisting upon the right of all minority groups to housing in the new project. For a time their rights were threatened. In this time of crisis the residents found their futures were tied together.

**In projects such as these the inhabitants of the Fillmore area may come at last to an understanding of themselves and of each other.**



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# THE KOHARAS OF LOUISIANA

## Story of Nisei Family in the South

By ROKU SUGAHARA

DEEP IN THE SUGAR CANE country of Louisiana, in the heart of the Pelican State, is nestled the town of Alexandria. Most of the nearby regions of this upper Evangeline country is flat, but a little beyond the muddy waters of the slow-moving Red river, which flows through the town, can be seen low rolling hills sprinkled with stubby southern pine trees.

Alexandria is a town of some 30,000 people, one of the largest in this middle Louisiana area, and is 190 miles north of New Orleans. The pretentious Bentley hotel overlooks the park square, around which the city grew; the old historic city hall and shiny modern stores flank the other three sides of the quadrangle of this small park.

A few doors off the main shopping artery of Alexandria is Kohara's — a handsome modernistic photo studio. During the day, native Alexandrians stream in to have their pictures developed or to make an appointment for a family picture. At night a large prominent neon sign keeps blinking, "Kohara."

Many of a Nisei G. I. well remembers this name. They recall the cordial hospitality and kindness of the Kohara family during their basic training days in Louisiana. The Koharas were the only Japanese family in the central part of Louisiana where several large military installations were located.

**During the war years the Koharas of Alexandria served as a one-family USO for which many Nisei were ever grateful. There were times when as many as a dozen trainees stayed at the Kohara home over the week-ends. Some slept on the floor, ate off the mantle, all enjoying their brief furloughs which reminded them of "back home."**

Everyone in Alexandria knows the Kohara family. They have either done business with their store or else met one of the five Kohara children at school. Sons Sam, Tom, and Jack, and daughters Kay and Marion all graduated from the local high school with distinction and in subsequent years received their degrees from Louisiana State university at Baton Rouge.

"My chief pride and joy," relates Mrs. Saki Kohara, the spry mother and business head of the Kohara family, "is that all five of my children graduated from college."

**It was by no means an easy task to send five children through college and run a photo shop for Mrs. Kohara. Her husband, Mr. Manabu Kohara, died in the early months of 1941 and the full brunt of the responsibility of holding family and store together fell on the able shoulders of this Issei woman.**

Mrs. Kohara is of average height, vigorous, and self-assured; she speaks perfect English and has been deeply concerned with the destinies of her children and many grandchildren as well.

Though all of the children are now away from home, mother Kohara has more than her hands full watching over and waiting on her grandchildren who live in the neighborhood.

Her eldest son Sam, who is now 34, and her youngest son Jack, who has just turned 30, are now joint owners of the photo shop. Sam handles the outside business of getting school pictures, weddings, club meetings, and special publicity work while Jack assumes the management of the store on Murray street.

Mrs. Kohara still keeps an active interest in the photo store which she was instrumental in building up during the past 10 years. It is almost second nature with her to see that every department of the store is running in perfect order.

Kohara's has a wonderful reputation in Alexandria area. Many of the leading families of the region depend upon them for all of their photographic needs.

Tom Kohara, the second son, has a job with the State Department of Forestry. He does public relations work in the Visual Aid division.

The elder daughter, Kay, who has an M.D. degree, is now married to an attorney in Baltimore. The youngest in the family, Marion, is a recent LSU graduate and

(Continued on page 23)



This is the modern storefront of the Kohara photography shop in Alexandria, La.

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## Nisei and the Films:

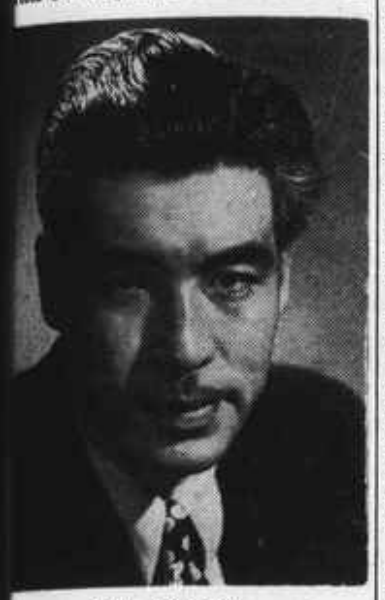
# HOME TO HOLLYWOOD

Hollywood, Calif.

Only a few short years ago Teru Shimada was teaching swimming to the kids at the Poston relocation camp in the Arizona desert and wondering if his movie career was at an end.

Teru Shimada, in the years before Pearl Harbor, had enjoyed a moderate success as an actor. He had the lead in "The White Legion," the story of a Japanese doctor in Africa and had played featured roles in "Oil for the Lamps of China," from the Alice Tisdale Hobart novel, and in other films with Oriental backgrounds.

Then came the war and Teru Shimada and other actors of Japanese ancestry found their talents no longer in demand. Hollywood continued to produce films with roles for Japanese Americans but these were filled by players of Chinese or Filipino ancestry and some of them showed the Nisei and Issei in an unfavorable light.



Teru Shimada

Teru Shimada recalled his experiences during the war years the other day in an interview for the Pacific Citizen in Hollywood.

"After Pearl Harbor, New York appealed to me as the only logical place to be. After all I am an actor and, away from Hollywood and the movies, there wasn't a spot that interested me except the backstages of Broadway. I might have been selfish, thinking only of myself, but that was what I had in mind then."

But the evacuation order was promulgated before Teru Shimada could leave Hollywood.

"With all the other people of Japanese descent I was 'frozen', unable to leave on my own volition, and soon I was on the last train bound for a cluster of temporary barracks in the middle of the desert—a place called Poston," he remembers.

"At Poston the temperature often hit 130 degrees during that first terrible summer. I found myself in Hell's backstage instead of Broadway's."

Teru Shimada found that his reputation as an actor had followed him into the relocation camp and soon he was the head of the Nisei drama group.

**"We constructed a stage, utilizing a whole barrack to suit our needs but the materials were scarce and the work slow. Meanwhile, we wrote originals and gave plays and skits in messhalls for laughs. Some of the sketches, based on evacuee experiences, were titled 'Coming to Broilton,' 'The Blockhead's Nightmare' and 'Blaze of Noon.'**

"And, gosh, there was a blaze!" Fire broke out in the messhall next door and swept through the nearly-completed little theater.

"Naturally, I was stunned. Our work of months had gone up like so much kindling. But perhaps Broilton never needed an indoor theater. It was too hot anyway."

Then Teru Shimada had an idea which would "cool off the griddled brains of the old-timers" in the relocation center and would "offer all the kids in the camp a chance to learn how to swim."

Armed with a badge and papers from the American Red Cross which authorized him to instruct classes in swimming and lifeguard training, the actor from Hollywood pushed a "build a pool" project. The people of the relocation camp supported the proposal and some workers volunteered to dig a pool and put up some shade. Before everyone realized what was happening, the workers built a diving platform big enough to be used as a stage. The little theater which had been reduced to ashes had risen phoenix-like in the swimming pool.

"So we had our theater. And the people liked it—the home-made swimming pool constructed in the

(Continued on page 22)


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# SANSEI RISING

By Iwao Kawakami

(*when the Issei walk into the inevitable darkness — when the Nisei near the fifty-year mile-stone*)
brother, can you spare a dime
I recall a city wrapped in fog
(*remember the generations by these: the dented derby, the pulled-down stetson, the beanie floating on the air*)
—shuffle off to Buffalo
dark stairs and a two-room apartment
(*children of an uneasy era — between the depression and the gunfire of World War II*)
—music goes round and round
dimly aware of a train vibrating to the heat of Central California
(*business staggering up after the knockout — brave blue eagles in the window*)
—singing in the rain
scraps of paper dancing in the gutter of Los Angeles' main street
(*a magic soothing voice on the radio — "the only thing to fear is fear"*)
—oh, I'd climb the highest mountain
sunset dusk and a railroad station near the Mexican boarder
(*Hindenburg comes in for a routine landing — the sudden, incredible inferno*)
—body and soul — I surrender, dear
mother working in the field — father selling in the market
(*haunting tragedies: death of Mildred Doran in the Dole flight — the kidnapping of Charles Lindbergh, Jr.*
—hut sut sitting by the river rock
family buying new land — building a square four-room house — the nearness of ocean's thundering surf
(*spreading shadows of aggression: Japan into China, Mussolinian bravado over Ethiopia, Hitlerian pressure on Czechoslovakia*)
—beat me daddy eight to the bar
learning to hunt cottontails — picking up pebbles on the beach
(*"are you a candidate for the third term" — the tantalizing silence*)
—my sister and I
death hovering in riding horses bareback — taming a plunging tractor
(*drowsy Sunday morning off Diamond Head — then sunspots gleaming on wings of diving Nakajimas*)
—remember Pearl Harbor
granddad packs a suitcase — have to be ready when FBI comes
(*futile flights into white zones — beginning of evacuation and mass bewilderment in assembly centers*)
—praise the Lord and pass the ammunition
my auntie is a teacher — my uncles shows me how to box in the rec hall
(*another mass movement to relocation camps — the burning heat and the constant grittiness of dust between the teeth*)
—I'll never smile again
gosh I wish I was old enough to volunteer
(*passions clashing on "yes" and "no" — leave permits lighting fires of hope*)
—when Johnny comes marching home again
mom, when are we going out
(*relentless battering by MacArthur: Saipan, Iwo Jima, Okinawa — the atomic bombs and the sudden surrender*)
—I wonder who's kissing her now
gee you know I'm the only Japanese graduate from grammar school
(*and ever the earth receives tears in the falling rain at Bruyeres and Arlington*)
—crusing down the river
do you think the draft will be on when I'm seventeen
(*the land is warm under his feet — if he looks up from the field he hears a meadowlark and the murmur of planes stays in the distance*)

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# The Nisei Veteran:

## "THERE ARE MANY WAYS"

By YORI WADA

"It will not be too long before our children join the main stream of Amercian life—then we can rest our burden."

Such must be the longing and hope of many aging Issei as they rest at the end of a toil-spent day. And as they look at their sons and daughters whose aspirations and activities are too often out-of-focus for the parents, are they in despair or are they with hope and with faith? At the source of the question surely must be the vast and heterogeneous group of Nisei veterans whose post-war life reflects the living of all veterans of our country.

What then of the Nisei veteran? Where is he headed? How is he doing?

To get a partial answer for San Francisco, the writer had talks with Frank Dobashi and Roy Ashizawa who are leaders of the veterans of this city by the Golden Gate. There is no clear-cut answer—one must admit the shadings of hope and of disappointment, of vigor and of lethargy.

**But as of today, the Nisei veteran is hesitant and the markers at the crossroads are at times vague and misleading. But as smugness and complacency are not dominant, so is there hope for today and for tomorrow.**

A year ago, the writer would have crossed off the Townsend Harris post of the American Legion with a disdainful sneer. Today he sees the segregated all-Nisei post in a more understanding light. For it is true that we must strive for better human relations among those who were our "misunderstandants," and the tactics of a man may be correct even if another disagrees. Perhaps it is not enough to associate with our friends only; perhaps we may make new friends in the dens of lions. There is an axiom in "combatants yesterday, friends tomorrow."

To point out the necessity of working on all fronts, Commander Roy Ashizawa of the Townsend Harris post cites the significant accomplishment of the all-Nisei post at the 1948 California state convention of the Legion when a resolution was passed recommending that our naturalization laws "should be broadened to enable all who can legally qualify to become American citizens without regard to race or national origin." It can be done, the job of passing the milestones on the road to first-class citizenship.

But the going has been tough. And one of the greatest obstacles has been the outright hostility of Nisei veterans toward the Legion or their disinclination to join any organization of any kind. Since its reactivation in early 1948 through the efforts of Issei Yajiro Okamoto and Keitaro Tsukamoto, the Townsend Harris post stands with a membership of 59, 20% of whom attend meetings at Sokoji hall. A breakdown shows 20% students, 15% in business for themselves, and 65% working.

As an answer to the oft-asked question of "Why a segregated post?" Ashizawa answers, "There are not enough Nisei who can join regular veterans posts and who can work themselves up into positions of leadership where they can help set policy. Therefore, in order that the Nisei can be represented at veterans councils and conventions, a segregated Nisei post is the practical approach. The Nisei ought to be heard." Let them hold their fire, those who are itching to ask, "If the Nisei vet can only be a rank-and-filer, what's wrong with being only of the rank-and-file?"

His line of reasoning holds true to a degree—in San Francisco, only Matao Shigio and Ken Baba have gone up through the ranks in regular veterans posts. Shigio, historian of the Townsend Harris post, is now commander of a regular DAV post, chapter 75, and Baba was an aggressive leader in the Golden Gate chapter of the American Veterans Committee.

Thus, to promote better human attitudes in the community, one cannot completely deny the objective of the all-Nisei Townsend Harris post. But much remains to be done, and Ashizawa has the support of the other officers of the post: Tom Sakai, George Kayano, Fred Tsujimoto, Shiz Namba, Mat Shigio, Tosh Yoshida, Pete Sugiyama, and Koji Ozawa.

The other all-Nisei veterans organization in San Francisco, the Nisei Veterans of the San Francisco Bay Area, has 154 Nisei on its roster though it has been formed for four short months. It had its start through the efforts of Frank Dobashi, Dr. Carl Hirota, Ken Morino, and Earl Finch.

Seeing that the Nisei shied away from joining regular veterans groups, they sought to supply the need for a live-wire veterans organization which would promote the idea of the Nisei helping one another. That was their basic intention; it is too early to tell which way they will go though indications are that success will be theirs after much spadework.

The temporary officers are Dobashi, Morino, Effie Kawahara, Rene Miyake, Aki Moriwaki, Jack Hirose, and Jerry Enomoto. If they can interest the Nisei enough in cooperative ventures such as a clubhouse, if they can bring together the various cliques of the Nisei community, then they will be in a position to play a vital role in the life of San Francisco.

More than the Townsend Harris post, the Nisei Vet members are in a state of flux with 50% students and 50% working. It would not be wrong to say that they are younger than the Nisei Legionnaires, are less definite as to the future, are less forgiving of those who once were persecutors.

**The potential of the Nisei Vets is high. Correspondingly, greater effort will have to be exerted to stimulate interest, to steer a course satisfactory to all. Here again is self-segregation—should there be condemnation or should there be a recognition of the Nisei as he is and not push too fast his association with his neighbors. To judge too hastily, too bluntly would be dangerous. The main stream of America beckons. Eventually, the Nisei must join, but his is the decision to make as to when.**

Frank Dobashi, who also belongs to the regular Lt. Henry Wreden post, VFW, has his job cut out for him. He cannot do the job alone and for those who would help him, the venture should be worthwhile.

Tempting though it may be, the writer draws no conclusion on the aims and the activities of the two all-Nisei veterans groups in San Francisco. At this stage of the game, he is content to record the aspirations and the disappointments of the Nisei vet as he seeks to find his rightful niche in the way he thinks best. That he will find it somewhere, sometime, rides on a prayer. There can be no judgment rendered by the bystander; the participant is best qualified to gauge his conscience.

And as the Issei pass, one by one, from this earth, each must take with him his own answer as to the Nisei's place in America for the Issei sun is setting and he is tired.


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# Home to Hollywood

(Continued from page 19)

firebreak area. It became a mecca for the residents."

The swimming project turned out to be just what the people had wanted. For seven months out of the year Teru Shimada and nineteen other lifeguards held swimming classes for the evacuee youth of Poston.

"Thousands of kids learned to manage for themselves in the water," says Teru. "We had a water carnival three times a season—races in the morning, diving and talent shows at night."

Soon Teru Shimada found himself Community Activities Coordinator at the instigation of Dr. John W. Powell, chief of the community management division of the camp.

"Then my own block drafted me as a block leader," he recalls. "So, I became a blockhead!"

In the summer of 1945 Teru Shimada received a wire from Paul Wilkins, former casting director at MGM.

**"I returned to Hollywood on a milk truck from Poston."**

Finally a definite offer came for a part in a picture. Rufus LeMaire, then the talent head for 20th Century Fox, asked Shimada to play a Filipino scout in "American Guerrilla in the Philippines," from the book by Ira Wolfert. The picture was to be made in Puerto Rico where there were natural backgrounds which approximated that of the Philippines. Fred MacMurray was to be the star and later John Wayne was considered for the lead. Some 25 Nisei were contacted in the New York area to join the motion picture expedition to the Caribbean to play Japanese and Filipino roles. But the war ended before actual production was started on the picture. The project was abandoned.

"After spending three and a half years at Broilton - in - the - sand - dunes, I decided to leave anyway, although the film project had been dropped," says Shimada. "Four years after my original decision to go to New York, I left Poston for the Big Town."

"The backstage of Paul Gilmore's Cherry Lane theater in Greenwich Village struck me as strangely odd. It looked more like the corner of a stuffy relocation camp warehouse. This little theater on a sidestreet in the Village didn't seem like the place Franchot Tone and a number of other now-famous stars had gotten their first break.

"But I received valuable and priceless lessons in the arts of the theater while backstage at the Cherry Lane. Meanwhile, I looked for acting engagements in the big legitimate showhouses around Times Square but the time did not seem ripe for it. I pounded the hard Manhattan sidewalks, making the rounds of the agents and producers. Most of them just shook their heads sideways. 'You don't look like a gangster nor even a society playboy,' they said.

"But then came a gravy boat which offered me a ride."

It was a play by Pearl Buck called "The First Wife" which depicted the rise in modern-day China of new ideas from the west and their impact upon the old. The dramatic results, as brought out by Miss Buck, were unusual and quite exciting.

Teru Shimada played the husband who returns to his family in China after seven years of study in the United States.

"I wore European dress while the rest of the cast played in Chinese robes," says Shimada. "This was to my advantage and I needed it since this was my first real experience in the legitimate theater."

"I'd done some scenes from Lengyl's 'Typhoon' on the stage but this was my first major role—and before New York critics. The show opened in New York and was well received. Then later we went on the road. Traveling with a troupe offered me excellent training. It added something to my experience which is not easy to explain and I gained a better understanding of people. The company played cities in the Middle West, the Southwest, New England and the eastern seaboard."

Robert Lord, now a producer, remembered Teru Shimada from "Oil," on which he had worked as a writer at Warners. When Lord started production on "Tokyo Joe" for Santana Productions in which he is associated with Humphrey Bogart, he decided he wanted two actors for the film. One was Sessue Hayakaya, long missing as far as Hollywood was concerned. The other was Teru Shimada.

So finally Shimada got it—a part with with meat in it, a role he could get his hands on. His acting in "Tokyo Joe" brought rave notices from the critics.

Teru Shimada is on his way again—after war, evacuation and relocation.

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# THE KOHARAS OF LOUISIANA

(Continued on page 18)

the only unmarried member of the family. She is a private secretary on the LSU campus.

"How and why did you come to Louisiana?"

Mrs. Kohara beamed and her eyes twinkled when I asked her this question.

"Almost everyone asks us the same thing," she replied, "because Louisiana is out of the beaten path for the Japanese."

Back in 1928 Manabu Kohara with his wife and children decided to leave the colder climate and their photography store in Omaha, Nebraska, and come south to try their hand at truck farming. They had heard of the wonderful farm opportunities in Louisiana and, besides, the depression was slowly affecting their business.

For two long years the Koharas tried the plowing, planting, and harvesting game but somehow the elements and market prices were against them. They then decided to return to the photo business that they knew so well. In 1930 they started a small shop in downtown Alexandria. It was a difficult and uphill struggle during the early years. With the help of all the children the store survived the difficult years and the business gradually prospered. Kohara himself was an expert craftsman and soon the quality of his fine work became a hallmark of the store.

Several months before World War II, the father passed away, but with the able assistance of the eldest son who had recently graduated from college, Mrs. Kohara was able to carry on.

During the war years the Kohara store was one of the busiest in the entire war-swollen city. They worked almost day and night to complete the mountain of orders that arrived daily from such large nearby military installations as Camp Polk and Camp Livingston. It was during this peak period that the Koharas employed some 20 workers.

I asked Mrs. Kohara if she encountered any difficulties shortly after Pearl Harbor.

**"Because we were a photo shop, the FBI must have thought that we had files of secret photographs. They ferreted through every negative and every scrap of paper at the store and at our house but did not find anything in the way of contraband. Our shop was closed about a week or so and that was the end of the investigation."**

The elder Kohara was born in Kitsuke, Oita-ken, in 1886. While still a young man of 17, back in 1903, he joined other adventurers and came to this country. Until 1912 he lived in San Francisco and the Bay region; he did odd jobs, studied the language, and went to school in his spare time. By 1912 he graduated from College of Pacific and received his D.D. degree. In that same year he was married to Saki, who had just recently arrived from Japan. Mrs. Kohara was a newcomer from Shidzuoka and also a graduate of Aoyama Jogakko.

In 1915 Mr. Kohara decided to enter the photography business and moved to Denver to open a store. He was always interested in this work as a hobby and finally decided to make it his career. The next year the Koharas moved to Omaha, where they stayed until 1928.

The Koharas have been in Louisiana since 1928 and the entire family are proud to claim that state as their permanent home.



Mrs. Saki Kohara, able to get a little rest now from her former exacting duties, sits in a circle of grandchildren.


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# Year-End Summary

**By HITO OKADA**
**National President, JACL**



THE YEAR 1949 has been an eventful one for the Japanese American Citizens League. As we reach the end of the year, we find the JACL back to its prewar organizational activities, especially in terms of the district council conventions held in most of our districts.

The Eastern, Midwest, Mountain Plains, Intermountain, Pacific Southwest and Northern California-Western Nevada district councils held their regional conventions. All of them were outstanding.

The new leadership that asserted itself as evidenced in these district conventions augurs well for the future of the JACL. To these men and women must go the credit for our year-end inventory of 76 active chapters and membership representation in 38 states of the union.

In conjunction with the Anti-Discrimination Committee of the JACL, we have been very successful in the fields of public relations, education, general welfare and legislation pertaining to persons of Japanese ancestry.

These achievements are immeasureably due to the work of our members.

But we could not have carried the financial burden alone. We are indebted to the hundreds of Issei who supported our program and their various Kikaken Kakutoku groups.

The determination and faith of thousands of other Americans of goodwill who sympathized and were in accord with our objectives cannot be discounted in our end-of-the-year summary.

We hope that in 1950 we shall see the final phase of our legislative program completed—passage of the Walter resolution in the Senate to give our Issei parents the privilege of American citizenship.

The JACL will not consider its work complete until this has been won.

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# WARTIME DESECRATION RECALLS:

# THE DEATH OF A HERO



This overturned stone monument is the only visible reminder that Masashi Goto, 33-year old Issei flyer, crashed to his death near Wolf's creek, Utah, on the Fourth of July, 1929. Brush and weeds grow up and around the defaced stone.—Photo by Larry Tajiri.

## An Overturned Stone Monument Now Marks the Spot Where An Issei Flyer Met His Death

By LARRY TAJIRI

IT WAS A TIME for heroes.

The sky above the Salt Lake airport was clear and the sun was hot. Only a few were clustered around the little plane to bid Masashi Goto goodbye. There had been little publicity regarding the flight and, in the city that lay between the airport and the slope of the browning Wasatch range, there were but few who knew that a young pioneer of aviation would take off in a few minutes on a flight to circumnavigate the land area of the earth. The destination was Tokyo and the time was the Fourth of July of the year 1929.

July, 1929. It was a time for heroes.

The young Lindbergh was still the nation's hero and the front pages daily told dramatic stories of new frontiers in aviation. On that very day in July Lewis Yancey and Roger Q. Williams were poised at Old Orchard, Me., awaiting the dawn for the history-making flight to Rome which was to leave a strutting dictator named Benito Mussolini waiting at the airport while the two Americans battled headwinds which slowed their arrival in Rome for hours. At Horta in the Azores two young Poles, Idskowski and Kubola, were preparing to fly westward across the Atlantic to America. Their plane, the Marshal Pilsudski, was to crash into a small island shortly after their departure and Idskowski would die. And in the skies above Culver City, Calif., Mendel and Rienhart were in the 200th hour of the longest endurance flight in the history of aviation to that day.

Masashi Goto waved to the small crowd that had gathered and the home-built plane, with the Japanese characters for Thunderbird, "Ryofu," on its side, roared down the runway. The little green plane circled above the airport in widening arcs as it fought to gain altitude in the still, hot afternoon.

Masashi Goto saw the broad, tree-lined streets of Salt Lake and the spires of the Mormon Temple. It was a holiday and the air was clear above the smelters at Garfield. The sun shimmered on the surface of the Great Salt Lake and a roller-coaster rose and dipped at the bathing resort of Saltair where the road from the airport almost touches the lakeshore.

Masashi Goto knew that he would have to test the plane's ceiling to clear the Wasatch range and the wild Uintahs which lay ahead of him. This part of the trip would be over terrain which would be wild, parts of it, still to this day, would be unsurveyed. The Uintahs, containing one of the last primitive areas in these United States, are the only major mountain range in the country to run east and west.

The "Ryofu," tiny in the sky, finally turned east and headed over Parley's canyon. Below him was a river and a lake which was a reservoir, supplying drinking water for Salt Lake. Soon he was over Park City, a mining town once rich and wild, hugging the rocky slopes of a Wasatch canyon. There was a stretch of desolate country below and then the green Kamas valley, fed by the Weber and the dashing Provo. Ahead were the high Uintahs, with peaks rising as much as 13,000 feet. As Masashi Goto sped over the canyon of the upper Provo he saw thunderclouds ahead, veiling the mountain summits. Thunderclaps shook the little plane.

* * *

We remember Masashi Goto from the time we first saw him racing at the old Ascot Speedway in Los Angeles. The young boys of today may dream to be jet plane pilots or commanders of rocket ships to the moon. Our particular heroes, in that first decade between the two great wars, were the racing car drivers, Jimmy Murphy, Tommy Milton and Peter De Paolo, who danced with death on the bricks at Indianapolis. We had lesser heroes, too, the drivers, no less heroic, who raced on the dirt track at Ascot, not far from the old zoo. Masashi Goto was one of them.

Although we cannot recall that he ever won a race, Masashi Goto was always trying; his earnest face rimmed by a white helmet and his eyes covered with goggles. We remember the dust and the smell of oil and the checkered flag coming down.

* * *

Masashi Goto was born in Oita, Japan in 1896. He came to the United States as an immigrant with thousands of young men like himself. He took many odd jobs and soon found himself intrigued by speed and machines. He became a good mechanic. He worked on racing cars and drove them himself. He learned to fly and was probably the first Japanese to earn a private pilot's license in the United States.

The pioneers of the Roaring Twenties were the airmen who found new horizons for the flying machine. There was Lindbergh in his little silver Spirit of St. Louis and Admiral Byrd and Post and Gatty. Goto had a good friend in another pilot, Takeo Watanabe, who was in his mid-twenties and who was a designer and builder of planes. Watanabe had gone to work for the Crawford aircraft company of Venice, California, when he was only 16 years of age and a decade later he was superintendent of the plant.

Goto and Watanabe decided to fly a plane around the land surface of the earth from Los Angeles to Tokyo. The trip was to involve crossing the Atlantic by boat. Then a route was mapped across Europe, the Near East and across Asia to Japan.

For three years the two men saved money for their project. Goto quit auto racing and went into gardening, trimming lawns and bushes. They finally raised $4,500 and the plane began to take shape in a garage in Venice. The trim biplane, designed by Watanabe, became a labor of love. Finally the ship was ready and was tested with a used 10-cylinder Arzani engine. It was found satisfactory. Then, with their final dollars, Goto and Watanabe bought a 5-cylinder Pratt and Whitney radial, air-cooled engine for the flight.

The little green biplane had a wing span of only 20 feet with a nose to tail dimension of only 14 feet. There was room only for a pilot and 50 gallons of gasoline.

There were more test flights. Then the date for the takeoff was set. Plans were discussed and routes set. Goto could follow the lines of the Union Pacific railroad across the Mojave desert and across Nevada and Utah to Salt Lake. From Salt Lake there was highway 40 and the S.P. line across Wyoming as an alternate route. Because of the plane's small fuel capacity, frequent stops would have to be made.

A throng of friends and several Japanese newspapermen came to the airport for the start of the flight. Goto said goodbye to his friend, Watanabe, who had wanted to make the flight with him but their limited funds had precluded the building of a larger plane.

The flight from Los Angeles to Salt Lake was uneventful. Someone was supposed to notify the Japanese Association in Salt Lake of Goto's departure but neglected to do so. That is why, when Masashi Goto put down at the Salt Lake airport, there was no one to meet him and no publicity in the newspapers. After Masashi Goto left the Salt Lake airport he was not seen alive again.

* * *

The "Ryofu" and the remains of Masashi Goto were found by a sheepherder on July 8, four days after he had left Salt Lake airport. The crash itself had occurred within two hours after his takeoff but the mountain country in which he crashed is so desolate that it was only by chance that the plane was found within such a short time.

The sheepherder took the news to a telephone lineman who tapped the wires and forwarded the information to authorities at Heber City and Park City. Deputy Sheriff Charles E. Bonner hurried to the scene of the crash, about 40 miles from Heber, but was unable to reach the site before dark. The next day a large party of searchers, headed by Sheriff Virgil Fraughton of Wasatch and including Henry Kasai, head of the Japanese Association of Utah, reached the scene in Dry Canyon, near an area known as Soapstone basin.

The plane had landed in a heavily wooded area but there were no broken trees and the craft itself was not completely demolished. Takeo Watanabe, who arrived in Heber the next day from Los Angeles to take his friend's body back to Los Angeles for burial reconstructed what probably occurred in the final seconds before Masashi Goto's death. After Goto had run into the thunderstorm he tried to fly under the weather but found he could not and attempted a pancake landing. There was no evidence of motor failure. The pilot's neck was broken, probably as his head hit the instrument panel, and death was instantaneous.

A motley cortege brought the pilot's broken body 3,000 feet from the mountain slope to the dirt road that winds up Wolf Creek canyon. From there it was taken to Heber and then to Los Angeles.

Masashi Goto was 33 at the time of his death.

Some months later Mr. Kasai and other members of the Japanese Asso-

(Continued on page 2-A)



Unaware of the tragedy to befall him in a few days, Masashi Goto posed here with Takeo Watanabe, designer of the RYOFU-CO, ("Thunderbird"), in Los Angeles shortly before taking off across country.—Photo courtesy of Tets Iwasaki.

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The RYOFU-CO, Goto's plane, was not discovered for several days after the aviator crashed in desolate Utah countryside. It was then only by chance that a sheepherder came upon the crushed remnants of the tiny plane and its sole occupant. The uncovered frame was taken 3,000 feet from this spot and set into place with the memorial erected to the Issei.—Photo courtesy of Henry Kasai.

# THE DEATH OF A HERO

(Continued from page 1-A)

ciation of Utah promoted a project to erect a memorial to this Issei pioneer of flight. The memorial was erected on a bend of the Wolf Creek summit road, some 8,500 feet above sea level, and more than a half-mile from the scene of the crash. A stone was placed on a concrete base and the metal fuselage of the plane was brought down and incorporated as part of the monument.

Inscribed on the stone are these words:

"This monument erected by the Japanese Association of Utah to Masashi Goto, 1895-1929, Japanese aviator in the flight over America, Europe and Asia—Airplane Ryofu-co crashed 3,000 feet south of this spot—July 4, 1929."

* * *

When Masashi Goto left Los Angeles on his flight he carried two things. One was a letter from Takeo Watanabe to his father in Japan. The other was an American flag which Goto said he wanted to carry around the world.

The Goto memorial stood above the bend in the Wolf Creek road for more than a decade, pocked by occasional rocks tumbling from the slope above. It became a landmark to those who traveled this lonely road which leads from the Kamas valley over a 9,000 foot summit to Tabiona and then on to Duchesne on highway 40. In many places the road is little more than a dirt trail and is closed for months in the summer when the snow is high in the Uintahs.

Then one day during World War II the memorial was desecrated, apparently by some misguided patriots. The metal fuselage of the plane was carried away and the stone itself was wrenched out of its concrete base and rolled down to the bottom of the creed bed below. There it lies today.

The desecration of the memorial was publicized on Dec. 19, 1948 in the Deseret News magazine in Salt Lake City in a letter from a resident of Park City, C. W. McCullough, who informed the newspaper of the wartime vandalism.

"In the light of modern aviation, radar and charted courses," said Mr. McCullough, "the attempted flight of Masashi Goto was tragically ill-conceived and planned. Yet so much does the present-day universality of flying owe to these intrepid pioneers, like him, who dared and died to first fly the skies."

George Hyde of Sandy, Utah, wrote in to suggest that aviation groups in Utah or the state government should restore the monument. The editors of the Deseret News magazine said they thought so, too, and invited readers to communicate with the publication.

But apparently there has not been enough interest in the state to effect the restoration. The memorial, located on the edge of a primitive area on a seldom-traveled road, has not been seen by many. The road itself was closed for many months during the past year as a result of the severe winter snows.

Recently, just before the snow began to fly again we drove up the Wolf Creek summit road from Francis in the Kamas valley. The road hugs the side of a canyon and moves through wooded country. In the 16 miles from Francis to the site of the memorial we didn't see another human being. We found the now-empty base of the memorial and we saw the stone in the creek-bed. We took some pictures and came home.



This is the Goto memorial as it appeared shortly after it was erected. Barely visible in the photo, behind the monument, is the metal frame of the plane.

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# JACL: A Collective Voice In a Democratic State

By MASAO SATOW
*National Director, JACL*

PRIOR TO THE WAR persons of Japanese ancestry lived under the naive asumption that if we were but exemplary citizens, industrious, minding our own business, steering clear of crime and relief rolls, and participating in worthy community projects like all other citizens, we would be accepted by our neighbors as good citizens. But came Pearl Harbor and we discovered that merely being good citizens was not enough, we must let people know that we are such, especially our own government.

The greatest tragedy that befell us was that our own government did not know what we were like—witness the manner in which the FBI rounded up the "dangerous" Issei, the "census takers" at the assembly centers, the watch towers around the relocation centers with armed M.P.'s playing searchlights over the barracks at night.

Official Washington had to rely on the testimony of the west Coast Congressmen who in turn were provided with misinformation and half truths by individuals and organizations who were neither friendly to us nor possessed of any scruples.

**But it was our own fault. By our own naivete we had defaulted our collective voice in a democracy. The cruel facts of practical politics shocked us out of our complacency.**

Today at least some of us know better. We realize that in the modern world those who make the noise get the attention. We have emerged from the war years with an organization making proper representation in Washington to fight for our rights. Today, any persons or organizations which have any ideas of pushing around persons of Japanese ancestry will have to reckon with a hard-hitting organization called the Japanese American Citizens League whose contacts can marshal the forces of justice and good will in our behalf.

JACL's postwar program was mandated upon the basis that unless we ourselves did something about our own situation and problems, nothing much would be done. True, we had made many friends during wartime and large reservoirs of goodwill had been established, but like all other people our friends had their own problems as well as short memories. There were those well-intentioned folks among them who said, "Don't get all excited and form your own segregated organization, for in due time the American people will realize that mistakes have been made and will move to correct them." But some of us decided that we could not wait that long and that it was up to us to take the initiative to galvanize our friends into action by showing that the measures for which we fight not only help us but are important to all Americans.

Had we waited for someone else to take the initiative, we never would have an evacuation claims law today; California would still be escheating the property of Japanese Americans or exacting their money by legalized blackmail; alien Japanese commercial fishermen could not earn a livelihood in California; hundreds of Nisei G.I.'s would never have been able to bring their Japanese war brides back with them; the U. S. Navy would still be closed to the Nisei; the alien land law of Utah and Oregon would still be on the statute books; some 2000 deserving alien Japanese would have been deported in the past several years with consequent suffering on the part of their Japanese American wives and children; thousands of people would not be given a chance to recover their life savings in yen deposits; every person of Japanese ancestry would have been embarrassed this year by a showing of a picture based upon the life of Kawakita, would face additional embarrassment in their respective communities had the original script of the movie "Pride of Palomar" been filmed; Issei would face the prospect of being deported by reason of having been in this country five years or more without becoming citizens, their property might be subject to confiscation to pay off American prisoners who suffered at the hands of the Japanese; thousands of Americans would not know that our Issei parents have been denied the privilege of American citizenship solely because of race and that we Japanese Americans are only second class citizens thereby.

**Today the JACL is our collective voice in a democracy as well as our hope for security. Seventy six chapters with members in thirty-eight states, the District of Columbia and Hawaii, comprise the backbone of the organization. These chapters are organized into eight district councils which coordinate the work of the chapters in each area. Although every Nisei eligible to join is not enrolled in JACL, it is significant that the cream of Nisei community leadership across the country is in active JACL work.**

JACL represents the interest and welfare of every person of Japanese ancestry in America and JACL's activities affect the life of every person of Japanese ancestry in this country.

There are those who feel that when JACL's present major legislative emphases have been attained that the organization can be liquidated, but woe unto us if we unlearn the tragic lesson of evacuation—that any minority group unorganized or weakly organized is the first to suffer curtailment of rights and get pushed around. In addition, however, in many communities JACL chapters arose spontaneously because of the need of a program to service the community, because the JACL chapter serves as an effective channel for the participation of its membership in the life of the wider community, and because through the activities of the chapter the members are realizing the fullest development of all their capacities.

Moreover, some of our best friends ascribe to JACL the functions of a fire department, pointing out that just because there are no fires is no reason to junk your fire department. We also note that a fire department not only stands ready to put out fires, but also carries on an aggressive education campaign of fire prevention to insure that fires do not occur; and so in maintaining our "fire department" we are helping to approximate the American dream—that in all of life's relationships individuals may partake according to their needs, participate upon the basis of their interests, and contribute according to their abilities, regardless of race or creed.



One of Masao Satow's many talents is lettering. Here he prints "JACL 1000 Club" certificates.—Photo by Ben Terashima.


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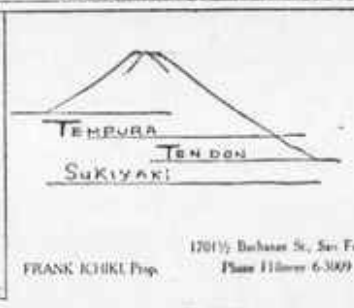
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# A Short Story:

# "WHY NOT?"

By PAUL ITAYA

TARO STOOD at the window, watching the snow fall. God, he thought, this is funny. If Fumi knew how close she was to the truth, she'd really blow her top. Anyway, I've got to watch what I say. I can't let things go wrong now. I hope Fumi plays her part well. She's . . .

"All right, Taro, let's . . . let's have the truth," his wife demanded.

Taro turned from the window. Quizzically, he looked at her. Fumi stared back at him, arms akimbo, stern resolve written on her face. Her lips were compressed in a thin line; her eyes cold and hard. Taro grinned.

"I'm waiting," Fumi snapped.

The smile disappeared; nervously, Taro cleared his throat. "There's . . . there's not much to tell, dear. I met an old school chum; we had a drink. That's all," he tossed off lightly.

"That isn't the way I heard it," Fumi snickered.

"How'd you hear it?"

"Oh, a little bird told me," she answered smugly.

"And just what did this 'little bird' tell you?" Taro asked.

Fumi pointed an accusing finger at him. "You met Margaret! You both had more than one drink. She . . . she invited you up to her apartment; you went!"

Taro reddened. "That's not true," he denied vehemently. "Not a single word."

"Don't you lie to me!" Fumi flared back. "You . . . you philanderer!"

"I don't know what you're talking about," Taro protested, indignant.

"My! aren't you the coy one! Don't you tell me I don't know what's going on! 'I'm meeting a classmate, Fumi dear,'" she taunted. "Classmate, indeed! Why don't you admit it? Why do you always lie to me?" Fumi's voice broke; she buried her face in her hands. Softly, she sobbed. "Ever . . . ever since we were married you've run around with other girls. Night after night I've had to stay home wondering, worrying about you. Why, Taro, why? Are you tired of me?"

"You're letting your imagination run away with you," he observed mildly. Again Taro turned to the window, watching the snow fall.

"Imagination! Don't make me laugh! All our friends know it. Even in your sleep you mutter 'Margaret.' Just the other day I found a letter from her. What have you got to say now?"

Taro continued to stare out of the window.

"Taro, look at me!" He swung around. "I'm your wife. I married you because I love you. We have a nice home; two fine children. You're a good father; an upright, respected citizen in the community. Doesn't all this mean something?"

"Aren't you going to answer me? Look, Taro, I'm pleading with you for the children's sakes. Think what you're going to do to them if you persist in carrying on this infatuation. What are they going to think? What are your friends going to say? Are you going to throw away everything which has taken you years to achieve? Answer me!"

Taro picked up his pipe, reached for his tobacco-pouch lying in the desk. Slowly, he began filling the bowl, tamping the tobacco in. My God, he thought, she's really throwing herself into the act. His hand shook a little as he lighted the pipe. Supp . . . s-supp . . .

"Taro! do you hear me? I want an answer!" Fumi screamed, stamping her foot.

"Shut up! I'll live my life as I please!" he roared at her.

Taro saw Fumi stiffen; her face whiten. Her jaws set; a cold glint came into her eyes. Her voice took on a metallic hardness as she said:

"All right, Taro, if that's the way you feel, I'm sorry." As if by magic a revolver appeared in her hand. "I'm going to stop this running around." Slowly, Fumi raised the gun; her finger tightened on the trigger.

Taro's face blanched. He took a step forward. "For God's sake, Fumi!" he pleaded. "Don't . . ."

Then he straightened up.

"There, I guess that does it. I should be able to write that scene into the story. You played your part well, dear," Taro said.

"I'm going to get supper now. If you need me, just call," Fumi announced.

"Ok, dear."

Taro watched his wife leave the room. Troubled he crossed to the door, firmly closed it. Once again, he stood at the window, watching the white flakes drift down. For several minutes he stood thus; impatiently, Taro drummed his fingers on the glass.

"Oh, why not?" he muttered. Turning, he sat down at his desk; quickly, he dialed a number.

"Hello, Margaret?"

"No — this isn't Margaret!" Fumi retorted. "You better hang up," she said, with quiet determination in her voice. "I . . ."

Taro cradled the phone without a word.

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SAN MATEO COUNTY CHAPTER JACL

*Season's Greetings from*

**Sacramento's Physicians**

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DR. M. ITO

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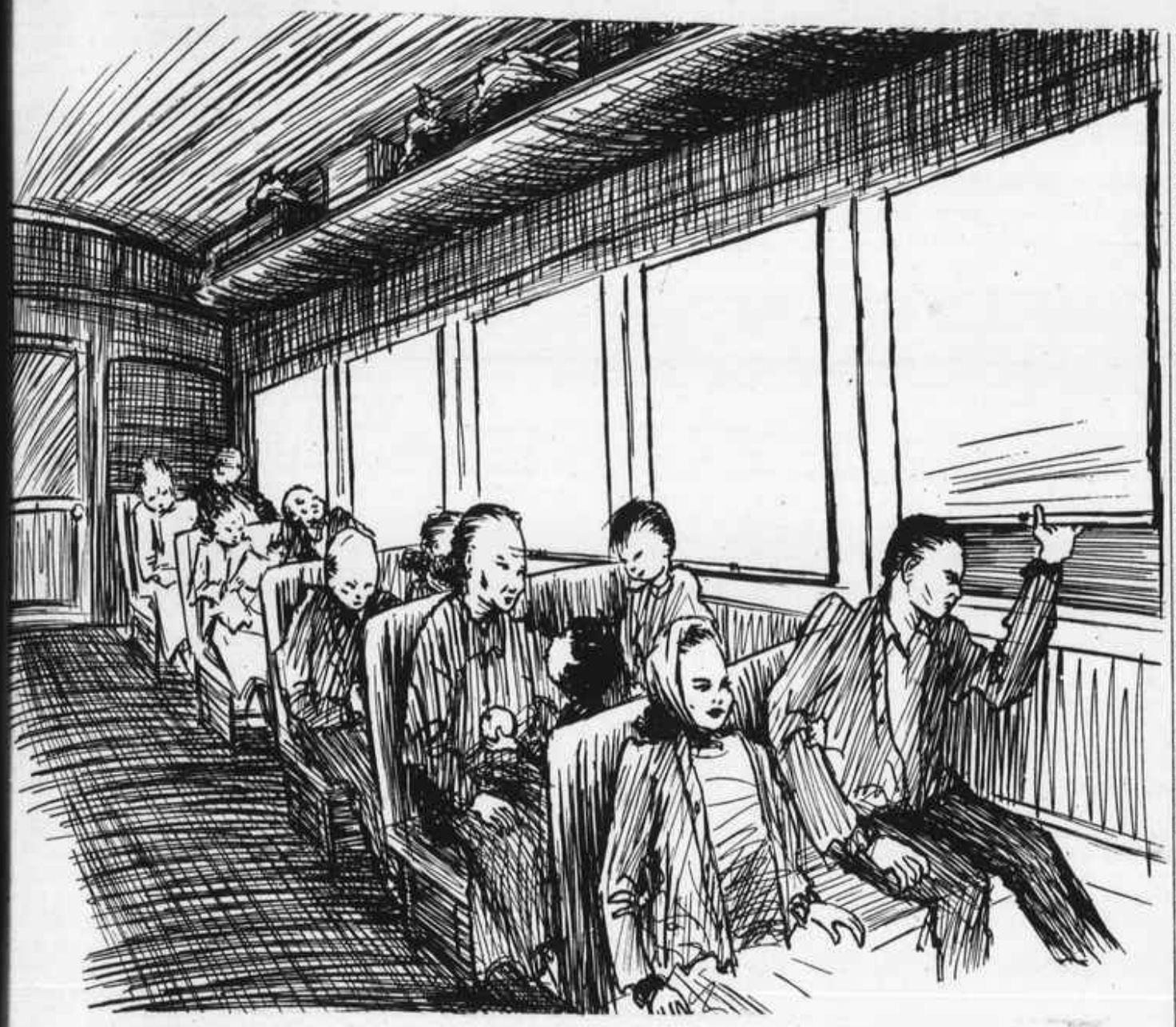
DR. J. MURAMOTO

DR. M. R. SETO

DR. H. I. SUGIYAMA

DYLLS OF GRANDMA:

# THE REMEMBERED DAYS



*"Once a person was out of step, he was lost for a while," Grandma said. This is the story of Grandma, a woman ever in step with life.*

By Toshio Mori
Illustrations By Kaz Mori

T SEEMED as if we had only settled down when we began to hear rumors of moving again. No one was certain where but everybody felt it inside. No longer did we seek comfort in Tanforan. We knew the day was coming.

"The sooner the better," cried Betty excitedly. "What has Tanforan to offer? This place is only a stop-over."

Where? But where? We saw people on the move. Now old and young alike visited the woodpile for scraps of lumber. We saw people carting home fruit boxes; we watched people break up their furniture to make packing boxes. Your uncles tore our room apart for pieces of wood. By the time the official announcement reached us, our room was almost bare of furniture. Only the large table and chairs remained intact.

"And they'll go in a few days," Uncle Yoshio said.

Would we be together for long? Would we see our friends again? Your grandma was lucky with her large brood. Yes, the presence of you children strengthened me. At least I still possessed my family. I didn't want to lose my family on account of camp life. Despite deteriorating temptations I wished to be responsible for you. I wanted to be free and still I could not let you go all the way. I wanted to be sure you would become a part of me and I remain a part of you. That was why I gathered you together every night and talked to you.

Oh, you remember, Annabelle? We chatted about everything, didn't we? The foolish things along with the serious matters. Just so we confided in one another; just so we knew one another's thoughts and regard.

I remember the day both of you came running home, shouting, "Grandma, it's Utah! We're going to Utah!"

"Utah, Utah? Where is that?" I asked.

"It's more than a thousand miles away! We'll have one long ride on the train!" you cried happily.

"Fine!"

I was glad for you to be so excited. It meant that you wouldn't sulk on the way to our new destination. I couldn't put in words how happy I was then for you. You looked brightly in the future.

You also taught Grandma how to accept life's new challenge.

For Grandma it meant a release from confinement. You know how often Grandma asked your mommy to write Uncle Mamoru about visiting Tanforan.

"But, Mom," Uncle Mamoru wrote each time. "Tanforan is out-of-bounds for me. I can't put my foot in California."

"You are in an American uniform. Ask the Army for permission," I told your mother to write.

"My superior officer cannot do anything for me," your Uncle Mamoru answered. "You have to go to Washington for the special permit. And then you must have an essential purpose in vital war duty."

"Aren't you essential to the Army? Isn't your morale essential as a soldier? And isn't your mother a part of your morale?" I had your mommy reply.

"But mom. The red tape. . . ." Uncle Mamoru said.

Utah, Utah! Perhaps I could see my boy there. Ugly rumors about man-killing scorpions and desolate desert did not frighten me.

* * *

From the train you saw the big sign erected on top of the stalls.

"Good-by. See you in Utah," it said. Now you too were on the way. You heard the people cheering from behind the fence; you noticed the MP's around the train. You saw more people streaming through the gate in an orderly fashion like the cattle you once saw at the stockyard. You realized that it took a lot of coaches to accommodate five hundred persons. At last you heard in the distance the short puffs of the engine and then a jerk of the car. You were off for your new home.

It was late dusk—the minutes when it was still early for lights and yet gray enough for one to strain for a good focus.

"Keep the shades down," ordered the MP as he came down the aisle.

"Did you hear the soldier?" I told Johnny.

Yes, you were peeking through the window. You wanted to see how fast the train was going. You wanted to see the poles flashing by and you wanted to take in all the different landscapes.

Your Grandma was more immediately concerned. I counted once again to make sure of my large brood. Yes, nine strong, we commanded many chairs. I was hoping none of you would get train sick. When the car captain came offering oranges and lemons to suck, I made certain all of you took some for precaution.

It was pitch dark when our fellow passengers became excited for they had learned the train was approaching Hayward. I was all attention. The next town was San Leandro—our town. Soon the smell of boiling tomatoes seeped into the car.

"We're at the Hayward canneries," cried Yoshio, looking out.

"How do you know?" asked Betty.

"Smell the tomatoes? We used to play ball at the lot next to the cannery."

In a few minutes, I knew, we would be in San Lorenzo. In daytime one could see the hills behind our place.

"Only a mile away from here," I said to myself. I felt myself tighten up as the vision of our home flashed in front of my eyes. The train shot through the dark and the whistle echoed in the distance. The train whistle, I thought. Many times I had heard the whistle while working in the field. The train going to some distant point. Once more I was in bed back home listening to the whistle penetrating through darkness. The call of another arrival and departure. People on the move. Now I was it.

"This is San Leandro," I said to myself, looking out the window. "About here is Fifth Street where my friends have nurseries. This is the road that used to take us to the Oakland Airport. There is the big Pacific Gas and Electric tank. Yes, we're in Melrose. Now we're only a few blocks away from the church we used to attend. This is just back of our old bathhouse in Oakland. Now we're at the 16th Street Station. Only a block away is the spot where once was my house."

Come away, come away. Come away from the past; come away from the dead. Come away, woman, to the new fresh adventure. Come away from the husk, woman. You are the meaty parcel of your representation here on earth. Keep peeling off the husk; keep dressing for the new role to come.

Yes, your grandma kept singing, Come away, come away. Perhaps it was the click-clacking of the wheels—the monotone never left me. All the rest of the way Grandma kept hearing the song of the new road.

Now there was a young lady sitting in the chair ahead of us. Oh, you noticed her, Annabelle? Yes, the sulking one who turned out to be a minister's wife. Yes, you knew she had a special suite for herself because she was pregnant. But she would always come outside among us whenever she wished to sulk. Why did she sulk all the time? Because she was not given more privileges. Maybe she expected more respect because of her position. Maybe she was simply spoiled. Maybe she was just a poor specimen. No one, children, deserves more privileges than what's required for traveling. And, dear ones, let's remember that a traveler is born naked and dies naked. Everybody comes and goes the same way. What counts is how we manage to get along between the two stations.

All the way you acted superbly. Both of you showed the making of good travelers. You laughed with true laughter as you watched an old man taking out his false teeth and placing it in a paper cup before retiring. You couldn't but laugh out loud when the train swerved going around the curve and you saw the pair of false teeth rolling across the aisle. You wept with shame and fear after vomiting several times, hoping you would recover before the trip was over. You were cheered and then saddened at the sight of a Japanese woman and a child waiting at a lonely station to wave encouragement at the unlucky passengers on the train. How lonely their lives must be way out in the sticks, you thought. How could they stand that sort of a life! And that mother and child must have been thinking the same of you. You truly smiled on the final morning of the trip as your eyes followed the baby who got away from his mother and who tottered up and down the aisle comradely greeting everybody with "Hello."

Yea, children. Every mood is of you; every act represents you. Each understanding belongs to you, and you are the parcel of every mystery. Come away, children, come away while traveling. Only you can say,

"I was there. But I am not there any more."

*(Continued on page 30)*

## Nisei and Employment:

# "ANY OPENINGS TODAY?"

## As Any Nisei Knows, the Color Line Is Not an Imaginary Barrier For the Guy Looking for a Job

By I. H. Gordon

SINCE THE WAR'S END, the socio-economic and geographic position of the Nisei in the United States has undergone an almost revolutionary change.

From an urban life that often was almost ghetto-like, and a suspect rural way of living, the Nisei have emerged much larger into the main streams of America.

Suffice it to say that the war and evacuation brought about the changes and let the men of the 442nd and the Pacific, the sociologists and group psychiatrists examine into the reasons—but what do they add up to?

Economically speaking, what has all of this meant for the Nisei?

Only gross immaturity would permit one to believe the Nisei are doing as well as any other ethnic group in American life. Glossing over the areas of discrimination, ignoring what obviously are "bad spots" in the situation, one might well conclude that the Nisei are part of the whole fabric of this nation, and an equal part with all others.

They are not, though their economic situation has improved remarkably over the last decade.

Before the war, it was all too common to find a Nisei, sheepskin diploma from USC hanging in his bedroom, cleaning and stacking fresh vegetables for a livelihood. There is remarkably less of that today.

But how much less? What are the actual facts in the case history of Joe Nisei and his job?

This article is no attempt at a definite study of the situation. Yet there are enough facts available to arrive at what should be some rather sound conclusions. Those will be discussed later. For the moment, let us review the general situation nationally in an effort to discover exactly where job discrimination affects the Nisei, and how much racial antipathy plays a part in a man's life who, substantially, is seeking only to live in peace and security.

Denver produced some excellent facts in this case history of job discrimination when several authoritative studies and surveys revealed that, among other things, about 90 percent of the city's firms discriminate against Jews, Negroes, Japanese, Spanish Americans and other minority groups. The situation is true even in city and county public offices, though there the pattern seems to be of employing one or two persons of minority groups, but seldom more.

What does this mean to the worker?

In the winter of 1947, Denver made a survey. It showed the median family income at that time to be:

| | |
|---|---|
| Whites | $1470 a year |
| Negroes | $ 900 " " |
| Mexicans | $ 690 " " |
| Japanese and others | $ 730 " " |

A check of those drawing unemployment compensation at that time also revealed that persons of Japanese ancestry, while constituting but 7⅓ percent of the population, numbered 11 percent of the unemployed.

During this same winter, Denver University's Opinion Research Survey asked the public how it felt about the standing of various jobs. What it learned should surprise no one. The "least desirable" were reserved for minority workers.

A survey of 189 firms employing some 11,000 persons revealed:

Percent of persons employed in—

| | Professional Supervisory | Clerical | Skilled | Unskilled |
|---|---|---|---|---|
| Negro | 1 | 33 | 66 | |
| Spanish | 4 | 44 | 52 | |
| Japanese | 10 | 66 | 24 | |

The last row of figures in the above are significant, for of Denver's total workers, only five percent were employed in unskilled jobs.

Meanwhile, another check showed that of the city's large firms, 25 percent hired none of Japanese ancestry, nor did the city's ten leading department stores and seven factories.

In the unions, the same pattern of discrimination revealed its distorted and unAmerican head. Of twenty AFL locals, 16 had no Japanese. One, the Teamsters, carried 260 of the 265 union members in the area.

The picture in Seattle, quite indicative of the entire northwest, is summed by the statistics below.

| Percent of total Japanese employed as— | | Percent of all-employes |
|---|---|---|
| Professionals and semi-Professionals | 2.83 | 5.78 |
| Managers and officials | 0.00 | 5.35 |
| Clerical, Sales, etc. | 18.87 | 31.29 |
| Craftsmen, Foremen, etc. | 29.25 | 11.74 |
| Operatives, etc. | 11.32 | 29.69 |
| Service workers, except domestic | 37.73 | 10.75 |
| Laborers | 0.00 | 5.40 |

These figures reveal with startling clarity that a disproportionate number of persons of Japanese ancestry tend to find jobs in the lower categories.

And Seattle unions, like those in Denver, practice their own brand of intolerance. Of sixty Seattle unions, 12, with 14 percent of the total union strength in the area, have no members of racial minority groups. In unions totalling 45 percent of union strength, more than 98 percent of membership is white. Only four unions, with 13 percent of the organized work force, had at least five percent non-white membership.

It is interesting here to quote from an Institute of Labor Economics survey of Seattle, which said, in part:

*"Almost universally, employment agencies report difficulties in placing non-whites. Employers seldom state a racial preference when requesting employees. However, employment agencies generally know the preferences of specific employers and . . . rarely send out non-whites to jobs where they will not be accepted.*

"Agencies which deal primarily with racial minorities, such as Japanese, report that in placing members of the particular race in question, members are not always placed in jobs for which they are best fitted . . .

"The employment placement division of the University of Washington, whose function it is to place technically and professionally trained individuals, reports that placement of members of racial minority groups in private industry is difficult, if not impossible. These individuals are generally placed in government agencies, proper, or in government-controlled agencies . . ."

Recently, the California Employment Service reported that orders placed for workers in the San Francisco Bay Area carried the disturbing notation that 75 percent of employers do not want Orientals, and 90 percent do not want Negroes. While these figures are primarily applicable to employers dealing in durable and non-durable goods, there also are noticeable employment barriers among white collar male workers of minority groups, less towards female workers.

In federal, state and municipal civil service jobs, contrasting to this, there is a marked acceptance of minority groups.

In private employment, handicapped veterans of all racial minority groups have discovered the natural prejudice against the disabled considerably heightened in their cases .

Until the general economic situation in the San Francisco region tightened, female Japanese American office workers experienced almost no discrimination in obtaining jobs. But the current situation is exemplified by the actions of the Metropolitan Life Insurance Company. When it ran a help wanted ad recently, Nisei applicants were informed the jobs had been filled, though the ads continued to run long after they had made application for positions.

The situation with respect to unions is spotty. John Lundberg, president of the SUP, flatly declared that as long as he is president, he will see that neither Negroes nor Orientals are accepted as members. Automotive Machinist Local No. 1305 in San Francisco does not accept minority applications, but a brother union in Oakland does.

In contrast, Cooks and Bakers Local No. 44, Miscellaneous Local 110 and Amalgamated Clothing Workers of America Local No. 42 have been particular in stressing the democratic practices of their unions. There is an almost complete absence of racial minorities in such unions as Metal Trades, Marine Engineers, Bartenders, and Maintenance Engineers.

What union discrimination can mean was exemplified by the recent case of a Nisei who returned to San Francisco after working during the war in Detroit. He quickly found employment in a garage because of specialized knowledge in hydromatics. Several days later, the business agent of the local union asked him if he were a union member. "No," said the Nisei, "but I'd like to join." He was told the union could not accept him and, as the firm was a closed shop, he was released from his job despite the objections of his employer.

Chicago is a rather clear picture of the Nisei in the midwest.

There, Japanese Americans are engaged in numerous occupations, and enough instances of Nisei being sought out as highly productive and desirable employes have been reported to speak well for the general acceptance level of the Nisei by Chicagoans.

Yet the situation there is not entirely healthy. Demand for Nisei has been greatest in the semi-skilled and lower income occupation levels where high productivity at average or lower pay scales actually is an indirect form of exploitation.

Because of the generally high manipulative proficiency of Japanese American women, many are working in the garment industry as power-machine operators, though the majority work in non-union firms on a piece-rate basis.

The same pattern of union discrimination, despite the larger acceptance of Nisei by employers, exists in Chicago as on the West Coast.

There is a lack of consistency in job discrimination in Chicago. Two railroad stations, for example, will hire Nisei for baggage room work, but a third has refused them employment. Many employment agencies do not care to handle Nisei applications, some place Nisei quite readily.

In New York, the situation bears a vague resemblance to Chicago, yet, undoubtedly because of the state's FEP program, actual discrimination against Nisei as employes is rare.

In the professional fields, doctors seem to thrive in New York, but alert, young Nisei lawyers are having a more difficult time of it.

Tom Hayashi, perhaps the "Big City's" outstanding Nisei attorney, a younger man with a good deal of ambition, said there seems to be very little "client discrimination" towards professional Nisei, a good percentage of their work coming from Caucasians.

Washington, D. C. probably has the nation's finest record for employment of Nisei. There should be no secret why. It's because of the Federal Government. It is rare in Washington to discover a professional or semi-professional who is not working in his chosen field, usually with a CAF rating.

Nisei are employed in the Library of Congress, State Department, War Department, Public Housing Authority, Census Bureau, and a dozen other agencies. The few Nisei employed privately in Washington report little, if any discrimination because of their ethnic background.

If some Washington employers are reluctant to employ Nisei, their number is either so few, or so few Nisei have sought commercial employment, that they are not a noticeable factor in the job picture in the nation's capital.

In a sense, this is rather curious because of the prejudice that exists against dark-skinned groups in a capital city that reflects more of the general bitter social practices and perversions of the South than any other region.

*As with other minorities, it is not a simple task to discover how extensive discrimination in employment is against persons of Japanese ancestry. Those who have met rebuffs dislike making this fact known. Others will not make an effort to obtain work in particular fields or plants where, by word of mouth, they have learned in advance that racial discrimination exists.*

However, as this article attempts to show, there is general discrimination against the Nisei, much less, though, than with some minorities and more than experienced by others. The situation is not standard throughout the nation. The further East one travels, the less one encounters discrimination against the Nisei.

Again it is much easier for a Nisei to find work in lower economic fields, than in the skilled and semi-professional fields.

It is not at all curious, but certainly indicative, that, for example, the JACL ADC office in Washington occasionally receives calls from people who wish to hire Nisei as domestics.

A Washington woman of some prominence called one day to ask whether the JACL ADC maintained a "list of girls looking for jobs as servants in Washington."

She was told that it might be possible to hire a Nisei domestic, if she were willing to compete against the same salaries and opportunities offered by the government.

"But," she exclaimed, "I pay better than a charwoman could get working in a Federal job."

Undoubtedly, she was told, but the Nisei who work for the government are either mostly in the upper bracket of secretaries, or professionals employed at salaries of upwards of five thousand dollars a year.

Her only answer was a weak: "Oh dear, I didn't know."

In spite of the general pattern of discrimination which does exist, the sum of the facts are good. But what of the future?

Two facts stand out for the Nisei and his job. One is that the Nisei is inextricably a part of the broad economic program, and equally as sensitive as other minority groups. The old, old saying: "Last hired, first fired," is at least partially axiomatic for the Nisei, although not as much so as it is where some other ethnic minorities are concerned.

Thus, the prosperity of the United States becomes a matter of nervous concern. It is not enough that the country be in a fairly strong economic position. In that case, the Nisei will suffer disproportionately. The economy must be excellent.

But a second, more important factor, is the possibility of a national Fair Employment act.

The right to work is a fundamental human right. It has been included in the formulation of the Commission on Human Rights in the United Nations.

A national act against discrimination in employment will not be an overnight panacea for any particular, or all ethnic and religious minorities. But it will be a fine and vital step in implementing the distinguishing concepts of democracy.

And it will help insure the right of a man to ask, without fear or hesitation: "Any openings today?"

THE NORTH PLATTE STORY:

# DEMOCRACY IN ACTION

## In a Nebraska Community Nisei Resettlers Have Found Their Own Version of "Our Town"

By Ben Kuroki

N THE COLD WAR for democracy the United States is confronted with an uncomfortable ct: nowhere in the world is there as much cial prejudice as in the United States.

But in the so-called "isolationist" state of ebraska, one community—North Platte—gives ore than "lip service" to democracy. Here uality of opportunity for Nisei (Americans of panese ancestry) is upheld without question, ithout a blemish.

Here the propaganda and prejudice against isei are not evident; the traditional ideas of cial bugaboo neither fester in a blind alley, breed in a restricted residential district.

Democracy is a positive way of life in North atte for Kushihashi, Takenaga, Ugai, Harano, d Wada. They find economic freedom as pro-ietors of a hotel, cafe, beauty salon, photog-phy studio, or in a medical practice.

Their slanted eyes, black hair, and other riental features are conspicuous to the Cau-sian population. Their names come hard to e average tongue, stand out in the thin tele-hone directory. But the people of North Platte d vicinity make no distinction because of ese characteristics. They do business with the isei who depend almost exclusively on Cau-sian trade. Ten Nisei families live among a pulation of about 17,000.

Together the Nisei and Caucasians are slow-refuting the classic adage of Rudyard Kip-g's that "East is East and West is West, and ver the twain shall meet."

The structure of this east-west meeting is ore than skin deep. This was proved by the cts of war hysteria which followed Pearl Har-r: not one case of violence in North Platte.

Ernest Mason, chief of police, said:

"I've never heard of any complaints from nyone during the war or after."

Why does the harmony exist?

"I guess it's just a natural thing," Mason id. "Take me, for example. I have Earl Ha-no photograph my kids and never give it a ought that he is of Japanese ancestry."

Mayor S. F. McFarland, who served eight ars as councilman and four years as mayor, refully pondered the situation, thought he had e answer:

"For one thing the people of North Platte re the finest in the world . . . the North Platte anteen was just one example of their generosity.

"Individual reputations made by the parents the Nisei are well-known to long-time resi-nts . . . Nisei have been no problem and have t been discussed as a racial element in coun-l meetings," he added.

Whatever the cause of this democratic phe-menon the Nisei are not sure themselves. But one thing they agreed unanimously: racial scrimination, as far as they were concerned, as missing—there were no "Japs-keep-out-you-hts" signs, no restrictive covenants in North Platte. For this they are grateful.

* * *

Dr. Robert Takenaga is probably the first ysician-surgeon of Japanese ancestry to set p a practice in Nebraska. A Hawaiian by birth, e decided in high school to become a doctor.

Dr. Takenaga was graduated in 1938 from e medical school of Creighton Universtiy. He spent two years internship in Mercy hospital in Council Bluffs and four years of "general residence" in a Hot Springs (Ark.) hospital. In 1945 he came to North Platte to open his practice. Why did he choose North Platte? Dr. Takenaga shrugged his shoulders and said:

"I had to start some place . . . this place appealed to me because it wasn't too large or too small."

But for more than a year he thought his choice was bad. Patients were scarce. Sometimes his telephone didn't ring for a week. He read "almost every magazine and medical journal published" and went fishing or hunting.

Meanwhile his expenses exceeded his meager income; his savings were gone. Simultaneously Dr. Takenaga got an attractive offer from the Arkansas sanitorium . He was perplexed.

Three times he packed his family belongings; three times he unpacked them. Why did he stick it out?

"I guess it was just plain inborn stubbornness," he said.

His stubborness paid off: his patients doubled in number the second year over the first, doubled the third year over the second. Now in his fourth year Dr. Tagenaga finds little time to read or hunt and draws patients from seven nearby towns: Stapleton, Maxwell, Sutherland, Dickens, Hershey and Wallace.

Dr. Takenaga is a member of the Lincoln County Medical society. Last year he was a delegate to the Medical Society's annual state convention; this year he was elected alternate delegate. He is also secretary-treasurer of the Memorial hospital staff and chairman of the records committee of St. Mary hospital.

Dr. Takenaga and his wife, Cecile, have two daughters: June, 3, and Barbara Ellen, 1.

* * *

The click of a camera is a natural sound to Earl Harano, owner of the Brown-Harano studio.

In junior high school photography appealed to him as a career; since then he has picked up more than 15 years of professional experience.

When the war broke out Earl was forced to join the mass evacuation of Japanese Americans from the West coast. He came to North Platte on a job offer. In brief time he purchased the Brown studio, and has done top business for eight years.

Earl is an active member of the Senior Chamber of Commerce, Lions club, and the Country club.

On the Country club's sand-greens, Earl had "more darn fun" last summer playing golf with J. Y. Castle, president of the MacDonald State bank. The "grudge" competition was keen, and wins were about even.

In 1947 Earl won the city singles championship in bowling with a 621 scratch series score. Last year he bowled with the Peterson and Ayers team; this year he has his own team.

Earl will soon move his family to their new, built-to-order 8-room house. Earl and his wife, Kim, have two children, Allen, 7, and Melinda, 2. They are Presbyterians.

The Earl Haranos will make North Platte their permanent home. Said Earl, "This is the nicest town I've found." On that recommendation his parents and two brothers came to North Platte.



Earl Harano, owner of the Brown-Harano studio, adjusts the modeling light for a portrait.—Photo by Kaz Tada.

Roy Harano is a photographer too. He served as a rifleman for two years with the 442nd Regiment of Japanese Americans, the most decorated unit in the history of U. S. Armed forces.

Roy painfully recalls how his brother, Sgt. John, was killed in action during the rescue of the Lost Texas Battalion in France:

"John didn't have to go on that mission. He was in a hospital with a sprained ankle, but he felt responsible because he was platoon sergeant . . ."

George Harano had eight years floral experience in California before he came to manage the North Platte Floral company. Now he owns the business, has had it for two years. In North Platte he "likes it swell."

"The people are more friendly in the midwest than in the west."

George and his wife, "Empy," have eight children: Betty, Robert, Helen, Kay, Roger, Ronnie, Randall and Gail. Robert played first-string defensive back for the Bulldogs during the past season. Helen, Kay, Roger and Ronnie are active in girl and boy scouts.

The George Haranos are Presbyterians.

T/4 Harry Wada was a mess sergeant in the army. Ninety per cent of his four-year hitch was in that capacity, he recalls with a grin.

But today Harry doesn't take orders from a mess officer. He is proprietor of the Palace Cafe which he took over in 1947.

In North Platte Harry finds his best interest in sports, especially bowling. He bowled with four different league teams last year; has his own team this year. Once he picked up a 7-10 split and got his

(Continued on page 31)

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Ellis Center:

# RACE RELATIONS ON ELLIS AVENUE

## Story of a Neighborhood Home Where Race Relations Are A Challenge, Not a Problem

By Rhoda Nishimura

AN INSIGNIFICANT LOOKING STRUCTURE amidst the mansions which depict the decadence of the disappearing aristocracy which once inhabited the new southside Chicago areas bears a small sign which designates it as the Ellis community center.

Inconspicuous though it may be, the center is the hub of activity for close to 650 people each week—very young children and established family men and women, Caucasian, Negro, Oriental, Catholic, Buddhist, Jew and Protestant.

At its height of busy-ness, one can hardly visualize its difficult, meager beginnings.

"Are you going to have n——s there?" was one of the questions asked by the property owners' association of the area when purchasing transactions were being made.

"If Negroes should come to our church, we shall certainly not turn them away," was the unhesitating reply, and that spirit has since then inspired the program of the center.

Introducing interracialism to an area where colorlines were obviously very clear was not an easy task; nor did the newness of the center's program facilitate ready acceptance by the Nisei whose needs were to be met by the program. The Rev. George Nishimoto, graduate of Eden theological seminary, who worked with the Church Federation of Chicago among the Nisei, and Miss Mary Matsumoto, graduate of Elmhurst college in the field of sociology, were assigned the unenviable job in September, 1947, of establishing from scratch a program in this building purchased by the Evangelical and Reformed church.

The work of clearing the debris and redecorating the interior was done by Nisei young people of the area who dropped in and saw in the center a future home for activity. This project group developed into the Workcampers club and its members are now the nucleus of the social and religious program of the center.

House to house calling preceded the beginning of any of this activity. In the snow and sleet of January, 1948, "Miss Mary" and the Rev. Nishimoto made numerous home calls to invite the youngsters to the new Sunday School. Banking on the enthusiastic response of the parents, they waited expectantly for the onrush of students on Sunday.

**Definite pangs of disappointment were hidden with difficulty from the single student who braved the cold icy winter air for the opening Sunday School session.**

This story of the creation of one of the activities sponsored by the center can be repeated with variations and modifications for most of the groups which now make the center a very busy place.

Although the beginnings seemed slow, the gradual acceptance by the neighborhood of the center revealed that there was a need that was being fulfilled. The program from its inception was geared primarily to meet the particular needs of Japanese Americans who had recently been released from the relocation centers.

**Barbed wire was physically absent, but the one-room kitchenettes into which some family units were forced because of the crowded housing conditions in Chicago during the postwar period still retained the flavor of camp life.**

The young people needed a social center. Youngsters needed a place for creative play and recreation—a substitute for the rec halls which were present in the camp situation. Children of all races saw in it a place where they could spend their after-school leisure hours.

The tiny tots in the pre-school nursery, to whom a dark face at most means one that might be a bit dirty, play together with carefree abandon.

(Continued on page 32)

**PHOTO: Hallowe'en week "Miss Mary" took a group of her nursery school children out to buy pumpkins to make grinning Hallowe'en lanterns. The infant-sized shoppers were as fussy as grownups in selecting the biggest pumpkins in the store.**

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# VISIT TO CHAMPAIGN - URBANA

## "Main Street" Comes Alive In An Illinois College Community

By Jobo Nakamura

WHEN WE HEAR the terms, "normal American community" and "the mainstream of American life," our reflex mechanism immediately brings Champaign-Urbana, Illinois, to our minds.

In the fall when the football season is ripe, it affords us an inexplicable pleasure to take a quick trip downstate to Champaign-Urbana, a twin-city thriving around the University of Illinois.

Champaign-Urbana is the center of flourishing farming county where the country's best corn and soy beans are raised. It has its Main street with one big department store, a J. C. Penney, and men gossiping in front of the barber shop. On Saturday mornings, farmers come into town and unload coops of well-fed chickens and cases of fresh eggs, and a long row of children line up in front of the Bijou theater.

Well-to-do farmers and professors live side by side on streets that are fairly caressed with trees, trees and trees. In mid-autumn these trees burst out in gorgeous hues of gold, red and yellow. One walks around with a hard lump in his throat and a scintillating feeling inside. Indeed it is an idyllic environment in sharp contrast to smoky, noisy Chicago just two hours away.

The hilarious feeling gives vent at the football game being played at Memorial stadium. As the "Fighting Illini" come out on the playing field in their sartorial splendor of orange and blue, the local townspeople and students alike roar to their feet and everybody goes wild. When the band strikes up the famous Illinois loyalty song, the spectators join the student rooters in a thundering chorus. What chance has a visiting team?

**There are some Nisei students on the campus, mostly from Chicago, and because they simply slide into the general campus life with other students who have common interests, the Nisei do not congregate into the campus cliques of the pre-war era. The manner in which Nisei students in midwestern colleges become a part of campus life is a common thing today, but it had no precedent on the west coast.**

There are the undigested few, of course, who spend their Saturday nights in the library, and even on Sunday they are still there. The social life on the campus, like the academic life, is on a sink or swim basis, and if you don't get into the swing of things, you are lost.

There are at least two instructors of Japanese extraction on the Urbana campus of the University of Illinois.

Dr. Rokusaburo Kudo has been with the university for many years as a full professor in the zoology department. His textbook in protozoology is well-known to many students of zoology.

The other is the one with whom we are quite familiar since we knew each other in Berkeley. We visit Hideo Sasaki who teaches landscape design and he proudly shows us what his students have done. Sasaki, who is fresh out of Harvard's graduate school of landscape architecture, introduced a new concept of designing public and private properties in his classrooms, and he caused a mild reverberation among the old school of landscape planners.

Since landscape design is now, more than ever, a community project which involves sub-divisions, slum clearance and various aspects of city planning, Sasaki integrates social and economic dynamics into his lectures. He is also a stern disciple of Korbzybski and he enthusiastically applies semantics to his teaching.

Sasaki had his inauspicious beginnings in Reedley, California, where his parents now operate a farm.

We met Hideo when he was at Berkeley as an undergraduate. He worked his way through as a gardener's assistant, and often we would see him coming home in mud-stained jeans and a bashed-in hat. An extremely shy fellow, he avoided the heavy campus social life at Cal. Today he is a popular figure on the Illini campus, not alone among his associates but also with his students.

**The students call him "Sasaki" or "sad-saki." He is usually nattily dressed in sports suit, moccasin shoes and a flippant bow tie.**

The evacuation interrupted Sasaki's education and he came to Chicago where he worked in a darkroom for a year before he registered at the Urbana campus. He graduated with honors, had his name engraved on a bronze tablet with other outstanding students through the years, and was given a scholarship to the Harvard graduate school of design.

Upon completing his master's work at Harvard, he was appointed to the faculty at Illinois. The men who were his instructors just two years ago are now his colleagues.

He immediately revised some of the teaching methods in landscape design and lifted some of his colleagues' eyebrows. His efforts, however, were not fruitless. His students collectively entered intercollegiate design competitions and won awards and lavish praise from other universities. His students' work is now being exhibited in many landscape architecture schools, including Harvard, California, Ohio State and others.

**This summer he stuck another feather in his cap by sharing in a first prize for the best design submitted in a nationwide contest entered by the nation's top architects.**

The problem was an architectural design for the new chamber of commerce building, Colorado Springs, Colorado. Sasaki and his colleagues were recently invited to Colorado Springs, where they were feted, photographed and generally treated in the manner reserved for kings.

"It wasn't hard to take," Sasaki says.

At the present Sasaki is energetically working as a consultant with the community planning commission of Champaign-Urbana and he also has a hand in the city planning project of Wilmette, Illinois, a growing community just outside of Chicago.


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# THE REMEMBERED DAYS

(Continued from page 25)

II.

Topaz, Jewel of the Desert. So said the first Topaz Times. We laughed at the time, didn't we? Because it seemed like a good joke on us, we were in high spirits. Ah, children, that is one way to survive—to kid ourselves and think the world we live in is full of strange funny happenings.

Jewel of the desert? When the duststorm enveloped us on the road, making visibility zero, we did not think so. When we felt fenced in with the presence of military police, it was no joke but nevertheless we professed ourselves as free citizens with a sense of humor. Certainly we griped but beneath it all we were like spoiled children sent upstairs for misbehaving. Yes, children, we satirized ourselves by behaving.

We saved ourselves by taking things in stride. Once a person was out of step, he was lost for a good while in Topaz. If one lost his standing as a good humor man, he was not understanding himself. There was no beginning for him as a camp resident. He became a grotesque. Jewel of the desert? Oh that's a good one. We'll have plenty of time to search for our jewel, eh? Ho-ho-ho-hah-hah-hah-hee-hee-hee.

With tongue-in-cheek smile, we roughed it. With mocking movements we became comedians for the world of comedy. For some the stage was set for burlesque; for others it was strictly bawdy. For some it was mimicry; for a good many it was a curtain call for pantomine.

Jewel of the desert? Did you find yours? Do you have to polish yours? Is it a good grade? Does it shine? And what are you going to do with yours?

Yes, Topaz. Your Topaz. What is Topaz? You go to the source by looking it up in the Webster's dictionary and what do you find? There is the **yellow** sapphire, a precious stone of great value, called the Oriental topaz. And then there is another yellow, a variety of quartz, called the false topaz. You laugh because it is so much like your Topaz. You are amazed of this discovery because the comedian you were is sobering into a tragedian.

Jewel of the desert? No longer was it funny. Jewel! There was a jewel. It was so close to you, you need not get out of your barrack apartment. It clung to your clothes. It ate your mess hall meals. It took hold of your knives and forks, and it held your work tools. It brushed your teeth; it closed your eyes. It took your shower; it took you to the latrine. It took you everywhere, and it followed you everywhere.

Jewel! There was a jewel. You opened your eyes by laughing. You became a comedian via uninhibited actions. You turned a tragedian by growing. You became you. You found that Topaz was you.

Jewel in the desert? Believe this one of Topaz. There was a jewel!

III.

OCTOBER 28, 1944. Remember that date, children. That was when you inherited America's blessings. Your uncle Yoshio was one of the many 442nd men who fell during the Lost Battalion rescue. What did these boys take with them into the Vosges mountains? What did they have beside their pack and gun and fear? Yes, they took with them your bright and innocent faces. They took with them the life of hope.

Remember how much Uncle Yoshio enjoyed skating on the ice at Topaz? He took that along. Remember the times he brought you to the camp movies, bringing the blankets for your comfort? Do you recall his interest in a girl who lived in Block 29? Yes, he carried them with him. He visioned our home in San Leandro; he was resurged with the wonderful days on the Cal campus. He brought his knowledge of flower raising. He took along his hearty appetite, his craving for fried spring chicken, chow mein and strawberry shortcake. He took along our coffee time, our delightful afternoon take-off. Yes, he took along your grandma's love.

Remember that day when he became one of the first Topaz volunteers for the Army? Remember that aftermath when he was discriminated against by some of his own people? He took their threats along with him, the enmity of those who differed from him. He also took along the stigma of the betrayed. He took along the shape

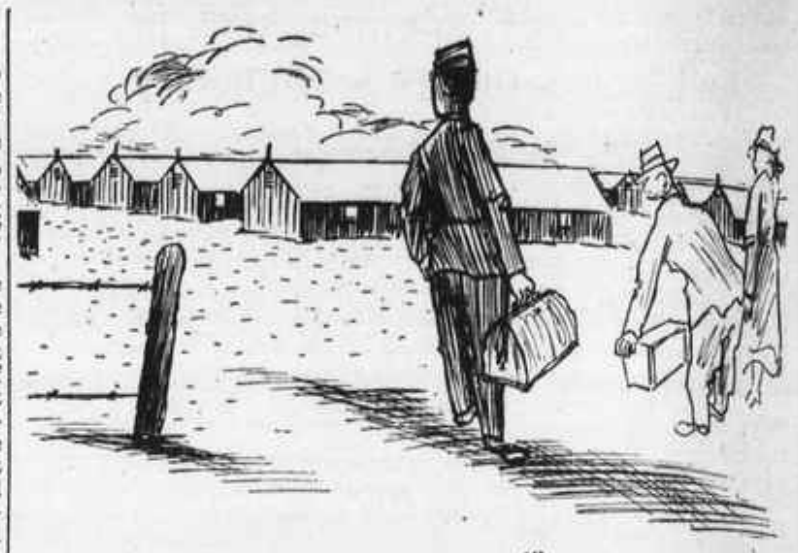


Illustration By Kaz Mori

of our eyes, noses and the color of our skin. Yes, he possessed the wounded heart of the suspected. Everywhere he went he carried the big question mark as a patriot, and untried he went to the front carrying his big question mark.

He was our representative, not in Congress but in the foxhole. Maybe he was working with a secret desire of being a congressman if and when eligible. Maybe he merely wished to represent his country as an American. Maybe he was more than that. Maybe he was the patriot of man.

* * *

All that morning your grandma did not feel spry. Her friend in the next block wanted to go together with her to the canteen but Grandma said no. She remained in the room doing odds and ends but that too exhausted her interest. When the sun rose over the barracks, warming the Topaz air to a mild autumn mid-day, your grandma went out on the porch and rested a while.

Across the way womenfolks were busy with washing and housekeeping. They greeted her as they went by to get pails of water. There was one woman, however, who sat on the porch reading the camp paper. She solemnly greeted your grandma, "Isn't it a shame? So many casualties in the last few days," she said.

Your grandma nodded. She was aware of this woman's interest, though she had none of her boys in uniform. You know how rare it was for a car to stop in front of an apartment? Of course, you would. Only ambulance cars and messenger cars from the telegram office stopped at people's front doors. Well, children, every time a car stopped in front of our porch this woman would pause at whatever she was doing and watch.

"Wasn't there a car at your place yesterday?" she asked curiously.

Your grandmother deliberately hesitated and watched the woman doing mental guessing. "Yes," I said finally. "My daughter received instructions from the hospital."

Her face tried not to show disappointment but your grandma was not fooled. "How are your boys?" she asked.

Perhaps she thought highly of Mamoru and Yoshio, I don't know. Perhaps your grandma was highly sensitive because both of her boys were at the front. Anyhow Grandma did not wish to talk too much about her boys. "They are fine as far as I know," I told her.

"The 442nd boys are under heavy fire," she informed me.

"Yes," I said. Your grandma followed the boys through your mommy's eyes. Every time the Pacific Citizen arrived she read to me every account of the boys. She also read the list of casualties.

Something told your grandma to go inside that morning. It was unusual for me to lie down in the morning but I did. In a short while the mess hall gong rang. I heard voices and footsteps along the road. Then a car stopped at our front and before I could reach the door there was a knock. I dully took the yellow envelope and thanked the driver.

"What is it?" your mother asked, coming from the other room.

I knew it was a telegram. Who could have sent it? Could it be . . .? Your mommy tore open the envelope and hurriedly read the message to herself. I watched her reaction as her lips went over the words again. "What does it say? Read it to me," I said impatiently.

Your mother did not know how to begin. "Oh, it can't be!" she cried.

"Is it Yoshio or Mamoru?" I said.

"Yoshio," she said.

I did not ask any more. I knew what had happened. Slowly your mommy escorted me to the bed. She told me to lie down but I refused. I sat there for quite some time before I heard you two returning from the mess hall. Both of you knew something had happened because your mommy and Grandma had missed lunch.

"Uncle Yoshio's dead—killed in action," your mother told you. She held me tightly and added almost eagerly, "Mother, some times there are mistakes. It can be a mistake. There are many boys named Yoshio Toda. Don't give up, Mother."

I nodded for her sake. I knew it was next to impossible. I had dreaded the coming of the news, and now that it had come I could not cry. My eyes were dry. Only for a moment I felt faint but it went away quickly. Perhaps I was too stunned for emotions.

The next minute I too began to hope like your mommy. "Yoshio is not dead," I confidently said to myself. I could not believe otherwise. "A mere piece of paper mentions his death. Just words. He's alive somewhere."

For many days I comforted myself, "He is not dead."

I looked in the corner where his clothes were hung. Only a few days ago I had taken it out of his suitcase to give it an airing. "How could he be dead? His clothes are here—waiting for him," I foolishly cried.

Ah, children, your grandma too is like a child. She still thinks your Uncle Yoshio is not dead. She feels that he is away on a vacation and may come back any minute. In fact, your grandma thinks life and death are bedfellows and have reunion every second of our lives.

That is why, my children, he is not dead.

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Mrs. Butler B. Miltonberger, wife of General Miltonberger, retired, receives final touches on a permanent given by Mrs. Joy Kushihashi, owner of the Fox Beauty salon. (Photo by Kaz Tada)



Jeane Wada, attractive saleslady and bookkeeper for Rhoads, shows cosmetics to a prospective customer, Mrs. H. E. Davis.
Photo by Kaz Tada

The North Platte Story:

# DEMOCRACY IN ACTION

(Continued from page 27)

picture in the paper. "It was a miracle," he laughed. "I couldn't do it again in ten years."

On racial problems he has his own ideas: "I've learned it's easy to get along . . . they're a swell bunch . . . I don't think you can expect to break into just any social circle, but I do think minority groups have a tendency to restrain themselves when actually they're welcome."

Harry, a member of the Episcopal church, lives with his parents, Mr. and Mrs. G. Wada.

In 1918 the Palace hotel was built. Since then thousands of railroad men and truck drivers have come to know a small Japanese man named Ritchie Ugai.

North Platters also got to know his children. Fred was named All-State high school football guard in 1933; Norman received All-State honorable mention.

During the war Fred was wounded in action and received a purple heart. He was a Pfc. BAR man, and Norman, a liaison corporal — both fought with the 442nd Regiment in Italian and French campaigns. Marguerite was a 1st Lieutenant in the Army Nurse corps.

Today Mr. Ugai has incorporated and left business responsibilities to his sons and daughters. They manage the capacity hotel business while he relaxes in the new 6-room house he bought for his wife and family last year.

The Ugais are members of the Episcopalian church.

Mrs. Joy Kushihashi was born and reared on a farm west of North Platte. But city life appealed to her; now she owns the Fox beauty salon.

After beauty school training she found a job in North Platte; later went into partnership. Recently she bought her partner's share; now hires four operators and wants more space to handle overflowing appointments.

Mrs. Kushihashi lives with her husband, Albert, in their new 5-room house. Albert served two years in the Pacific as a G-2 sergeant. They are Episcopalians.

Jeane Wada is bookkeeper and saleslady for Rhoads, an exclusive ladies wear shop. She goes on "buying trips" to the East where she selects styles and purchases merchandise from wholesalers. She also takes charge when the Rhoads go on vacation.

Miss Wada graduated from Toledo university with a bachelor of business administration degree. About minority groups she said: "I think there's a high tendency to blame ancestry when things go wrong."

Miss Wada, a member of the Episcopalian church, lives with her parents, Mr. and Mrs. Hugh Wada.

Kushihashi, Takenaga, Ugai, Harano, and Wada — Americans with Japanese faces and Japanese names. In North Platte they have found happiness and security; and to them democracy is a way of life, a living thing worth fighting for.

In the Far East Japan may someday choose between democracy and communism. The story from North Platte is an unquestionable example of democracy in action—its significance someday may be a small but potent factor in the cold war for democracy over the world.


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## RACE RELATIONS ON ELLIS AVENUE

(Continued from page 28)

It was not strange last year to find a Jewish nursery school teacher teaching "Jesus Loves Me" to a Catholic boy in a school for Japanese Americans, which is sponsored by the predominantly German Christian Evangelical and Reformed church.

**And today, unaware that the other children do not understand her speech, little Karen, the young daughter of a German war bride married to a Nisei, converses with the other children in German. Amazingly enough, their attentive faces seem to indicate comprehension.**

Artificial barriers become a part of the child's life only as a parent creates them. Monthly meetings with parents are helpful in interpreting to them the school program and prevents alienating teacher education from parent education. The nursery school, which is a non-profit organization, is one of the community services of the Ellis center.

The war brides and the Issei come to the center's Americanization class. Concurrently a Japanese conversation class is in session for Nisei who feel that through an understanding of the language they are better able to appreciate their heritage. This is in keeping with the belief that Americanization does not mean that one should divorce himself from his foreign origin but should be able to adjust to American life while retaining one's cultural background.

As definite areas of activities for which there was a need became apparent, the center's program broadened out.

Today the program has been expanded to meet the needs of the young and the old, to satisfy social, cultural and religious needs.

The Nisei mother sends her children to the nursery school and attends a bridge class at the center. She goes to the Young Married Couples club. Her Issei mother learns English meanwhile in the Americanization class.

An average of 110 persons weekly attend club meetings at the center. These clubs are the Junior Campfire girls, Campfire girls, Cub scouts, hobby clubs for girls, woodwork club for boys, teenage girls, Workcampers club for young adults and the Young Married Couples club.

Church activities bring in an average weekly attendance of 260 persons. These include the choir, church service, confirmation class, Sunday school, youth fellowship, young adult fellowship and the ECC journal worknite.

The adult education classes bring in about 60 people weekly for the Americanization class, bridge, cooking class, language class and the Mother's club.

The children's education department, with a weekly average attendance of 220, provides a kiddies' matinee, library, nursery school and piano instruction.

The governing body responsible for these activities is the church council, made up of 12 members elected by the official church membership, which now totals 48. A paid staff of seven persons is directly responsible to them.

Although part of the support of the program comes from the board of national missions of the E & R church, the sponsoring organization, at least one half of the support of the annual $19,000 budget comes from those who serve the center and are in turn helped by the program.

**An undercurrent of movement is felt throughout the program—perhaps it could be more clearly defined as growth. A choral group started two months ago has mushroomed into a choir of 25 voices which is now preparing for a concert. Improvements are being made to increase the seating capacity of the chapel. Despite the modifications to fit the changing needs of the community, the direction has changed little since the beginning of the center**

It was in the thinking of the church to make this a springboard for the Nisei, a springboard from which they could confidently and with assurance make their way as Americans into the American way of life. It was guided by certain Christian principles. Beside the obvious endeavors to develop good character, it was its hope to bring a religious influence into the lives of the people it served.

## "Breakfast Is Served"



**The Ellis community center Campfire girls served breakfast for a Community Chest luncheon. Here three Campfire members show off their kitchen knowledge for two admiring guests.**

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The Chapters in 1949:

# JACL IN REVIEW

## YELLOWSTONE JACL

**By Mary Hikida**

**January:** an all-night party at Rexburg recreation hall was enjoyed by members and their friends.

**May:** graduation dance on the 26th at Playmore hall in Rexburg. With "Stairway to the Stars" as their theme, members and guests from Pocatello, Blackfoot and Idaho Falls spent the evening dancing to Leo Watts' orchestra. Nineteen graduates were presented with gifts.

**June:** the chapter invited residents of the upper valley to its annual picnic, held June 5. A farewell roller-skating party was given at the Riverside Gardens in honor of the Okura, Kano and Kusaka families.

**July:** the chapter participated in the local Whoopee day celebration July 2-4. The JACL float, which stressed the need to buy U. S. savings bonds, won first prize in the civic division. The chapter's annual outing, held July 27, was held at Teton basin and Green Canyon hot springs. Haruo Yamasaki won a fishing contest held in conjunction with the outing.

**October:** Approximately thirty Nisei veterans from the community were honored on Nisei memorial day with a service and social. The local VFW joined in the services.

Throughout the year the chapter sponsored basketball and softball activities, with its softball team playing in the Rexburg city league.

* * * *

## NORTHERN WYOMING JACL

**By Mary Ujifusa**

April 1, 1949, is our birthday—the date when a new chapter of the JACL was born in Northern Wyoming.

The chapter takes in one of the largest areas of the local JACLs, for its members come from a radius of 100 miles. It was a great step for the Nisei here, as there was no other organization in the region. It gave the Nisei a new outlook, not only locally but also nationally.

Officers at the helm are Dr. Minol Ota, pres.; Kay Nakamura, 1st vice pres.; Haruki Shimogaki, 2nd vice pres.; Mrs. Tom Ujifusa, sec.; Jack Ando, treas.; Mrs. Kaz Uriu, soc. chm.; Warren Ujifusa, athletic chm.; Frank Ito, program chm.; and Kaz Uriu, finance chm.

The group's first big undertaking was to sponsor a Fourth of July picnic for all Issei, Nisei and Sansei of Montana and Wyoming—a two-state project. With the cooperation of the Montana JACL, the picnic proved a huge success with more than 250 persons enjoying themselves at the Deaver, Wyo. reservoir site.

Since the chapter is still in its infancy, it has not had any socials, but the winter months will be utilized for such events as box suppers, dances, and benefit parties. In the sports field the chapter will sponsor the former Worland Mustangs, composed of Nisei players, under the banner of the Northern Wyoming JACL. The boys have scheduled many games locally with state and out-of-state teams.

* * * *

## WEST LOS ANGELES JACL

**By Haru Nakata**

Elmer Uchida headed the 1949 cabinet of the West Los Angeles JACL, aided by Alvin Sato, 1st vics pres.; Aki Ohno, 2nd vice pres.; Mrs. Mabel Kitsuse, rec. sec.; Rose Honda, corr. sec.; George Sakamoto, treas.; James Kitsuse, auditor; Haru Nakata, publicity-historian; George Kimura, sgt. at arms; Bob Goka, Mrs. Dorothy Ikkanda, David Akashi and Sho Komai, members at large; and Kiyo Nomura, editor of JACL newspaper.

The record for the year:

**January:** installation dinner at Stern's Original Barbecue with John Aiso as guest speaker.

**March:** evacuation claims services to the community's Issei, twice weekly for one month.

**May:** benefit Japanese movie, with funds going to ADC.

**June:** fishing derby for both Nisei and Issei; start of summer mixed bowling league.

**July:** participation in the community carnival, in which all clubs and organizations in West Los Angeles took part.

**August:** participation in Los Angeles' Nisei week activities.

**September:** benefit dance to raise funds for ADC; start of men's winter bowling league.

**October:** rally to urge community backing for FEPC, with Edward Roybal, district representative, as guest speaker.

**November:** nomination and election of new officers.

**December:** Christmas project.

* * * *

## SAN BENITO COUNTY JACL

**By Sayoko Nishita**

San Benito County, Calif.

**January:** membership drive; initiation party and dinner.

**March:** card party with light refreshments. Local merchants donated prizes for this event. JACL hall was re-roofed.

**April:** American Red Cross donations; cemetery clean-up.

**May: fence constructed for Hollister Japanese cemetery; annual chapter outing with San Juan YBA at Moss Landing beach; evacuation claims services provided for local residents with Saburo Kido of Los Angeles assisting; flowers secured for Memorial day.**

**June:** annual graduation party with San Juan YBA; donations for San Juan fiesta rodeo.

**July:** four copies of "Americans Betrayed" donated to San Benito county high school and city and county libraries.

**August:** annual barbecue.

**September:** Hollister Japanese cemetery restored after incident of cemetery vandalism.

**October:** Nisei memorial service; dinner meeting with Masao Satow, national JACL director.

## SANTA BARBARA RESUME'

**By Dorothy Nomura**

Santa Barbara, Calif.

**DEC. 31, 1948: New Year's eve ball with entertainment by local talent, favors and refreshments.**

**JAN. 26: Installation of officers with Sam Ishikawa as guest speaker. Movies of Salt Lake national convention shown.**

**MAR. 19: "Y" Nite at the YMCA, featuring a basketball game, the Cal Poly Nisei vs. S. B. Nisei Club. Ping-pong, swimming, dancing and movies for guests.**

**MAY 2: Evacuation claims services with Saburo Kido as legal advisor. Many Nisei and Issei were aided in the filing of their claims. Members helped to assist as typists.**

**JUNE 11: Graduation party at Montecito hall with Pres. Tad Kanetomo as master of ceremonies. Gifts were presented to graduates.**

**JULY 24: Annual Issei-Nisei picnic at West beach with games, refreshments and a drawing for which prizes were donated by local Japanese merchants.**

**SEPT. 7: General meeting. Presentation of Frank Mori's colored slides on Hawaii.**



Rep. Walter Judd, sponsor of the bill for equality in naturalization and immigration, chats here with Rep. George P. Miller of California during congressional hearings on the bill.

# Alameda County Rounds Out First Year of Activity

By YOSHIMI NAKAMURA

Centerville, Calif.

THE FIRST YEAR of organization of the Southern Alameda County JACL has been an extremely active one and the tireless efforts of Pres. Kazuo Shikano and his cabinet are responsible for the completion of a very successful "first year."

The former Washington Township JACL was formally reactivated as the Southern Alameda County JACL in February, 1949. The year started with an installation dinner, held Feb. 25, at the International Kitchen in Niles.

Pres. Shikano worked hard and tirelessly throughout the year to make a program of activity in which everyone could participate. The first activity was a beach outing on April 23 at Pigeon Point lighthouse near Pescadero.

On May 14 the members turned out to clean up the Irvington cemetery in preparation for Memorial day services. The Sunol water temple grounds were used for a community picnic on May 21. Races, bingo, and games for which prizes were donated by local merchants, made this first of an annual affair highly successful. A barbecue with thick, sizzling steaks followed on June 17 at Alum Rock park. On June 25 a graduation dance was held to honor all graduates of the local community.

The chapter was invited to join in the Alameda county fair in Pleasanton June 29 to July 9. The produce grown by member growers was effectively and artistically displayed and carried off many blue ribbon awards. The success of this display was repeated on a larger scale when the local chapter was invited to participate in the Sacramento state fair Sept. 1 to 11.

The two summer months were rather uneventful, since most of the members were busy harvesting their crops. However, evacuation claims became a major item on the schedule, and the law firm of Hynes, Bowser and Bonnington of Oakland was engaged to process the claims.

Activity resumed in October with a harvest dance in the high school gym.

Oct. 30 was the day Masao Satow visited the local chapter as main speaker at the Nisei Soldier Memorial day services. The simple, dignified affair was hosted by the Washington Township American Legion Post 185 and was held at the American Legion War Veterans Memorial hall in Niles. Issei Gold Star parents were honored at this time.

On Oct. 31 the cabinet joined the Eden Township JACL chapter cabinet at a dinner honoring Masao Satow at the colorful Pland's Villa in San Lorenzo village.

# Placer Nisei Sponsor Many Community Projects

By ROY T. ISHIDA

AS WE LOOK FORWARD to another New Year, we feel it timely to look back at the various events sponsored by the Placer County JACL during the past year. Among them we are certain to find some that have contributed greatly towards making the year a successful one.

Since its reactivation in 1946, the Placer County chapter has proved its value in many ways to the people of Japanese ancestry in the county. It has assiduously championed the general welfare of the Issei and Nisei, both locally and nationally, and made every possible effort to safeguard their political entity.

Perhaps a brief resume of events that highlighted the year of 1949 may serve to refresh our memories.

### House Hunting

FIRST order of business for the 1949 cabinet headed by Howard Nakae of Newcastle was locating a "base of operations" for the chapter. Through prolonged but diligent "house hunting" the cabinet acquired the old Placer YMA building at Penryn for its headquarters. After much repair work on the building, the league office was set up and properly equipped to offer JACL service to the public.

Tim Sasabuchi, local insurance purveyor, was prevailed upon to serve as office secretary during the opening months.

### Evacuation Claims

ONE of the most important, as well as painstaking, tasks of the year was in helping the local evacuees make out their evacuation loss claims. A group of Issei and Nisei leaders met at the league headquarters under JACL sponsorship early in the year to study the various problems facing the claimants. After much discussion, the Placer county evacuation claims committee was formed to act on all matters concerning evacuation claims.

The chapter agreed to work with the committee and offered the use of its office facilities.

Bulk of the claims work was handled by Tom Yego, committee vice-chairman, with the aid of Mrs. Toki Okusu, Mrs. Marie Hayashida and Howard Nakae.

REALIZING the need of a home baseball ground for the Nisei youths of Placer, the chapter conferred with Rick Yamada, well known sport enthusiast and league vice-president from Penryn, for the use of a portion of his property to lay out a diamond. When he graciously gave his consent, the chapter promptly undertook the responsibility of getting the ground into playing condition.

League prexy Nakae made necessary arrangements with the county soil conservation group for the use of its heavy equipment to level the ground into one of the finest fields in the area. There is much more work to be done, but the chapter officials are confident the ground can be made ready for use for the 1950 baseball season.

### Community Picnic

VEERING now to the chapter's social activities, a gigantic county-wide community picnic was sponsored in April at the old Loomis Japanese baseball field, which attracted many visitors from the neighboring communities. Needless to say, all those attending had a grand time.

Children and young people enthusiastically participated in a well planned program of varied events, and the fortunate contestants were rewarded with prizes donated by various merchants, professional men and individuals. The Issei were afforded a welcome opportunity of meeting their old friends and exchanging social amenities over delicious picnic lunches—plus the usual liquid refreshments.

The day was brought to a happy conclusion with a much-enjoyed orchestra dance at the Loomis grammar school auditorium.

The chapter also put on a pre-Valentine social at the Loomis Japanese hall with Hiroshi "Doc" Takemoto, league social chairman, in charge. Refreshments were prepared and served by the women members of the chapter, and George Makimoto and his committee set up the proper dancing atmosphere with their fine decorative work.

### Graduation Dance

The chapter also co-sponsored the annual graduation dance at the Loomis grammar school auditorium, honoring the graduates of the various schools in the county.

THE successful culmination of events listed above and other activities not mentioned here are the result of concerted efforts expended by the active and loyal chapter members. And the guiding force that brought it all about was the league president, Howard Nakae, whose untiring leadership made the whole program "click" harmoniously. It was mainly through his effort that the Placer County JACL is well on its way back to its pre-war eminence.

## FORT LUPTON CHAPTER

**By Harry H. Konishi**

On January 17, 1949, the officers of the Ft. Lupton JACL elected to serve for the year of 1949 were sworn into their respective offices by Roy Takeno, regional director. Newly elected officers were as follows: president, Tom Yanaga; vice-president, Harley Inouye; recording secretary, Mary Konishi; corresponding secretary, Margaret Ichiwaka; and treasurer, Harry Konishi. Those elected to serve on the board of directors were Sam Okamoto, Dr. George Uyemura, Frank Yamaguchi, and John Kiyota.

After a very successful membership drive which resulted in getting twice the number of members as the previous year, we remodeled our JACL building. Every member cooperated in cleaning and painting a room to be used as a meeting place. Our JACL building is a large two-story buidling which requires a great deal of remodeling, but potentially is an ideal club house.

An ice-skating party held with the Denver JACL members as our guests was our first recreational activity. In addition to ice skating everyone enjoyed bingo, ping-pong and card games.

A box social held with the Denver chapter proved very successful. In addition to box lunch sales, square dancing, juke box dancing, and ping-pong served as recreation for the evening.

Due to the fact that the majority of our members are farmers, activities during the summer months were held to a minimum. We did, however, invite all the Japanese Americans in our community to a picnic, with emphasis on entertaining the young children and the parents. Softball games, foot races, and various other games occupied the entire day.

For charity, our chapter gave to the American Red Cross, and the Polio drive. Graduation gifts were given to the high school graduates.

The Mountain Plains district council convention was held in Denver, with Denver and Fort Lupton chapters jointly assuming the responsibilities. We were hosts to six other chapters from six different states.


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## The Denver Story:

# A MONTHLY SUMMARY

**Denver, Colorado**

JANUARY 1949: The newly elected cabinet met to discuss the year's program. Most of the month was spent in planning activities for the winter months.

Officers in charge for the year were Tosh Ando, president; Johnny Kurachi, program chairman; Chiye Horiuchi, membership chairman; George Kubo, public relations chairman; Haru Tanaka, corresponding secretary; Sachi Maruyama, recording secretary; and Ray Koyama, treasurer.

FEBRUARY 1949: ADC committee began raising funds under Bessie Matsuda, chairman.

Membership drive was started under the chairmanship of Chiye Horiuchi.

Taki Domoto, Jr., outstanding bridge player, began instructing bridge classes at the YWCA once a week. There was a great deal of enthusiasm among the students who enrolled. About six tables formed at each session.

MARCH 1949: The chapter paper, **The Bulletin**, under the editorship of Bessie Matsuda, was sent out to all old members. This year the paper was reduced in size to cut costs; however, the attractive offset process was retained. The old staff was retained and several new names were added to the masthead.

Several evacuation claims clinics were sponsored by the chapter at the regional office. Free stenographic service was provided.

A men's and women's bowling team participated in the national JACL tourney in Salt Lake.

APRIL 1949: A bingo party was held early in the month to raise funds for the year's activities. Johnny Kurachi and Ray Koyama were in charge. It was a successful evening both from the standpoint of attendance and finances.

A family social night was held on April 28 at the YWCA. Potluck supper was provided by the members. There were movies and games for children, and bridge and dancing for the adults.

The ADC fund campaign was brought to a close. Over $275 was collected, according to treasurer Ray Koyama.

MAY 1949: The chapter participated in the annual "I Am An American Day" ceremonies at the City auditorium.

Memorial Day service was held on May 30 at the Tri-State Buddhist church under the chairmanship of Mrs. Joe Ariki and Johnny Kurachi. Special invitations were issued to families who had lost loved ones in World War II. Cathay Post No. 185 were co-sponsors.

JUNE 1949: A general dinner meeting was held on June 16 at the Cathay Post to hear Hito Okada and Mas Satow who were returning from an eastern tour.

All 1949 graduates were honored at a graduation dance held at the Buddhist church.

JULY-AUGUST 1949: Activities were more or less at a standstill during the hot months. Many members were away on vacation. Bulletin staff also took a rest and put out just one issue for the two months.

SEPTEMBER 1949: The annual JACL picnic was held at Berkeley Park on September 11. A small but enthusiastic group of picnickers turned out for an enjoyable day.

Several crates of Colorado cantaloupe were sent to several individuals in Washington as a token of appreciation.

Mas Satow was guest speaker at a joint meeting of the Denver and Fort Lupton chapters.

OCTOBER 1949: Invitations to the Mountain Plains regional convention were mailed to all chapters in the region. Committees were appointed and weekly meetings held. Fort Lupton chapter consented to be co-sponsors of the convention.

NOVEMBER 1949: The Mountain Plains regional convention was held on November 12 and 13 at the Cosmopolitan hotel with over one hundred delegates. Representatives from five states attended as well as national officials from Salt Lake City and Washington.

The convention committee was headed by Bessie Matsuda, general chairman. Her assistants were business manager, Tosh Ando; program, Min Yasui; recreation, Dr. George Uyemura; registration, Kiyo Yokooji; host-transportation - invitations, George Masunaga; secretary, Mami Katagiri; treasurer, Harry Konishi; photographer, George Konishi.

**Distinguished guests who attended the closing banquet included Governor and Mrs. Lee Knous, ex-Governor and Mrs. Ralph Carr and prominent Denver and Fort Lupton citizens.**

The Bulletin staff printed a special issue to serve as the convention program.

DECEMBER 1949: Ballots were mailed out to members for the election of 1950 officers. Those elected were sworn in to office at a dinner meeting.

The finale for the year's program is the New Year's Eve dance to be held at the Albany hotel. Music will be provided by the Stardusters.


MERRY CHRISTMAS!
ELGIN HOTEL
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May the holidays bring Joy and Happiness
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# United Citizens League: 1949 IN RETROSPECT

By S. Ruth Hashimoto

San Jose, Calif.

UNDER THE ABLE STEERING of prexy Esau Shimizu the United Citizens League of Santa Clara County culminates a year full of activities.

1949 was ushered in by members and friends alike at the annual New Year's eve dance sponsored by the local chapter at the Peter Burnett Jr. high gym.

On Jan. 28, funeral services for PFC Joe Horiuchi, who was killed in action in the European theater, were attended by UCL President Shimizu and the executive secretary, Ray Taketa.

Chaired by Phil Matsumura, 2nd vice-president, the membership drive was conducted through February and March. Annual spring clean-up of the UCL grounds was accomplished by volunteer UCLers headed by 1st "veep" Akira Shimoguchi.

Issei oldsters enjoyed a chapter-sponsored "keiro-kai"—Parents Appreciation Night—in April at the local Buddhist gym with Ray Taketa as general chairman, ably assisted by committeemen George Tsukagawa, decorations, Akira Shimoguchi and Sachiye Endo, entertainment, and Mrs. Ruth Hashimoto, refreshments.

Mrs. Taketa and her sister acted as chief cooks in the preparation of "makizushi" and "oshizushi" aided by wives of UCL men. The Belles, local deb group, graciously assisted acting as hostesses and ushers. The Buddhist church donated the use of the hall. Some of the old-timers who attended the affair have since passed away—so it is felt that what effort and expense was expended was not in vain, for it gave them a night all their own to talk over old times with old friends.

In May Memorial day services sponsored jointly by the three local churches and the UCL were unusually well attended by former residents of the Santa Clara valley who have returned here since evacuation. A benefit movie rounded out the event, raising funds to augment the cemetery maintenance fund.

With the San Jose Women's Club as the locale, the annual UCL June graduation dance honoring Nisei graduates of local schools, College, and university was a social success.

**June brought sorrow to the local chapter with the sudden passing of its executive secretary, Ray Taketa. Final rites were conducted under the auspices of the UCL with cabinet members serving as pallbearers and attended by many members and friends of the UCL which Ray had served so faithfully. Eulogies were expressed by local leaders on Ray's unselfish services performed for the community. It is lamentable that public recognition for his good work was not given until this sad time. Ray, in line of duty, accomplished much in the service of the community, serving elders and youngsters alike, aiding with social welfare applications, evacuee claims, club activities, personally conducting leathercraft classes without compensation. We have indeed lost a good friend and an ardent supporter.**

Phil Matsumura willingly volunteered to fill temporarily the vacancy left by Ray's passing and acted as temporary executive secretary completing unfinished office business. A joint Nisei-Issei board and district representatives met and voted to discontinue the office of executive secretary after July 31st.

UCLers Shimizu, Kanemoto and Hashimoto participated in organizational meetings for San Jose's Council for Civic Unity committee. At presstime plans were being formulated for a permanent committee in San Jose.

July Benefit Shibai, a fund-raising affair featuring the San Francisco Kabuki troupe, swelled the chapter exchequer by grossing over $1,000.

Plans laid early in the spring for the Santa Clara county directory project by the local UCL are nearing culmination and at this writing volunteer members are proof-reading names, addresses and telephone numbers to appear in the 1950 directory. Phil Matsumura is the capable chairman of the committee undertaking this fund-raising project. Tentative date of publication is set for December 15th. Many new features are being introduced in this California Centennial commemorative issue.

Report from National Director Mas Satow highlighted the October meeting. It was amazing to see our director so peppy and verbose after making the circuit of over some 20 chapters in the Northern California district.

Delegates Shimizu, Matsumura and Hashimoto represented the UCL at the NCWN-DC convention held in S.F. Nov. 5 and 6 and returned with ideas and information helpful in planning the chapter's future program.

Under chairmanship of Akira Shimoguchi plans are being formulated for the New Year's eve dance to be held this year at the San Jose Women's Club with a capacity crowd expected to help ring in the new year.

December's meeting will see the election of new officers to head the 1950 cabinet. Nominating committee headed by Shig Masunaga will submit a list of nominees to be voted upon.

Treasurer Robert Okamoto handled the finances of the UCL with the prowess of a CPA and also took charge of the Blue Cross hospitalization plan sponsored by the UCL.

Song-bird secretary Sachiye Endo enlivened most of the chapter's social functions with her warbling while old stalwarts Eiichi Sakauye and Henry Hamasaki lent their good advice in the solution of many a problem.

**Looking forward to the 1950 national biennial convention in Chicago, the Santa Clara County United Citizens League endeavors to serve in the general welfare of citizens of today and tomorrow.**

# THE RECORD IN DAYTON

By Matilde Taguchi

IN FEBRUARY, 1949, a small but enthusiastic group of Nisei decided to establish a JACL chapter in Dayton. Their enthusiasm was reflected by their willingness to set the annual membership dues at $5.00 and the initiation fee at $2.50.

The prospective chapter was visited by Tats Kushida of the Chicago regional office, who enlightened the group on the activities of the organization and requirements for forming a chapter, and in April, at an inaugural banquet at which the Rev. Reuben Coleman officiated, Dayton saw its first JACL cabinet installed:

**Mas Yamasaki, pres.; Bill Yukawa, 1st vice pres.; Hideo Okubo, treas.; Mary Yoshida, corr. sec.; Matilde Taguchi, rec. sec.; Dr. James Taguchi, official delegate; and Bill Yukawa, alternate.**

The membership roll at the time, exclusive of the cabinet members, just barely exceeded the national official requirement for acceptance as a chapter: Lillie Mihara, Perry Oishi, Mary Okino, Frank Ono, Frank Sakada, Kim Sakada, Yo Sato, Bunky Suzuki, John Takeshige, George Tanaka, Fred Toyama, Lois Toyama, Ted Tsukiji, Ayako Watanabe, Lily Yamasaki, Mrs. Lil Yamasaki, K. Yoshida, Clara Yoshida, George Yoshida, Harry Yoshida, Rosaline Yoshida, Emma Yukawa and Kiyo Yukawa.

Highlights for the year included a very successful box lunch social-picnic. A community bingo party was held in September at the home of Mr. and Mrs. Okino, with proceeds going to the JACL treasury.

Mas Satow visited the chapter on Sept. 26, giving latest reports on the organization's legislative activity. Two official and six booster delegates from the chapter attended the first Midwest district council convention in Cleveland Sept. 17 and 18.

Other activities during the year included the writing of letters and sending of telegrams to certain Ohio congressmen, urging passage of the Walter resolution.

Closing of the year 1949 finds the chapter looking forward to 1950 with plans for an even more active and profitable year.

# Detroit Leaders



**The cabinet of the Detroit JACL led the chapter to a highly successful year in 1949. Left to right: Louis Furukawa, alternate delegate; Peter Fujioka, delegate; Dr. Mark Kondo, 2nd vice pres.; Roy Kaneko, pres.; Lloyd Joichi, treas.; Helen Shimoura, historian; Wallace Kagawa, 1st vice pres. Absent when photo was taken were Rose Oto, corr. sec., and Setsu Fujioka, rec. sec.**


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JAPANESE AMERICAN CITIZENS' LEAGUE
Omaha, Nebraska

Season's Greetings
GRASS SHACK CAFE
Our Specialities
Oriental Dishes and Delicious Steaks
ALICE and JACK KAYA Prop.
CAROLYN and MARILYN
3229 California Street
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SAN BENITO COUNTY JACL CHAPTER
CALIFORNIA

*Season's Best Wishes*
EDEN TOWNSHIP CHAPTER JACL
Alameda County, California

*Season's Greetings*
EAST BAY CHAPTER JACL
Berkeley – Oakland – Richmond
2117 Haste St. Berkeley, Calif.

Greetings . . .
FRENCH CAMP JACL

*SEASON'S GREETINGS*
LONG BEACH JACL CHAPTER

*Season's Greetings*
from
OMAHA

★

Season's Best Wishes . . .
Mr. and Mrs. K. Patrick Okura
2604 Meredith Ave.
OMAHA, NEBRASKA

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Holiday Greetings
Mr. and Mrs. Joe Matsunami
DENNIS, RONALD & RICHARD
2040 N. 18th St. Omaha, Nebr.

★

BEST WISHES
Mr. and Mrs. K. Matsunami
ROSE, MANUEL, DONALD and NATSUMI
2040 N. 18th Street
OMAHA, NEBRASKA

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GREETINGS
Mr. and Mrs. Kazuo Takechi
and Family
and Minnie Okamura
1723 N. 31st St. Omaha, Nebr.

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Holiday Greetings . . .
Mr. and Mrs. Jinkichi Tsuji
AND FAMILY
SAM and GRACE
2917 Nicholas St. Omaha, Nebr.

★

Season's Greetings
Mr. and Mrs. Kazuo Ikebasu
AND CATHERINE SUE
3516 Charles St.
OMAHA, NEBRASKA

★

GREETINGS FROM . . .
Mr. and Mrs. Fred Doi and Family
YACHIE - CHIERI - DICK
92nd & Maple Omaha, Nebr.

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Season's Greeting from
EM and BOB NAKADOI
553 South 25th Ave.
OMAHA, NEBRASKA

★

SEASON'S BEST
from
JIM and HELEN EGUSA
1204 South 25th Ave.
OMAHA, NEBRASKA

Yuletide Greetings
from
Mr. and Mrs. T. Misaki
RONALD, KAREN & DAVID
3313 Jones St. Omaha, Nebr.

★

Season's Best Wishes . . .
Mr. and Mrs. S. Fujii
AND FAMILY
1130 S. 29th Street
OMAHA, NEBRASKA

★

Season's Best Wishes from
ZAIMAN'S
MR. AND MRS. M. ZAIMAN
MR. AND MRS. GARY ZAIMAN
and BOBBY

★

Holiday Greetings
Mr. and Mrs. Roy Hirabayashi
BONNIE and MAUREEN
1341 South 31st Street
OMAHA, NEBRASKA

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HOLIDAY CHEER
Mr. and Mrs. I. Mihara
TOSHIKO and KUNIAKI
1130 South 31st St.
OMAHA, NEBRASKA

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GREETINGS
Mr. & Mrs. S. K. Yoden
AND GEORGE
3228 Harney Street
OMAHA, NEBRASKA

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Best Wishes
Mr. and Mrs. R. Mori
RITA AND WESLEY
3324 I Street
OMAHA, NEBRASKA

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Holiday Greetings
Mr. and Mrs. K. Ando
JINNY, YUKIO AND TADAO
219 Park Ave. Omaha, Nebr.

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SEASON'S GREETINGS
Mr. and Mrs. Cecil Ishii
JANICE AND CONRAD
2926 Castelac St.
OMAHA, NEBRASKA

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Holiday Cheer . . .
Mr. and Mrs. J. Ishii
2227 Hanscom Blvd.
OMAHA, NEBRASKA

Cordial Greetings To Everyone

★

PHILADELPHIA JACL

CHAPTER

SEASON'S BEST WISHES

Members of the

MT. OLYMPUS JACL CHAPTER

GEORGE AKIMOTO, 8146 So. 150 West, Midvale, Utah.
MAMIYO AKIMOTO, 8146 So. 150 West, Midvale, Utah.
LEO ISEKI, Rt. 1, Box 723, Sandy, Utah.
FRANK HARADA, R. D. No. 1, Box 682, Sandy, Utah.
HIROSHI MITSUNAGA, 3672 So. 11th East, Murray, Utah.
HARRY AKAGI, Draper, Utah.
MR. AND MRS. SHIGEKI USHIO, 5105 So. 13th East, Murray, Utah.
DR. AND MRS. JUN KURUMADA, 435 E. 7th So., Salt Lake City, Ut.
MR. AND MRS. TORU SHIMIZU, R. D. No. 1, Box 828, Sandy, Utah.
MR. AND MRS. TOSH IWASAKI, 614 E. 6th South, Salt Lake City.
MR. AND MRS. MIN MATSUMORI, 614 E. 6th So., Salt Lake City, Ut.
MITSUO HOKI, 5069 So. 10th East, Murray, Utah.
JIM USHIO, 5605 So. 13th East, Murray, Utah.
KAZUTO NAMBA, 4710 So. 9th East, Murray, Utah.
GEORGE, KATHY and RUBY TAMURA, 1401 Vine St., Murray, Utah.
MR. AND MRS. MAS NAMBA, 4710 So. 9th East, Murray, Utah.
JOE OTA, Draper, Utah.
MR. AND MRS. GEORGE FUJII, 5089 So. 9th East, Murray 7, Utah.
MR. AND MRS. KAZUO KUWAHARA, 6724 So. 13th East, Murray.
FUSAYE ODOW, 134 Mead Ave., Salt Lake City, Utah.
AIKO NISHIDA, 573 No. 2nd West, Salt Lake City, Utah.
MAY AKAGI, St. Mark's Nurses Home, Salt Lake City, Utah.

A Very Merry Christmas

SALT LAKE
CHAPTER
JACL

SEASON'S GREETINGS

CLEVELAND JACL CHAPTER

★

MR. AND MRS. SHOW OKAZAKI and AMY, 8111 Hough Ave., Cleveland 3, Ohio.
MR. & MRS. JOE KADOWAKI and JANET, 10626 Hampden Ave., Cleveland 8, Ohio.
MR. & MRS. ALBERT TATSUNO, 10626 Hampden Ave., Cleveland 8.
MR. & MRS. BOB TAKIGUCHI, 650 E. 160th St., Cleveland, Ohio.
VIRGINIA and HARLAN TAKAHASHI, 4504 W. 135th St., Cleveland.
MR. & MRS. MIN IWASAKI, 1817 E. 86th St., Cleveland 6, Ohio.
MR. & MRS. TAK OGINO, Marsha & Martin, 1654 E. 93rd St., Cleveland, Ohio.
MRS. ALICE MORIHIRO, 1874 E. 25th St., Cleveland 14, Ohio.
MR. & MRS. FRANK MISAWA, Tom and Nancy Lee, 1874 E. 25th St., Cleveland, Ohio.
MR. GENE TAKAHASHI, 5116 Tillman Ave., Cleveland 2, Ohio.
MR. TAK TOYOTA, 10523 Massie Ave., Cleveland 8, Ohio.
MISS JACKIE GENIN, 1744 Wymore Ave., East Cleveland 12, Ohio.
NOBORU B. ASAMOTO, 1650 E. 93rd St., Cleveland 6, Ohio.
MR. & MRS. MITARO KUNITAKE and FAMILY, 5819 Hough Ave., Cleveland, Ohio.
MR. THOMAS T. IMORI, 3407 Prospect Ave., Cleveland 15, Ohio.
MR. & MRS. HAJIME SATO and FAMILY, 1652 E. 93rd St., Cleveland.
BETTY and FRANK TOTSUBO, 1768 E. 27th St., Cleveland 14, Ohio.
MR. & MRS. GEORGE CHIDA and GEORGINE, 1844 E. 87th St., Cleveland 6, Ohio.
HOSHIKO, SKEETER and GENE MIYAKE, 12341 Euclid Ave., Cleveland, Ohio.
CLARA YOKOI, 6105 Belvidere, Cleveland 3, Ohio.
MR. SHIZ NEZU, 1694 E. 86th St., Cleveland 6, Ohio.
MR. & MRS. HOWARD TASHIMA and IRLAND, 3231 Carrol Ave., Cleveland, Ohio.
JIM AKIYA, 1142 E. 123rd Street, Cleveland 8, Ohio.
JUNE and KEN HAYASHI, 1397 E. 84th St., Cleveland 3, Ohio.
TAK YAMAGATA, 1140 E. 123rd St., Cleveland 8, Ohio.
MIKE ASAZAWA, 9411 Edmunds, Cleveland 6, Ohio.
GEORGE TANAKA, 1769 Hower Ave., Cleveland 12, Ohio.
MR. & MRS. KIICHI FURUKAWA, 1889 E. 73rd St., Cleveland, Ohio.
MR. & MRS. FRANK SHIBA and FAMILY, 12905 Emery Ave., Cleveland, Ohio.
KIM YOKOTA, 7413 Lexington Ave., Cleveland 3, Ohio.

# Watsonville Looks Back Upon Successful First Year of JACL

By Frances Sukekane

The Watsonville Citizens League became officially a member of the Japanese American Citizens League at the beginning of 1949 after a brief period of unaffiliated activity.

Immediately after receiving a charter from JACL national headquarters, the local chapter launched a concerted membership drive which swelled its ranks to 117 paid-up members. A constitution was adopted, new officers and a board of governors were elected, and the setting was in readiness for a series of social and political activities to be staged throughout the year.

A brief summary of the most outstanding events during the initial year of re-activation is given in the following account.

The Watsonville Citizens League was incorporated under state law early in January and took over the property of two buildings formerly operated by the Japanese Association. Rent from this property provides a steady income which helps defray some of the expenses of organizational work.

Also in January, the new officers were installed by Joe Masaoka, and a mass meeting on evacuation claims was held, with the Northern California regional director of the JACL explaining the proceedure for filing claims. To help claimants file their papers, the local chapter hired Fred Nitta and a typist. An office was kept open until June, and the majority of claims from this valley were filed through the JACL office.

Affiliation with the California Federation for Civic Unity was decided early in the year. It was through the co-operation of this organization, which works for better race relations, that the local chapter was able to distribute to its members "Know Your Rights", a folder containing excerpts from the California Civil Rights Code.

The Veterans' building was the locale for a Valentine's dance, featuring Watsonville's all-Nisei orchestra. Tom Tao and Kay Tanda were in charge of the affair which drew one of the largest crowds ever seen at a local dance. A note on the changing times was the fact that the crowd consisted mainly of married Nisei couples.

Another successful social was a barbeque and dance in June, at which time the many Nisei graduates of this area were honored. Nearly 200 people enjoyed the steak barbeque at Sunset beach. The Nisei orchestra again provided the music for the dance.

On the political side was a meeting on the hotly contested race for mayor of Watsonville. Deputy District Attorney John McCarthy, appearing for the incumbent, and the opposing candidate, Dr. Marinovich, were the speakers for the evening. Numerous contacts were made with the influential citizens of this community in order to gain support for the Judd bill and Walter Resolution.

The endorsement of the Mayor was obtained, and the editor of the Register-Pajaronian, Frank P. Orr, responded with three fine editorials on the subject. Personal letters were sent to the senator from Nevada, Pat McCarran, who expressed his support for the Walter resolution in a published letter to the local paper.

Subscriptions to the "Pacific Citizen" were given to selected persons and copies of "Americans Betrayed" were presented to the public library and the high school library.

The national director of the JACL, Masao Satow, was a visitor here early in November. The local members heard an interesting account of the JACL activities during and after the war from Mr. Satow at the general meeting following a dinner at Loma Linda. The following week saw Joe Masaoka down for a talk on the evacuation claim hearings. At this time it was decided to hire an attorney to represent local claimants at the hearings.

Still on the calendar of activities under the present cabinet at the time of this writing is a dinner

(Continded on page 40)

SEASON'S GREETINGS

Southern Alameda County Chapter JACL

★

| | |
|---|---|
| Kiyo Kato | Mr. & Mrs. Geo. Nakamura |
| Yutaka Handa | Mr. & Mrs. Hayato Sukekane |
| Grace Matsumoto | Mr. & Mrs. Ben Matsumoto |
| Mr. & Mrs. Kaz Shikano | Mr. & Mrs. M. Motozaki |
| Mr. & Mrs. Ky Kato | Mr. & Mrs. Kaz Masuda |
| Mr. & Mrs. Yasuto Kato | Mr. & Mrs. H. Asakawa |

Mr. & Mrs. James Fudenna



BOISE VALLEY
JACL

wishes to extend to everyone
Our most hardy XMAS GREETINGS and
BEST WISHES for the Coming NEW YEAR




JACL VENTURA COUNTY CHAPTER

OFFICERS:

Co-Presidents — Kenji Fujii, Min Shinoda.

Recording Secretary — Kimiko Fujii.

Corresponding Secretary — Rose Shinoda.

Treasurer — Min Yonekura.

Board of Governors — Toichi Domoto, George Hatakeda, Kazu Okada, Yoshito Shibata, Misae Tanisawa, Giichi Yoshioka.

GREETINGS
from the
MILWAUKEE
JACL
CHAPTER

Wishing
Everyone
A Joyous
Yultide
Season

CORTEZ
JACL
California



Henry Gosho, right, addresses an Arlington cemetery audience gathered to honor Nisei war dead in one of the many ceremonies held by the Washington JACL. — Washington Post Photo.

## Washington, D. C.:

# JACL in the Nation's Capital

Both in individual makeup and residential location, there is wide latitude among persons of Japanese ancestry in the greater Washington area. In a small community of roughly 400, Issei included, is represented both government worker and private shopkeeper, older Nisei with teen-age children and young collegiates. They are scattered all the way from Bethesda and Hyattsville in Maryland, throughout the District's four sections, to Fairlington and Falls Church across the Potomac in Virginia.

Such variation no doubt holds true of any small Japanese American community east of the Mississippi. What makes Washington's problem unque is that the local JACL chapter is the sole organized Nisei group in the entire area. To conduct programs of interest to all becomes a problem of major proportions; yet in such a position it is almost inevitable that the predominant chapter function becomes social.

This is not to say that JACL's educational and civic service aims are neglected. Indeed, one of the chapter's year-round responsibilities is assisting the work of the National JACL Arlington cemetery committee. Nevertheless, a review of the chapter's 1949 calendar shows the scale heavily tipped toward social activity, and this by popular demand, or so it seemed to the program committee.

The year began with an installation dance at the Wardman Park hotel in January. As the first formal dance ever attempted by a Washington Nisei group, it marked a milestone for this conservative community.

February found members back in their customary YWCA fourth floor assembly, listening to a discussion of the country's immigration and naturalization laws by a top government expert, Edward J. Shaughnessy, special assistant to the Commissioner of the Immigration and Naturalization Service. As the Judd bill had been reported out and was past due for House action within a few days, Mr. Shaughnessy's talk was exceedingly well-timed.

A square dance in March, another first attempt, won approval of both young and old. Entire families came, minimizing the need for baby sitters—at a premium in this city where grandparents are few—and all swung their partners with great gusto and enjoyment.

April welcomed another guest speaker, this time far removed from government circles. The candid behind-the-lines comment of a husky Redskin football player proved of surprising interest not only to sports-minded men but to "lay women" as well.

A quiz show, of doubtful educational but positive amusement value, attracted members to the May meeting, which ended with a midnight snack.

No suitable place being available in June, Washingtonians gathered July first for an informal "June" dance at the Palisades Field House, one of the District's recreation centers. Failure to attract a crowd sufficient to pay for an orchestra, both for this and the January formal, apparently showed up such affairs to be too "ambitious" for a small chapter. It also, perhaps brought out the homespun quality of the general membership.

Summertime in Washington is traditionally picnic time, with the annual JACL outing taking place in Rock Creek park. The date this year was July 24, a beautiful Sunday which somehow miraculously wedged itself between two unbearably hot weeks.

A secluded picnic grove at Battery Kemble, in northwest Washington, was the setting of the August weenie bake. There was cooking of food over a four-way fireplace centering a council ring, and lusty community singing as the fire died to embers and darkness dimmed self-consciousness.

With the September meeting, at which JACL director Mas Satow outlined national activities, the chapter resumed meetings at the YWCA.

October featured another square dance, this time in the more spacious gym at the "Y", in conjunction with a bake sale—a combination which turned out to be the year's greatest financial success.

Two prominent speakers, radio commentator Arthur Gaeth and CEN secretary Robert Cullum, plus a well-attended dinner and dance, served to stress both the educational and social aspects of JACL activity at the Eastern District Council meeting sponsored by the chapter in November. From the standpoint of planning and preparation, this was the chapter's most ambitious 1949 project.

**Other projects included an ADC fund drive in April, and participation in Arlington Cemetery services on Memorial and Armistice days, plus a special observance on Nisei Soldier Memorial Day. At various times throughout the year members also attended reburial services for Nisei war dead. Beginning with the Nagato-Tanamachi interment on June 4, 1949, reburials added up to eighteen by October 30, 1949.**

Election of the 1950 cabinet at the December meeting, and installation in January, are the remaining events scheduled by the 1949 cabinet as this is written.

Although average attendance increased noticeably over the preceding year, there was only a bare ten per cent gain in paid-up membership. There was no financial gain. But perhaps in terms of drawing up the four corners of this widely dispersed community of Japanese Americans and tying them in a knot of greater friendship, it might be said the Washington chapter made progress in 1949.


Holiday Greetings

★

ALAMEDA CHAPTER

ALAMEDA, CALIFORNIA




FLORIN CHAPTER

MERRY CHRISTMAS

and

HAPPY NEW YEAR



JACL CHAPTER

NORTHERN WYOMING

Joyous Holiday Greetings

•

SAN LUIS VALLEY

CHAPTER JACL

COLORADO

GREETINGS

EASTERN DISTRICT

COUNCIL

Japanese American

Citizens League

The Reedley Chapter of the

J. A. C. L.

Wish To Extend

The Season's Best Wishes

Season's Greetings

from

THE 1949 CABINET

OF THE

REEDLEY JACL

Marshall Hirose, President
Dr. Seito Yamaguchi, 1st V.P.
Frank Yamakoshi, 2nd V. P.
Shizuye Hashimto, 3rd V. P.
Teruko Shimizu, Rec. Sec.
Sadako Kai, Cor. Sec.
Jack Ikuta, Treasurer
Tashi Hori, Asst. Treas.
Yoshiko Ishida, Historian
Fred Nishida, Public Relation

HOLIDAY GREETINGS from the

OGDEN CHAPTER JACL

President—Ken Uchida.
Vice President—Mits Endo & Min Miya.
Secretaries—Jack Oda & Yuri Miya.
Treasurer—Charles Tsukamoto.
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# Chicago Prepares for '50 Confab

THE CHICAGO CHAPTER, with Shigeo Wakamatsu as president, completed a heavily scheduled year of activities, underlined by financial preparations for the 1950 National JACL Convention to be held in Chicago. Thanks to the energy of the membership, the chapter worked with vigor to actualize the JACL objectives in both national and local areas.

The JACLer, a periodic chapter paper, is published to keep the members informed of the many activities. For greater membership participation, a special activities program was initiated this year to introduce new hobbies and interests to members. Another new venture was sponsorship of the Nisei Bowling Association of Chicago.

1949 ACTIVITIES: Speakers and topics at membership meetings included Harry K. Shigeta, "Romance of Photography"; Nelson Algren, author, on "Recent Trends in Censorship"; Jack Conroy, editor, on "Thought Beliefs in American Literature"; Dr. Morton Grodzins on his book, "Americans Betrayed." A "Know Your Chapter" program, convention movies and a panel-discussion-skit programs were also held.

Public meetings on evacuation claims were sponsored, followed in the fall by a free claims filing service. The JACL worked with the Commission on Human Relations on cemetery discrimination. Chapter and members donated $250 to the Mutual Aid Society's cemetery fund. Additional donations of $350 were made to other agencies.

Special events: annual credit union dinner; co-sponsor with St. Louis JACL—Nisei dancers at National Folk Festival; a tea in honor of Miss Hizi Koyke; a recognition banquet for past chapter officers; dinner meetings with Hito Okada, Masao Satow and Mike Masaoka; Pre-Convention Mobile Drive to raise funds for the 1950 convention; participated in annual Parkway community house tea; cooperated in "I Am an American Day" celebration.

Our newest committee, the special activities group, has successfully launched this year a choral group, a photography club, a bridge class, a group on child care and is sponsoring the Chicago Nisei Bowling League.

On civic, JACL and ADC affairs, the chapter adopted a resolution supporting the state FEPC bill; cooperated with the ADC legislative program; nominated two candidates for JACL scholarships to the Encampment for Citizenship; accepted responsibility for the JACL national recognitions committee; played host to the MDC business meeting in June. Our 1950 JACL convention board is meeting regularly to assure a successful convention.

Our active social committee has provided the following variety of activities to our members: Barn dance-Hayride, Video Benefit dance, splash social, membership smorgasbord, a benefit party, Dime-Nite carnival, Sand Dunes bake, family outing, foreign films and in the Fall, the Oriental Holiday Bazaar-Pre-Convention Mobile Drive, Sadie Hawkins Drag and the Fourth Annual Inaugural Ball at Hotel Stevens.

The Chicago chapter of the JACL looks forward to a very memorable year in 1950 when we will play host to its fraternal chapters throughout the country at the eleventh biennial National JACL convention at the Stevens hotel, Sept. 28-Oct. 2, 1950.

The 1949 Chicago cabinet, committee chairmen, convention board and credit union officials are as follows:

CABINET: Shigeo Wakamatsu, pres.; Harold Gordon, vice pres.; Tsugi Ieiri, corr. sec.; Grace Watanabe, rec. sec.; Tom Okabe, treas.; George Taki, Northside rep.; Masato Tamura, Westside rep.; and Michael Hagiwara, Southside rep.

COMMITTEE CHAIRMEN: Togo Tanaka and Gladys Ishida, program; Harry Sabusawa and Michael Hagiwara, membership; Kumeo Yoshinari, finance; Harold Gordon and Franklin Chino, legislative; Louise Suski, publicity; Mari Sabusawa, public relations; Louise Suski and Harry Mizuno, JACL-er; Noboru Honda, evacuation claims; A. Watanabe, Mutual Aid Society fund drive; Marvel Maeda and Florence Mohri, historians; Mas Nakagawa, Anne Otake and Joe Maruyama, social; Esther Hagiwara, reception; Shig Hashimoto, special activities; Chiro Iyama, rep., Council Against Racial and Religious Discrimination; J. Nakagawa, and Masaji Morita, reps., Chicago JA Council; Ronald Shiozaki and Wiley Higuchi, auditors; Roxanne Takehara, announcements; Roy Iwata, PC Christmas greetings.

CHICAGO CONVENTION BOARD: Dr. M. Randolph Sakada, chairman; Noboru Honda and Harry Mayeda, associate chairmen; Thomas Masuda, treas.; Jack Y. Nakagawa, sec.; Shigeo Wakamatsu, pres., Chicago JACL; and Mrs. Edwin Kitow, Dr. George Hiura, Richard Akagi, Dr. Thomas T. Yatabe, Michael Hagiwara, Mari Sabusawa, Kumeo Yoshinari, James Nishimura, Harold Gordon, Ronald Shiozaki, Abe Hagiwara and Dr. William Hiura.

CREDIT UNION: Jack Y. Nakagawa, pres.; Rev. George Nishimoto, vice pres.; Ken Yoshihara, treas.; Sumi Kobayashi, ass't. treas.; Sumi Shimizu, sec.; and Mike Hagiwara, Noboru Honda, Fred Toguri, Mary Matsumura, Marvel Maeda Miyata, Thomas Masuda, Lincoln Shimidzu, Richard Yamada, Shigeo Wakamatsu and Kumeo Yoshinari.



"Smoky" Sakurada, mobile drive co-chairman, watches Chicago JACL queen Julia Yoshioka draw a lucky number.

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# Business and Pleasure




Chicago JACLers combined business and pleasure at the chapter's Oriental Holiday bazaar, as the above photo indicates. The chapter pushed its big membership drive, meanwhile offering customers lucky throws at one of the numerous booths erected for this event.

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*Season's Greetings from Chicago JACL*

## WATSONVILLE CHAPTER REPORT

(Continued from page 36)

with Congressman Jack Anderson; the setting up of a chapter library; a meeting with an attorney regarding evacuation claims; an election of officers for next year; and a New Year's dance, at which time the new officers will take over.

When we try to compress the numerous activities of the local chapter into a few brief paragraphs, we can't help but feel that an injustice is being done. We fail to convey any notion of the great effort, the many hours of untiring work by many helping hands, which went into the preparation of a single activity.

We only hope that next year's cabinet will receive the same splendid co-operation and wholehearted support which made possible a successful year for the Watsonville Citizens League.

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**By Hiroko Taketa**

Santa Maria, Calif.

The cabinet for 1949-50: Harry Miyake, pres.; Leonard Ueki, Guadalupe chairman; Bill Agawa, Santa Maria chairman; James Uejima, Berry Farm chairman; Hiroko Taketa, sec.; Bill Kashiwagi, treas.; Paul Kurokawa, auditor; Mats Kagawa and Sammy Maenaga, athletic chmn.; Harold Shimizu, official delegate; and Takao Furukawa, Frank Ito and George Sahara, board of directors.

Present active membership in the valley is 128. Monthly cabinet meetings are held, open to all interested members. A monthly bulletin is sent out to all members.

**One of the outstanding events of the chapter was formation of an annual scholarship in the sum of $200 for a deserving local Nisei high school graduate. To be eligible for the award, the graduate must enter a school of higher learning the semester following graduation. If the recipient decides against further study, a consolation or token prize is granted. The first Nisei receiving the $200 scholarship for 1949 was Susie Iwamoto, June graduate of the Santa Maria Union high school.**

A Nisei bowling league was formed under auspices of the JACL. Six teams have been sponsored and are now bowling for the nine trophies which will be awarded at the conclusion of the series in March, 1950. The league got underway Tuesday, Oct. 11, and has been meeting every Tuesday since. The Aloha Market team is presently in the lead. Other teams are Charlie and Tom's Service, Frank's Pharmacy, Home Food Basket, Franklin Life and Snappy Lunch.

An all-Nisei JACL team has been started for the Santa Maria city basketball league. A "turkey hop" on Nov. 23 was scheduled to raise funds for the team's equipment.

Impressive community graveside services were held Oct. 30 to honor Nisei Soldiers' Memorial day at the Guadalupe cemetery. City officials and a color guard from the local American Legion post participated in the ceremony. Both Christian and Buddhist prayers were read. The event received wide publicity in the local press, the Santa Maria Daily Times and the Guadalupe Chronicle.

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# SALT LAKE JACL NEWS

**By Alice Kasai**

Salt Lake City, Utah

Newly elected officers of the Salt Lake City JACL were installed in office Jan. 8 by Masao Satow, national director, at a New Year's dance at Memorial House. President George Sakashita's cabinet is comprised of Mrs. Doris Matsuura, 1st vice pres.; Stormy Mitsui, 2nd vice pres.; Mitzi Sera, corr. sec.; Lucille Kawate, rec. sec.; and Tom Morita, treas. The visiting Hawaiian basketball team was also honored at this time.

Active board members assisting the cabinet have been Dr. Jun Kurumada, George Mochizuki, Jeri Tsuyuki, Yosh Kojimoto, Maki Kaizumi, Lyle Kurisaki, Jr., Mrs. Alice Kasai, and Tom Hoshiyama, until his resignation upon moving to San Francisco.

A major activity during the year was sports, under the direction of Yosh Kojimoto, including sponsorship of the third annual national bowling tournament, with Bill Honda and Choppy Umemoto as chairmen; the basketball league and tournament; a fishing derby, directed by Wally Doi; and a tennis tournament under chairmanship of Bill Inouye.

The chapter, led by George Mochizuki, gave invaluable assistance in the filing of evacuation claims. Approximately 55 Issei in Salt Lake and Utah counties were aided. Several public meetings and clinics were held during the year and were attended by hundreds of persons. Mas Yano, attorney, gave a great deal of assistance, as did Ronald Okawa, Yosh Kojimoto, Pres. Sakashita, Nobu Miyoshi, Mitzi Sera, Kay Terashima, Mas Horiuchi and I. Kaneko, members of the claims committee.

The chapter's membership to date totals 151.

**The chapter sponsored public appearances of two talented pianists in June. They were Yoshiko Niiya, presented by the chapter's women's auxiliary, and Lily Nakai by the chapter. Miss Nakai, West High school honor graduate, was also sponsored by the JACL for the Massoka scholarship.**

An important adjunct to the chapter during the past two years has been the women's auxiliary, led by Mrs. Doris Matsuura. Family hospital insurance, child psychology and sex education have been some of the subjects studied by the group during the year.

In the field of public relations and public service the chapter sponsored a number of projects. For the Red Cross drive, door to door canvassing was undertaken by four girls, Margaret Kaneko, Nobu Miyoshi, Alice Oshita and Mitzi Sera. Mrs. Lessie Yamamoto and Mrs. Rae Fujimoto aided in the TB X-ray campaign in Salt Lake City.

*Season's Greetings from New York City*

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A HAPPY NEW YEAR

●

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*Holiday Greetings from Oregon*



Mike Masaoka, ADC director, addresses the first meeting of the new Mountain Plains district council in Denver.

# The JACL in Salinas

By Roy Sakasegawa

Salinas, Calif.

CHAPTER MEMBERS of the Salinas JACL can easily say that the year 1949 has been a prosperous one and also one in which various activities and entertainment have been enjoyed by both young and old. With a capable cabinet and cooperation from all the members, the following successful events were held during the year.

Beginning the year's program was an installation dinner-dance at the Blue Rock with Joe Grant Masaoka as guest speaker. Mother's day was celebrated at Uvas dam with a community picnic. Big Sur was the scene of a barbecue in honor of local graduates. In September a pot-luck weiner bake was held at Sea Cliff. A newly-formed mixed foursome bowling league began the latter part of September. Highlighting the year's activities was the second annual Thanksgiving dance. Herb Miller provided music for the many who came to enjoy the holiday festivities.

With the assistance of the JACL, evacuation claims were also processed during the early part of the year. Attorney Saburo Kido came from Los Angeles to aid in the 22 claims filed. The chapter also took part in the community Red Cross drive.

**These are just a few of the many achievements of the year under Pres. Roy Sakasegawa and his cabinet, which consisted of Kay Tsujihara, vice pres.; Ickey Miyanaga, sec.; Sam Sakoda, treas.; and Henry Tanda, official delegate.**

Members of the chapter are anticipating another eventful year.

# Murray Features Novel Programs At Meetings

Murray, Utah

UNIQUE ENTERTAINMENT featured monthly meetings of the Mt. Olympus JACL throughout the year 1949 under the leadership of Pres. Min Matsumori.

The chapter sponsored a "group idea" for its meetings, with two cabinet members in charge. Each meeting featured something new in the way of entertainment, and the project got off to a good start with a "Dr. I. Q." program, directed by Helen Shimizu and Tom Akimoto.

An all-Hawaiian talent program, presented by 16 Hawaiian students from Brigham Young university in May, was one of the highlights of the year. Hulas and songs formed the major part of the show, with the master of ceremonies interpreting the numbers for the audience.

The following month the chapter stressed the more serious side of life, presenting Mr. H. D. Oliver, Negro attorney, in a talk on discrimination in Salt Lake City. Mr. Oliver stressed the need for legislative action to eliminate discrimination. Two movies were also shown at this meeting, "The Nisei Story" and "Democracy in Action."

On another occasion the chapter heard Helen Kimball review "Cheaper by the Dozen," a hilarious book about the prolific Gilbreth family.

Monthly meetings were not all social affairs. The chapter joined with Orem in pushing its ADC fund drive. Members wrote to congressmen and to Sen. Pat McCarran of Nevada, expressing their hopes for action on the Judd bill for equality in naturalization, and later pushed a letter campaign for passage of the Walter naturalization resolution.

In addition to the regular meetings the chapter held special activities at least once a month. A feature event for the fellows was a fishing contest, which drew many Issei as well as Nisei.

Bowling took the indoor spotlight with two sweepstakes, and the chapter's annual dance, "Easter Parade," drew a large crowd of Mt. Olympus JACLers and their friends. Ice skating and roller skating were popular during the winter months, while a beach party and swimming party proved highly successful in the summer. Highlight of the summer was an outing at Jordan park. A large crowd was on hand to play at watch softball games.

Activities for this winter included a boys' meeting and a girls' meeting. Scheduled for the Christmas holidays is the chapter's annual Christmas meeting, at which members will honor their parents with a "Parents' Appreciation Night."

# Southwest LA Chapter Completes Second Year

Los Angeles, Calif.

By Yoshiko Hosoi

With energetic Dr. Roy Nishikawa as its president, the Southwest Los Angeles chapter of the JACL will soon complete its second year of activity.

The first major 1949 event for the chapter was its installation banquet on Feb. 19, when Frank Chuman, national 2nd vice president, administered the oath of office to Pres. Nishikawa; Mrs. Mabel Ota, 1st vice pres.; Sadao Minamide, 2nd vice pres.; Peter Yano, 3rd vice pres.; Mrs. Bessie Saito, corr. sec.; Yoshiko Hosoi, rec. sec.; Akira Minamide, treas.; Bean Takeda, auditor; and Mikio Miyamoto, delegate.

**The four Los Angeles JACL chapters joined Feb. 4 in holding a public meeting on evacuation claims. The Southwest chapter, featuring Saburo Kido, national counsel, explained the evacuation claims act to some 350 persons in the southwest area. In July the chapter followed the mass meeting by extending personalized help to some 165 persons with free stenographic and legal services under the capable direction of Mikio Miyamoto.**

The ADC fund drive surpassed the chapter's quota by $900 under the direction of co-chairmen Dr. Nishikawa and Matsunosuke Oi, Issei advisor. Almost every store, office and home in the area was contacted in this intensive Issei-Nisei drive.

Sadao Minamide's membership committee outdid itself by almost doubling the number of members for 1948. The chapter now has 239 members.

In August the chapter sponsored the Nisei week baby show with Mrs. Ito and Mrs. Sonoda in charge. Charming Aiko Outa represented the chapter in the Nisei week queen contest. This was a busy month for the chapter as many matrons of the JACL formed a "kitchen crew" which fed the national staff and board at a meeting at the home of the Saburo Kidos.

The chapter's 2nd annual Hallowe'en dance, featuring a date bureau and square dancing, was held on Oct. 30 with Dick Fujioka as chairman. JACL members and friends from all over the southland were present to honor Sam Ishikawa, retiring southern California regional director.

During its short life the chapter has achieved the reputation of being one of the most active in the nation. It prides itself on having more members of the JACL national board than any other chapter: Saburo Kido, past national pres.; Frank Chuman, 2nd national vice pres.; and Dr. Nishikawa, Pacific Southwest district council chairman.

Plans are now being made to help needy Japanese American families on the rolls of the Los Angeles county welfare bureau with funds raised through a Christmas box lunch social on Dec. 3.

*Merry Christmas & Alohas*
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Pres. Honolulu Japanese Chamber of Commerce

## MONTEREY PENINSULA CHAPTER

By Anita Higashi

Monterey, Calif.

**Highlights of the Monterey Peninsula JACL'S activities in 1949 included an inaugural dinner dance, participation in the gigantic Centennial parade on Sept. 3 and evacuation claims services.**

**The dinner dance was held in the Skyroom of the Hotel San Carlos with Judge Ray Baugh as guest speaker. Judge Baugh installed the chapter's 1949 officers.**

**The crack San Francisco Boy Scout drum and bugle corps headed the local chapter's entry in the Sept. 3 parade. They were followed by petite girls in Japanese costume. The chapter's entry was its famed, huge American flag, carried by 48 Nisei representing the states of the union. Seventy-one dollars in small change, thrown by spectators onto the flag, were contributed to the cancer fund in memory of William M. O'Donnell, associate publisher of the Monterey Peninsula Herald.**

*Season's Wishes from Pocatello*

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These six laughing "can can" dancers were a show-stopper at the Mid-Columbia JACL-LDS "Fun Nite" held July 25 at the Hood River JACL hall. Left to right these coy cuties are Charlie Akiyama, Tom Sumoge, Nob Hamada, Ray Sato, Koe Nishimoto and Harold Okimoto.

# Twin Cities UCL Shows Increasing Civic Activity

**Twin Cities, Minnesota**

LOOKING BACK toward the time when the Twin Cities JACL was first organized in 1946, the United Citizens League has come a long way. Gradually the Twin Cities Nisei are getting their roots in their work and homes, and as a consequence, interest in community activities has increased proportionately. It is not difficult to predict that the Twin Cities UCL will continue to grow.

This year our chapter stressed indoor activities and programs during the winter months. Conversely, most of the summer programs were held outdoors. Highlights from our planned activities:

**Tats Kushida, Midwest regional representative, brought us to date on evacuation claims and explained many of the details.**

**Charles Tatsuda, local attorney, followed with a question and answer session.**

**Sam Scheiner, executive secretary of the Minnesota Jewish Council, spoke on "hate literature."**

**Lorena Phillips and Phyllis Brown spoke of their experien-**

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**ces as SPAN students in Europe.**

**Miles Clark, Minnesota legislative chairman of the AVC, explained the functions of the state legislature.**

**We were pleased to have Mike Masaoka with us in April, speaking on some of the problems that arise in Washington.**

**In our annual UCL fishing derby, Jimmy Katayama won an outboard motor for catching the largest game fish, a seven-pound Northern Pike.**

**Under UCL sponsorship some 35 golfers enjoyed a series of tournaments in the summer.**

**A Nisei war memorial service was held with approximately 150 persons attending.**

**A membership drive wind-up social was held Dec. 3.**

Aside from these scheduled programs, UCL activities included participation in national affairs, participation in the Midwest district council activities and evacuation claims services. Also, as a partial measure of appreciation to certain local civic groups, the UCL joined the Shirtsleeves Club, the Minnesota Council for Fair Employment Practice and the Mayor's Council on Human Relations.

All in all, 1949 has been a successful year for our chapter; however, we feel that with development of the many potential Nisei leaders in the Twin Cities, our UCL can become an outstanding organization.

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*George Matsumoto - Tom Kato*
MARYSVILLE, CALIFORNIA

# OUR DIARY

**By Joyce Chikami**

JANUARY: The Reno JACL welcomed the New Year with a party held at the home of Pres. Fred Yamagishi. Dancing and refreshments were the highlights for the evening. After a period of recuperation, our first meeting was held at Veterans' hall. Installation ceremonies and a potluck dinner followed.

FEBRUARY: With Bill HR 199 an important factor, Janet Sumida, legislative chairman, and Pres. Yamagishi contacted many local clubs and church groups and urged members to write senators and congressmen from this area. Athletic chairman Frank Date was busy this month organizing bowling teams.

MARCH: Discussions on evacuation claims were held. Ken Date and Dewey Fukui were named to take charge of the fishing derby annually sponsored by the club.

APRIL: Penryn bowlers met the Reno-ites at the Downtown bowl on April 3, with a return match scheduled for Sacramento a month later. The chapter participated in the World Fellowship Festival, sponsored by the YWCA. For this event Louise Baba taught eight girls a Japanese dance. Bessie Nishiguchi sang several Japanese songs. The chapter's booth was decorated with lanterns and blossoms.

MAY: Weekly gatherings were held by the majority of the chapter members to practice ballroom dancing in preparation for the box lunch social the following month. All Japanese graves were cleaned for Memorial day by the male members and their parents.

JUNE: We met at the home of our president to hear Mike Masaoka give a report on the naturalization bill and evacuation claims. The box lunch social, held at the California bldg., was very successful, with Art Nishiguchi and Tuffy Yasuda acting as auctioneers. Fancy lunches were served, followed by dancing.

JULY: Ken Date, Frank Chikami, Ida Fukui, Maybel Date and George Oshima successfully engineered the club's annual community picnic, at which all persons, young and old, had a wonderful time. A drawing was held as the climax of the day's activities.

AUGUST: A weinie bake was held at the Galena Ski Hut for this meeting. Progress on the Walter resolution was reported. Square dancing was the diversion of the evening.

SEPTEMBER: We were informed that the naturalization bill was coming out of committee. Plans for movies to be shown at the next meeting were discussed.

OCTOBER: Masao Satow made his first stop in Reno on his tour of JACL chapters.

NOVEMBER: Ida Fukui, official delegate, Bessie Nishiguchi, booster delegate, and Pres. Yamagishi attended the Northern California-Western Nevada district convention in San Francisco. A talent show, under the direction of Ida Nishiguchi, was held at the Babcock Administration building. Fred Aoyama was master of ceremonies. The show was given for the Issei to show appreciation for their cooperation in the ADC drive.



Sam Ishikawa, Pacific Southwest JACL regional director until his resignation at the end of this year, was awarded a Purple Heart for injuries received in line of duty as a JACL officer—Toyo Miyatake Studio.




This is the 1949 executive board of the French Camp chapter, one of the newest in the large JACL organization. Seated, left to right: Chiyo Fujimoto, chmn., program and activities; Satsuki Iwata, 2nd vice pres.; Taye Iwata, historian; Tamako Yagi, corr. sec.; Edna Fujimoto, women's auxiliary; and Mitzi Taniguchi, rec. sec. Standing, left to right: George Komure, treas.; Hiroshi Shinmoto, alternate delegate; Bob Ota, chairman, membership committee; Ben Hatanaka, publicity; Harry Itaya, chairman, evacuation claims; John Fujiki, 1st vice pres.; Pete Takahashi, athletic chairman; Dr. James Tanaka, chairman, public relations; and Bob Takahashi, pres.—Photo by Yoshikawa.

# "The Biggest Little Chapter"

**By Bobbie Watanabe**
**Ontario, Ore.**

1949 HAS SLOWLY COME and gone, and now, as an organ of the JACL, we can look back and reminisce about some of the happenings of yesterday.

With our roster of some 325 members, the Snake River JACL has gone a long way toward becoming one of the "biggest little chapters" in the national organization. It has not been easy to respond to the needs and wishes of everyone in so all-embracing an area, covering, as it does, such towns as Weiser, Payette, Ontario, Nyssa, Vale and other smaller communities within a radius of 30 miles.

Individually and as an organization we have been well received in the valley since the ending of the war, and in turn, we have channeled our activities to cope with the everyday problems confronting us and to fill the human, political and social needs of the well-organized community.

The chapter has worked under the capable guidance of Thomas T. Itami, president, and the following cabinet: Ted Nakamura, vice pres.; Mrs. Toshiko Ogura, sec.; Mrs. Yoneko Kanetomi, corr. sec.; Thomas Iseri, treas.; Sunshine Takami and Larry Saito, social chmn.; and George Sugai, official delegate.

We now look back and give you a resume of some of the highlights of the year:

**December into January:** A series of conferences were held with Issei and Nisei in the Snake River-Boise valley area on evacuation claims. Close to 500 persons attended. The conferences were climaxed by opening of an evacuation claims office in the Gallagher building in Ontario on January 17 with Ted Nakamura in charge.

**February 7:** The chapter gave financial aid to support the Namba alien land law case in Oregon, in which the state law was ruled unconstitutional. Committee chairmen for the chapter were Thomas Itami, Harry Morikawa, Joe Saito, Mark Sumida and James Watanabe. **February 10:** The "Double '48" membership drive opened with a kick-off dinner at the East Side Cafe. In less than two weeks it came to a close with 325 members. Jim Watanabe was chairman, assisted by 32 coworkers. **February 19:** JACL ADC funds were turned in.

**March:** First issue of the monthly chapter bulletin, "The Little Echo," went to press.

**April 2:** Masao Satow, national director, visited Ontario on his coast speaking tour and addressed the chapter on "What the JACL is Doing for Us." **April 23:** Spring formal dance was held at Beacon hall. Also in April the chapter worked on its playfield. All home games of two Nisei teams were played on this beautiful diamond.

**May 7:** The JACL float in the Payette blossom festival received a gold cup for second place. **May 25:** A graduation banquet and dance were held at the Moore hotel for some sixty graduates and their parents.

**June 27:** Bill Iseri was sponsored as a delegate to the Beaver State, American Legion boys project, at Corvallis, Oregon.

During the busy summer and fall season, the chapter takes "time off" while its necessary business is conducted through appointed

Meanwhile, with our national mottos, "Security Through Unity" and "Better Americans in a Greater America," instilled in our minds, we wish everyone a truly happy and prosperous 1950.

# JACL Grows in Colorado Valley

**By Mable Yoshizaki**
**San Luis Valley, Colorado**

The San Luis valley in south central Colorado is rich in history, tradition and culture and is often called the Roof Garden of America or the Inland Agricultural Empire.

In this valley are approximately 100 Japanese American families, all engaged in agriculture as produce shippers, growers and stockmen.

The San Luis Valley JACL was organized on Jan. 27, 1949, and its members come from the communities of La Jara, Alamosa and Blanca.

The chapter is headed by Roy Inouye of La Jara and has a membership of 73 persons. On April 10 the new cabinet was sworn in by Roy Takeno, Mountain Plains regional director, at an installation dinner dance held at the Blanca high school gym. A potluck dinner was enjoyed by the members with dancing, cards and community singing to round out the evening.

San Luis valley being an agricultural community with virtually all its produce being shipped during the summer and early fall, no business or social activities are conducted during this time.

On October 1 Masao Satow, national director, presented the chapter's charter to Roy Inouye, president, in a meeting held at the La Jara Buddhist church.

On November 12 and 13 the following delegates attended the Mountain Plains district convention in Denver: Mr. and Mrs. Roy Inouye, Mr. and Mrs. Shigeo Nozawa, Mr. and Mrs. Kiyoshi Katsumoto, Roy Fujii, George Nishikawa, George Yoshida and Mr. and Mrs. Rudy Yoshizaki.

The chapter's first social event since the installation dinner dance was its harvest festival, held December 3 at the La Jara community hall.

Members of Pres. Inouye's cabinet during the year were Charley Hayashida, vice pres.; Mrs. Yoshiko Inouye, corr. sec.; Mrs. Mable Yoshizaki, rec. sec.; Clarence Yoshida, treas.; Rudy Yoshizaki, soc. chmn.; Roy Fujii, athletic chmn.; and Shigeo Nozawa, George Katsumoto, George Nishikawa, S. Yoritomi, Joe Uyemura and Mike Mizokami, members at large.

## Clevelanders Say:

# "Never Another Year Like '49"

**By Grace Andow**
**Cleveland, Ohio**

In the opinion of 278 members the year of 1949, under the leadership of President Howard Tashima, proved to be the most eventful in the history of the Cleveland Chapter of the JACL.

The officers elected to the 1949 cabinet were installed at the 2nd annual semi-formal ball held at the Hotel Hollenden on December 11, 1948. Tats Kushida, Midwest regional director, installed the following officers: Howard Tashima, president; Gene Takahashi, vice president; Skeeter Miyake, treasurer; Helen Sato, recording secretary; Miyo Kunitake, corresponding secretary; Grace Andow, correspondent; Hoshi Miyake, member at large; Kim Yokota, member at large; Jackie Genin, historian. The following committee chairmen were appointed by the president: Alice Morihiro, program; Min Iwasaki, social activities; Tosh Yamada, bulletin manager; Frank Shiba, ADC chairman; George Chida, public relations.

After the banquet the floors were cleared and dancing got underway to the music of Bob Pattie and his orchestra. During the intermission Miyo Kunitake was crowned "Queen of the Ball."

This chapter entered into its third year of activity with only 143 members and after the completion of the extensive membership drive conducted during the months of January and February, the final result showed a list of 278 members, the fifth largest membership of the JACL organization. This success was the result of the enthusiastic support given by the 24 committee members who canvassed every known Nisei home in quest of new members as well as past supporters of the JACL. To add incentive to the drive, it was conducted on a competitive basis. There were two units and under each unit were three teams composed of four deputees.

The membership drive reached its climatic point on February 26, at a membership social held at the Calvary Presbyterian church. Besides the drive coming to an official end at that time, the much anticipated announcement of the winning unit was made. Jimmy Akiya's team defeated Hoshi Miyake's in a "down to the wire" battle. "To the victors go the spoils"—and in this case, the victorious unit was feted to an elaborate potluck dinner given by the losing unit.

With George Chida in charge of the evacuation claims program, the International Institute was opened to approximately 75 persons for several evenings for those desiring stenographic service. Those who took advantage of this service received information as well as claim forms. The filing of the 12th question necessitated legal advice and two lawyers were secured from Chicago who spent two days completing the claims.

**An unusual but delightful evening was spent by the members of the Cleveland chapter on March 8 as the program committee sponsored a "JACL Night" at Karamu House, a noted Negro theatre. This event launched the first activity under the capable leadership of Program Chairman Alice Morihiro. Since a limited supply of tickets were made available, only about 50 members were able to attend. Those who were fortunate enough to secure tickets made an interesting trip through Karamu House, which included witnessing the Karamu dancers in rehearsal and numerous arts and craft work on exhibit. The main event of the evening was a presentation of Shakespeare's "Comedy of Errors", by the famous Gilpin Players, an all-Negro cast. There were absolutely no props on the stage but for some multi-colored blocks which were moved about for each change of scene.**

For the male members, Chairman Bill Sadatake, planned a stag party at the Cleveland Engineering Society on April 2. The 75 members attending spent the evening bowling, playing card games, billiards and just lounging around.

A swell time was had by all at the Hen Session sponsored by the social activities committee on April 19. The party featured a skit which was "strictly for females." No further information was revealed concerning the plot.

A panel discussion on love, courtship and marriage took place in the Strawberry Room of the YWCA on April 22 with Matsushima as chairman. **Fred Ono acted as moderator and participants on the panel** were Miss Anna B. Beattie, marriage counselor for the Family Service Association of Cleveland; Mr. and Mrs. Tom Sashihara; Mrs. Fred Ono; Rev. Frank Hijikata; Yoshi Hase and Chairman Matsushima.

An evening of roller skating was enjoyed by the 150 members who attended the skating party held at Skateland on May 14. Chairman for this affair was Harry Kaku who led games and relays on skates.

**An unique project entitled, "Which Way, Nisei?", was initiated**

(Continued on page 44)


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## "NEVER ANOTHER YEAR LIKE '49"

(Continued from page 43)

**when the Cleveland chapter introduced a workshop type of conference on Sunday, June 5, to probe various phases of Nisei activity. After the opening keynote address by Jack Day, attorney and professor of political science at Cleveland college, the group held four simultaneous discussion groups covering the following subjects: "East vs. West," headed by Bob Takiguchi, who discussed the advantages of living in the east as compared to living in the west; Henry Tanaka directed the discussion on "Segregation"; Mrs. Tom Sashihara led the discussion on "Our Future Generation" and Mrs. Goldie Yasunaga was chairman of the fourth discussion group on the subject, "Clevelanders or Transients."**

An old-fashioned barn dance was enjoyed by 80 members who attended the jamboree held at Highland Road's Cabin X. Min Iwasaki and Harlan Takahashi were co-chairmen. The members spent a hilarious evening dancing to the skillful calling performance by Jimmy Sakamoto.

Young and old folks alike enjoyed the annual JACL community picnic held at McKirhan's grove on the 4th of July. Under the successful chairmanship of Jimmy Akiya and the picnic committee, the group enjoyed the liveliness and the merriment of the fun-packed holiday. There were many concessions set up by the various club organizations. There was an exhibition softball game between the Shinwakai (old men's team) and the JACL "Poops" (girls' team), undo-kai, dancing and a variety of sports activities.

An extensive raffle campaign was conducted from the month of March until the final drawing at the community picnic on July 4. The winners were recipients of a television set, radio-phono combination and a portable radio. This campaign was under the chairmanship of Grace Andow.

**The house-to-house ADC fund campaign was completed in July. Since the last ADC drive, the evacuation claims bill, the alien deportation bill and a number of private bills had been passed and the remaining objective was the bill which would grant citizenship to aliens of Japanese ancestry, Frank Shiba and his campaign workers were able to surpass their goal of $1500 with a net total of $1549.92.**

**The dates of Sept. 17 and 18 stand out as the two most important days in the history of the 1949 JACL. Approximately 250 delegates from Cincinnati, Chicago, Milwaukee, Minneapolis, St. Paul, St. Louis, Detroit, Dayton, and Cleveland assembled at the Carter hotel to shape a "Blueprint for Tomorrow." For the early arrivals a pre-convention mixer was held at the International Institute on Sept. 16 at which many outstanding JACL leaders were present.**

The convention was officially opened by Frank Shiba, chairman, at the general assembly held in the grand ball room of Hotel Carter. In keynoting the first Midwest district convention, Mike Masaoka addressed the assembly by stressing the theme, "Blueprint for Tomorrow." Special invitations were extended to the local civic leaders, ministers, educators, etc. and many were on hand to hear the message Mr. Masaoka had to bring to the Assembly.

The convention banquet was held in the beautiful Rainbow room of the Carter hotel. Hito Okada, national president, gave a brief but inspirational message on "What the JACL Means to Me." Noboru Honda, Midwest district chairman, presented Tats Kushida and Mike Masaoka with traveling bags for services rendered to the JACL. A charter was presented to the Dayton chapter by Masao Satow.

At the convention ball Masao Satow was the lucky winner as 1000 Club members drew lots to determine who would crown the first Midwest district queen. In addition he received a kiss from Queen Mabel Sato and had the honor of having the first dance with her. She was awarded a gold loving cup with the inscription, "First Midwest District Queen," and a nosegay bouquet. Her attendants were awarded prizes and baby orchids.

The year 1949 is slowly ebbing away, but the many memories remain deep in the hearts of the 278 members of the Cleveland JACL chapter. For them, there will never be another year quite like 1949.

*Holiday Greetings from the*
National Young Buddhist Coordinating Council
Eastern Y.B.L. — Intermountain Y.B.L.
Tri-State Y.B.L. — Northwest Y.B.L.
Western Y.B.L. — Hawaii Federation of Y.B.A.

*Xmas Greetings: San Benito*

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## Nisei and the Films:

# THE HOLLYWOOD STORY

Hollywood, Calif.

THERE ARE several hundred Nisei, in and around Los Angeles, who find periodic employment in the motion picture industry.

For these Nisei, many of whom grew up on the streets of Los Angeles when the screen was silent and film companies used to do their shooting on the streets and in the city parks, the movies meant a way to make an extra dollar. Hollywood was not gossamer and glamor but an extra check for groceries when the call went out for Oriental extras and bit players.

Nisei and Issei have appeared in hundreds of films, silent and sound, usually in stereotyped roles. They played Chinese coolies and Japanese soldiers, Mongol tribesmen and Filipino patriots. One of the standard roles was that of the Japanese butler, something of a standard character in American drama before Pearl Harbor.

In addition, Hollywood's Japanese colony had an aristocracy. These were a few stars and featured players, names like those of Sesue Hayakawa, Tsuru Aoki, Sojin Kamiyama, Tetsu Komai, Otto Yamaoka, Teru Shimada, Miki Morita and Suisei Matsui.

It is one of the phenomena of Hollywood's patchwork history that a young Japanese immigrant whose English at the time wasn't much better than that of other Japanese immigrants was one of the screen's earliest and best-remembered. He was so well remembered, in fact, that Hollywood last year reached out to Paris where he had lived quietly during World War II and brought him back to the United States to play a role in a bang-bang melodrama called "Tokyo Joe." Sessue Hayakawa, who played his first screen role in the infancy of the motion picture almost 40 years ago, has his name on theater marquees again as the Baron Kimura of "Tokyo Joe." If advance reports on his performance in the forthcoming 20th Century Fox film, "Three Came Home," are to be credited, and it should be remembered that the industry's publicists are notoriously enthusiastic over every unreleased picture, Hayakawa's playing of Col. Suga of the Japanese civilian internment camp in North Borneo may win him a second chance at stardom.



Humphrey Bogart, in a scene from Columbia Studio's "Tokyo Joe," with Sessue Hayakawa, left, and Tero Shimada, two of the best known screen actors of Japanese ancestry.

The reports from the 20th Century-Fox studio declare that "Three Came Home," which also stars Claudette Colbert and Alan Marshall, is a picture of Academy award caliber. Originally scheduled for release this month the film is now scheduled to be shown nationally in March, 1950, because, so the studio says, the picture compares with Darryl Zanuck's other Oscar candidates, "Pinky" and "Twelve O'Clock High."

**Sessue Hayakawa was once a top-bracket star in Hollywood, getting a weekly check of $5,000 a week, in the days when income tax deductions were only a fraction of what they are today. He came back to Hollywood for considerably less than his one-time salary but he is still the industry's highest-paid Japanese employe in a town where one's actual standing is pegged closely to the size of the paycheck.**

A lot of Nisei and Issei players and extras have a vested interest in a star like Hayakawa. If there is a public demand for such a star, as there was in the days of Hayakawa's stardom in silent films, the studios will create stories, if they cannot find them readymade, which will fit such a star. For example, MGM is preparing stories with Mexican-American backgrounds to take advantage of Ricardo Montalban's current popularity.

Hollywood's wagon is still hitched to the star system. In Hayakawa's heyday as the screen's Oriental villain scenarios were especially tailored to fit his talents. These films generally required the services of other Oriental actors, with the result that hundreds of players of Japanese and Chinese ancestry were given employment. In those days business would slow down in Little Tokyo as waiters, store managers, barbers, clerks and hotel operators went out to Famous Players Lasky or the Thomas Ince studios to act before the camera.

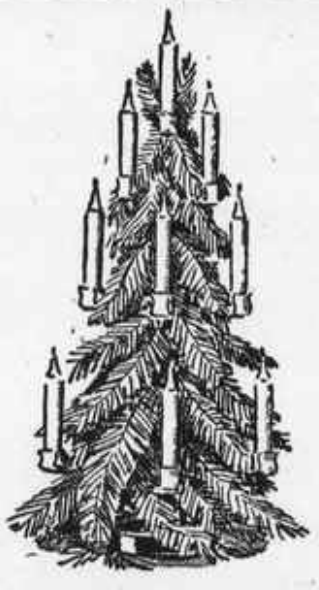
A similar situation, on a smaller scale, occurred when "Tokyo Joe" was being filmed by Santana. Most of the Japanese actors in the film have humdrum jobs in a workaday world. On the screen, however, they are involved in an intrigue which involves the fate of the U.S. occupation army of Japan. Karie Shindo, for example, who is the Japanese night club singer in the picture is an efficient secretary for the city of Los Angeles. Another actor in the film is a houseboy in a Hollywood restaurant while another sells appliances when he is not before the cameras. A combat veteran of the 442nd got $20 a day to play a Japanese soldier in the film. The money came in handy to abet the $90 check he gets from the GI Bill of Rights while attending school.

**Sessue Hayakawa, incidentally, has the distinction of being the only player to star in motion pictures on three continents. He was already an established star when he went to France to live in the early 1920s and became one of the pioneers of the fledgling French film industry. He produced and acted in a number of French pictures, among them, "The Battle" and "Yoshiwara," in which he played Japanese roles. He went from France to Japan to make the first talking picture in Nippon and then returned to the United States in 1933 to play in his first American talkie, "Daughter of the Dragon," for Paramount. "Dragon," taken from a Sax Rohmer novel, was less than a hit and he returned to France where he acted and produced pictures until the Nazis marched down the Champs Elysees.**

Today Hayakawa is in Japan where he was reunited, after more

(Continued on page 56)

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# A SHORT STORY:

# BIRD'S-EYE VIEW

By DEN MOREY

"But why, mummy," Benny wailed. "Why can't grampa eat with us?"

Mrs. Terada, wearing an apron and busy preparing salad, didn't let her eyes stray from her work when she answered, "Because we're having company, that's why."

Benny went closer to his mother. Looking up at her face, he pleaded, "But, mummy. I still can't see why—"

"Why? Why? Why? For gosh sakes, Benny! Can't you even keep quiet for a minute?" It was his sister, June, who yelled as she dashed into the kitchen.

Ever since her return from high school an hour ago, June had been tripping in and out the kitchen. Now she came in wearing her best dress, a light blue one with a flowing skirt. Her oval face had been touched with the right amount of cosmetics becoming to a seventeen-year-old girl. The combination made the raven-haired girl quite attractive; however, she didn't impress her five-year-old brother. To Benny, June was just his older sister — a nagger, who caused him much trouble. And even as he thought grimily, he heard her add, "Why haven't you taken up grandpa's dinner?"

"Oh, shut up, you!" Benny challenged.

With a start, June poised her arm to strike her brother, but when the bristle-haired lad gritted his teeth and readied himself to retaliate, June went no further. "I guess she's scared cuz it might mess up her dress," Benny reasoned, "afraid Bill won't like it." He snickered.

June changed her tactics. "Mother, make Benny hurry up with grandpa's tray. Why, Bill will be here any minute."

Mrs. Terada looked at Benny warmly. In a low voice, she said, "Benny, please bring up grandfather's tray before the food gets cold."

"No!" That word formed big at the tip of his tongue; however, when he became reconciled to the fact that it was his mother, not his sister, who had spoken to him, he muttered, "Okay, okay." As he left with the tray, he shouted over his shoulder to his sister, "Telltale, you make me sick."

Yes, June made Benny sick. The fact was his whole family irritated him. It seemed that everytime the Teradas had visitors, excluding the few who spoke in loud draggy Japanese, his grandfather was hurriedly sent upstairs. "To hide him," he had always decided. And though it always hurt him to see the old man treated unjustly, his voice carried no weight. In fact, he himself had fallen to the same fate many times.

But today was different. Bill Tabor came over regularly to call June, and he had met Grandfather Terada on numerous occasions. Benny had willingly accepted him as June's "special" boy friend. Yet, for the dinner tonight, the family weren't permitting grandpa to sit at the table for just one reason—Bill Tabor. That didn't make sense!

"It jes' ain't only making no sense, it ain't fair cooping up grampa and inviting outsiders," Benny thought angrily. He resented having Bill for dinner.

Halfway up the stairway, Benny's foot accidently caught a flaw in the rug. It jolted him, sending the chopsticks from the tray to his feet. A sudden thought surged through his brain. How easy it would be to fake a fall and throw the tray downstairs. However, another thought quickly rejected the first. That held his action. "Tain't no use," he decided, "cuz I'll probably get caught for a good licking, and besides, Mummy will make something grampa won't like." The tray he carried contained special foods for his grandfather: rice, tsukemono, and miso-shiru.

He picked up the chopsticks and proceeded upward.

When he reached the top of the stairs, he found the wrinkled-faced man peeping out of the partially-opened door of his room.

He hobbled out, his face written with embarrassment. He nervously stroked his long white whiskers and said loudly in Japanese, "Ah, dinner-" Then: "I thought I heard you coming."

"Heard me comin'? That don't fool me none," Benny thought. After all, he knew that his grandfather was almost deaf. And beside, he had heard him once admit that by having the door open, he somehow could feel the presence of others near him, thereby making him less lonesome. Yet, even though he knew all that, Benny was in no mood to add humiliation on the already humble man; he followed his grandfather into his room without a word.

Grandfather Terada's room was dark. The only light came from a small electric lamp on the writing desk which stood against one wall. Against the opposite wall from the desk was the bed. The only other furniture in the room was the chair. Yet, those few pieces of furniture were enough to make the small room quite crowded. "You can't blame grampa for not liking his room," Benny muttered to him-

(Continued on page 55)

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# The Issei in America:

# IN MY ADOPTED COUNTRY

By YURI YAMASHITA
San Francisco

A white-haired old man whose son was killed in service with the U. S. Army comes every Monday and Wednesday night to the Buchanan St. YMWCA to study English.

With the loss of his son, he says, he and his wife are now alone and so he must learn to speak English better. He has already taken out his first citizenship papers so that, when and if this country grants the right of naturalization to aliens of Japanese ancestry, he will be ready to take his examinations for citizenship.

It is as if he were trying to take the place of his American citizen son who lost his life in the war.

He is only one of a group of San Francisco Issei who meet twice weekly at the Americanization class sponsored by the city's adult education program.

These Issei, both men and women, study English as it is spoken, read and written.

Primarily they want to learn better the language of their adopted country to enable them to carry on their everyday living — in employment, in business, in their family life with their citizen children.

They are getting along in years. These Issei have been resident in this country for more than 25 years. Mostly they are parents of Nisei children, some even grandparents.

One elderly Issei woman expressed her reason for coming to class: "I want to learn English so I can understand what my small grandchild is saying." A companion classmate agreed.

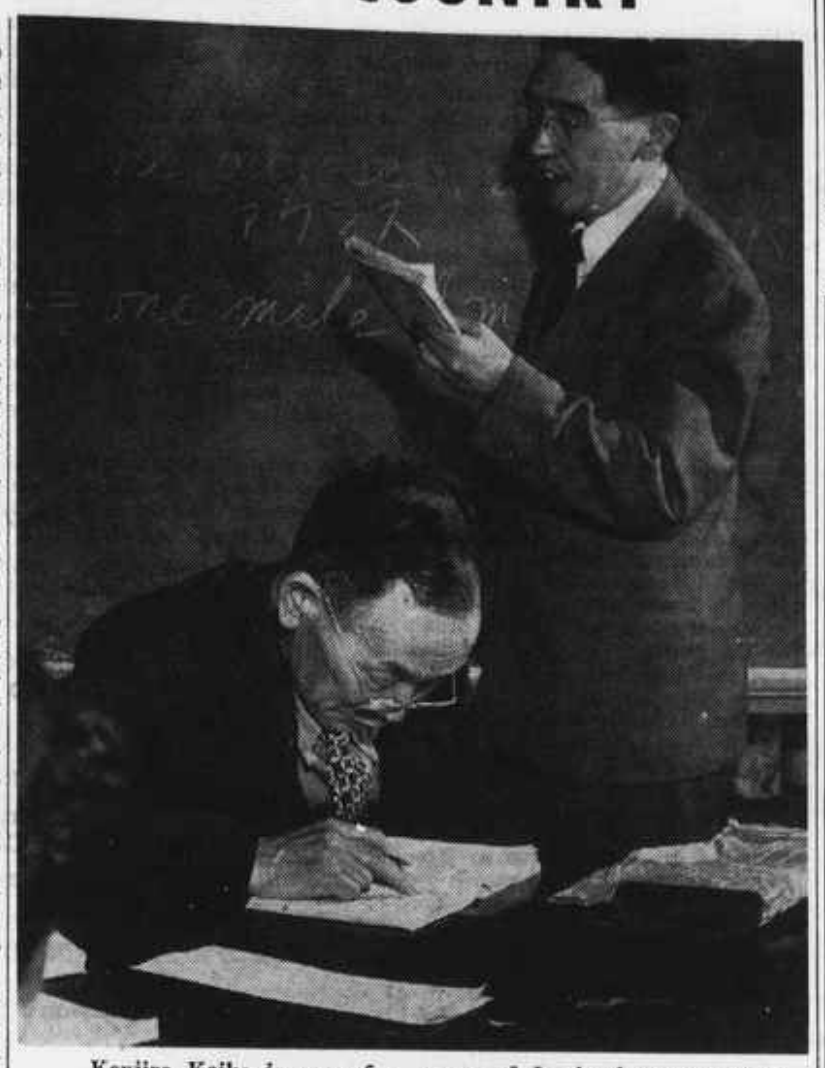
Another Issei woman, mother of three grown daughters, is running the dry goods store her now deceased husband started many years ago as a poineer enterprise in San Francisco's Japanese community.

Still another white-haired Issei woman, a grandmother, is the wife of a long-time proprietor of an established emplyoment agency here.

An Issei man who came to this country in 1915 has gotten along so far with "broken English," he says, but now has decided he wants to learn "correct" English.

Still another Issei who came to this country at the turn of the century is a regular attendee at these classes.

**These slowly and gracefully aging Issei have their roots pretty deep in the country where they raised their Nisei children and where their children's children are now being brought up.**



**Kenjiro Koike is one of a group of Issei who meet twice weekly for Americanization and English lessons at the Buchanan St. YMWCA. Instructor Seizo Oka stands at the blackboard. Koike came to the United States in 1915.—Photo by Kameo Kido.**

This country is their adopted home and has been for the past quarter century. Because the possibility of their naturalization seems just around the corner, they are encouraged to come to these classes.

Seizo Oka, youthful bi-linguist, is the instructor for these Americanization English classes, which are also attended by Kibei—Nisei whose education, for the most part, took place in Japan. An average attendance of 35 to 40 persons is reported each evening.

It is also reported that a number of other Issei in San Francisco are attending Americanization classes held at the various public schools.

Still other Issei study at home. The local Japanese bookstores report they have sold many copies of a booklet on citizenship studies.

Another Issei, in his late sixties, asked for a pocket-size copy of the United States Constitution so that he could refer to it readily.

During the past three and a half years, from May, 1946, through October, 1949, out of a total of some 7500 first papers issued, 124 were issued to persons of Japanese ancestry.

These Issei are not eligible for naturalization. Only recently were they allowed to take out their first papers in anticipation of the time when Congress gives them the right of naturalization.

**By this act, at least, they can indicate their desire to take out citizenship in their adopted country. They rely heavily upon eventual passage of the Judd bill for equality in naturalization and immigration or the Walter resolution, which would grant naturalization rights to legally resident aliens of this country.**

This is a cross-section of San Francisco Issei attempting to readjust themselves — after their early pioneering days, after their days of incarceration in assembly and relocation camps—and now upon return from evacuation. They want to become better citizens of their adopted home.

They are surely typical of Issei in other communities.



**These Issei faces reflect the seriousness with which these mothers and grandmothers study their English and Americanization lessons at the Buchanan St. YMWCA in San Francisco.**

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# THE DREAM

By ALLAN BEEKMAN

HE HAD WALKED in front of the Library of Hawaii, at Honolulu, that morning to free himself of an old dream. The dream had followed him half around the world. It had stayed with him for four years. He had lain on his back in Mississippi, looking up at the stars, and when he had closed his eyes the dream had come to him. It has come to him when he had been weary and wet and cold and hungry, and it had come to him when he had been rested and well clothed, and warm and fed.

It was not an unpleasant dream. He was in Honolulu, standing on the walk before the library steps. A Nisei girl was coming towards him. She was sixteen and pretty, and her name was Sumiko. It was early morning; the sun was streaming through the branches of the monkey pod tree on the library lawn, the sky was blue, and the fleecy clouds were milk white. In the tree a bird was singing, singing as if his heart were breaking with happiness.

But it was just a dream, although it was also in the nature of a memory. It was just a dream of the boyhood that he had had, and that had died, and that would never come again.

When he had been in Mississippi, and in North Africa, and in Italy, and in France he had told himself that someday, if he lived, he would be back in Honolulu, and he would walk across the library lawn and then the dream that was so lovely and so painful would vanish before the reality of the scene. The dream would leave him and he would have parted from his boyhood and all the sweetly foolish things that had been a part of it.

Not that it had seemed foolish at the time. It had seemed perfectly natural until he had begun to think of it. Sumiko had been a real person, and they had been friends in a casual way. He had been a senior at McKinley high school when she had been a sophomore. Sometimes they were together. It had been casual enough at first. He might meet her on the campus and stop for a few words, or they might be together at a football game.

Afer he graduated she was less accessible than she had been formerly. The fewer opportunities he had to visit her the more urgent the need of seeing her became.

He called at her home a few times. This was imprudent. Her father did not welcome his visits and one night made this plain. Jiro left in a dudgeon.

Then he met her by chance one Saturday morning when he was on his way to work and she was on some errand. He was passing before the library steps and he saw her coming towards him. Her face lit up at sight of him, and her lips parted over her white teeth in a smile. She called his name.

He felt happy, and for a moment he felt that the solution to his problem was at hand. He stopped and told her of his anger with her father.

She said, "It's just that he thinks I'm too young. He doesn't want me to become involved in anything serious. If you'll be patient——"

And then because he was young too, and very proud and headstrong, he said, "I don't want to go to your home, but I do want to see you. Will it be possible for you to meet me here tonight?"

She shook her head. "My father would not want me to come."

Jiro said, "I will be here at seven. I will wait for you."

He was there at seven, but she did not come. He was angry and humiliated. There seemed no point in making any further effort to see her. In a little while he was inducted into the army, and shortly afterwards he left for the mainland.

But though he had left her it was difficult to forget her. The other women he met did not seem quite able to fill the gap that she had left. But he told himself that this unhappy condition was only temporary; in a little while it would dissolve and he would think of her no more.

(Continued on page 53)

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## Beekman: THE DREAM

(Continued from page 52)

But though other memories of her grew dim, the memory of that last morning, when he had seen her coming towards him, before the library, stayed with him. This memory came to him in spite of himself.

He thought, this is just a dream, and when I return to Honolulu it will go away.

Then he would muse on Honolulu and on the day when he would visit the library again, and find it changed and the dream would cease to trouble him. In this intention he found solace. He found solace in the thought when he was wounded and he lay in a shell hole half-dead with pain and loss of blood. He found it in the hospital when he lay on his back, seeing the library and Sumiko pictured on the ceiling. He found it when he rejoined his regiment and sat in the velvet night amid the roar of shells and the glitter of tracer bullets.

Then he was out of the army and in Honolulu again. He was passing in front of the library, just as he had planned. It was not quite eight in the morning, the sun streamed through the branches of the keawe tree on the lawn. People were alighting from the many buses that stopped at the corner. Persons on foot were hurrying to their offices.

It was a lovely morning, a morning like that of which he had dreamed.

As if to make everything exactly the same Sumiko was coming towards him, just as she had done on that morning long ago.

"Hello, Jiro," she said. She put out her hand to him, and he took it in his own.

It was not easy to talk to her. Between them were experiences unshared, and four years is a long time when one is young. But they talked for a time and then she said that she must go.

"I work near here," she said, "I must not be late." And after a moment of hesitation she said softly, "Tell me why you never wrote to me."

He would have liked to say something to hurt her, as she had hurt him. He would have liked to indicate that he had never thought of her. He surprised himself by saying simply, "Your father—he didn't want me to see you. You didn't want to see me." He shrugged. "What point would there be in writing!"

She said gently, "That isn't true. It was just that my father thought I was too young. He liked you well enough. He was ill, and perhaps that made him more irritable than he might have been otherwise."

It had not occurred to him that her father had been ill, and he asked, "And now is he ill?"

"He is dead," she said.

He had thought of her as being very happy, and now that he found that grief had visited her, too, it made him ashamed that he had resented her happiness. "Perhaps I was simply jealous," he said, "I'm sorry."

"He liked you well enough," she said. "If he were alive, he would not object to having you visit me now."

He felt it was necessary to explain his position further. "I didn't forget you while I was away," he said, "I was angry, and perhaps I was unreasonable."

She drew closer to him and looked up into his face, "It's not true that I didn't want to see you."

"I didn't forget you either," she said. And when he stared at her, she blushed slightly and repeated, "If my father were alive he would not object to having you visit me now." When he did not reply, she added, "Are you still angry?"

He shook his head, and he was surprised to find that all his rancor had vanished. And suddenly he saw that the dream was a reality again, but all the pain had gone out of it. In the monkey pod tree a bird was singing as if his heart were breaking with rapture.


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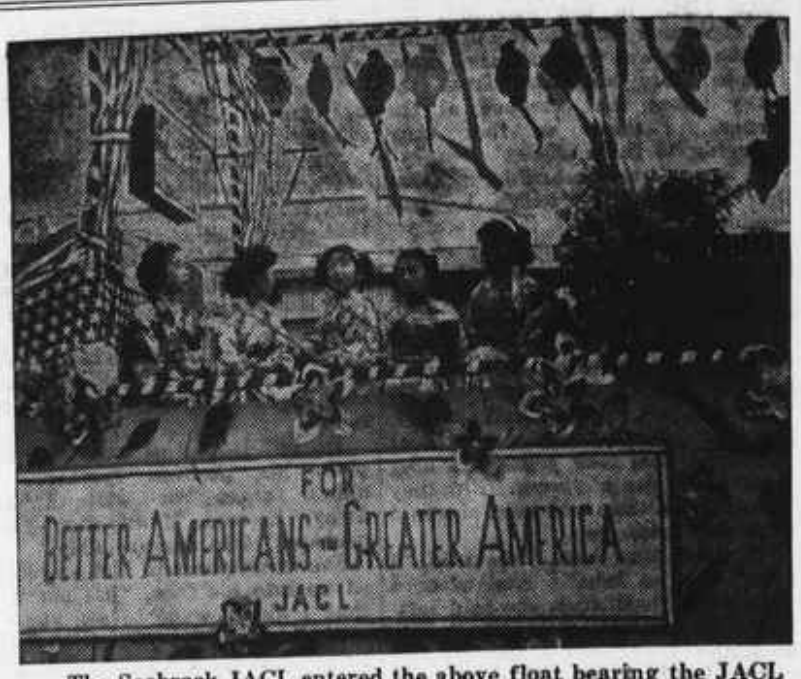
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# Bird's-eye View

(Continued from page 50)

self. "I sure don't! That's why he spends most of the day out on the porch." Yet, whenever his parents or sister asked the old man to go to his room, he would hobble up without an argument. And lately, it seemed to Benny, he was spending more time up here then down.

Now seated on the floor while his grandfather ate, Benny brooded about the unjust treatment the old man was receiving. There seemed to be no end to it, except — except in death. Tears, bitter tears, stung his eyes. Yet, how could he hate his parents or sister. "They jes' don't underatand," he reflected. He gritted his teeth in hate. "And I hate Bill, too," he told himself.

"Benny! Oh, Benny, dinner's ready." His mother's voice shook him awake from his hateful meditation. Although he didn't want to leave his grandfather, his stomach told him differently. However, it was only after his grandfather gave him an assuring smile and said, "Your mother's calling you," did he leave.

When Benny entered the dining room, he found everyone with the exception of his mother seated at the table. He heard her footsteps in the kitchen. His father, a slender man with a light mustache, sat at his usual place—at one end of the rectangular table. Bill, a husky lad with wavy yellow hair and grey eyes, sat to his left. Usually, Bill came to call on June wearing slacks, sport shirt, and lettered sweater, but tonight he was dressed in well-creased blue suit, white shirt, and bowtie. Benny noticed that his sister, who sat beside him, was very pleased with her Bill.

If he had been a little older, and possibly less vengeful, he would have noticed that the two were looking at each other with starry eyes, smiling at nothing, and letting his father talk about the football game he had seen Bill win.

"Hello, Benny," Bill said, as if he had suddenly awaked to find Benny's presence.

"I don't have to speak to him if I don't like him," Benny thought. "I won't," he decided. If Bill had noticed that his greeting went unanswered, he didn't show concern about it. However, his sister didn't pass it off that easily. She began fidgeting.

• • •

It was later, after his mother had seated herself and they were eating that Benny found Bill looking at him curiously. When their eyes met, Bill said, "Say, Benny, you're really quiet today. Is something wrong?"

He decided not to answer. After all, why should he? Not only had he caused trouble for his grandfather, he was hurting his appetite. He felt his face register those thoughts. Suddenly he felt all eyes upon him—watching, waiting. At length, June said, "Oh, that boy has been in a bad mood all day." Then she turned to Bill. "You know how little kids act. . . ."

"Sure," Bill said, but a moment later, he asked again, "Is something wrong, Benny?"

Benny had told himself a hundred times that he wasn't going to answer any of Bill's questions. In fact, he was still telling himself that, when he burst forth, "I don't like you!" When he woke to the fact of what he had said, it jolted him. He just couldn't explain himself. Possibly he had said it because he wanted so much to hurt Bill and by staying silent it seemed so fruitless. And if that was the reason, its effect was terrific.

"I guess nothin' could hurt him more," Benny summarized to himself, as he saw Bill's face turn to a sea-green color and his body squirm uncontrollably. However, its effect didn't stop there. It affected everyone—everything. Even the room turned cold and silent. But, that lasted only for a moment.

"Mother! Dad!" June screamed. "Make Benny behave."

Mr. Terada cleared his throat. His voice was biting. "Benny, haven't you any manners? Say you're sorry to Bill or—or . . ." He grumbled to a finish.

"I ain't saying sorry," Benny told himself. "And no one will make me—not even pop."

"What's the matter with you, Benny?" Mrs. Terada said. Can't you answer? Ask Bill to forgive you."

"And if you can't behave like a gentleman, you better go to your room," Mr. Terada warned.

Bill, who had partially recovered from the unexpected attack, turned toward the pale nervous girl. "Did—did I do something wrong, June?" His words were weighted, even as his face was drawn.

Blinking her eyes to fight back the tears, the girl said, "Of course not! Oh, Bill, I'm so sorry . . . so sorry."

So Bill wants to know what's wrong, Benny reflected. Well, if no one is going to tell him, I will. After all, Bill's still down here and my grandfather is still up there. "You're the cause of grampa eatin' upstairs," Benny said.

"Your grandfather? Why — why——" Bill stuttered.

"Mother! Dad! Please do something—make Benny leave the table. I can't stand it." June became hysterical. "I won't." She pushed back her chair to leave.

"Benny, you better leave this table, now." Mr. Terada said in a low voice; it carried an ugly connotation. Benny, who knew the meaning, felt his spine chill. He pushed back the chair and jumped off.

"Wait, Benny!" Bill said. There was urgency in Bill's request. It made him stop short. Bill turned to Mr. Terada. "May I suggest something."

When Mr. Terada nodded, Bill said, "Maybe, I haven't any right—probably am talking out of turn; however, I was wondering if it would be okay with you if I ask Benny to bring Grandfather Terada to the table."

What he heard made Benny's eyes light up. "Why, he's really asking pop to let grampa eat with us," he thought. "He ain't such a bad feller after all."

"Don't you think Bill deserves an explanation to all this, dear?" Mr. Terada said to his wife.

"Yes, I think so. Well, we, that is June and I thought that since grandfather doesn't eat what we were having for dinner, I cooked him a special Japanese dish. And we asked him to eat upstairs because he — well, anyway he tells me that he'd rather eat by himself anyway. But, Benny picks up funny ideas . . . That's all there's to it."

"Beside," June said, having recovered from her hysteria, "Grandpa will be out of place. He doesn't understand English and—and he eats with chopsticks."

"Sure, grampa eats with chopsticks, but ain't he got a right to eat at the table?" Benny yelled. "And it ain't grampa that don't understand nothing, it's you that don't understand grampa."

"Benny, that's enough from you," Mrs. Terada said.

"Won't you go call Grandpa Terada," Bill said.

Benny took a step backward, then stopped. He looked up at his father's face, waiting.

"First say you're sorry to Bill, then go get grandpa," his father said.

"Never mind the sorry stuff, just go get grandpa." Bill smiled at him with assurance.

As Benny left he heard Bill say, "Chopsticks?" You know, June. I've always wanted how to learn to use chopsticks. Maybe, your grandfather will teach me how . . ."

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# The Hollywood Story

(Continued from page 49)

than a decade, with his wife, Tsuru Aoki, who was Hollywood's first Japan woman star for Carl Laemmle's old Universal company. Hayakawa is under contract to Daiei studio in Tokyo for a picture based on the legendary "love affair" of Townsend Harris, first American consul in Japan, and the geisha Okichi.

Hayakawa also has been approached, according to reports, to do a picture called "Hiroshima" which he described to Larry Nakatsuka in Honolulu as a film with a story "something like Pearl Buck's 'The Good Earth'."

Because there are few stories about American residents of Japanese ancestry, Hollywood's Nisei and Issei actors and extras must depend on pictures with Far Eastern locales for most of their work. The period shortly before World War II was especially fruitful and many of these actors found almost steady employment depicting soldiers of the Imperial Japanese Army. Bob Okazaki, one of the veterans of the Hollywood colony who has had a variety of jobs in recent years, turned up as a Japanese officer in several films, usually with the rank of colonel. Bob led a brigrade of Japanese soldiers in a battle in "They Met in Bombay."

"We lost," he said when he came back after a day's shooting at the studio, "Clark Gable beat us single-handed."

Tetsu Komai, who has a small bit in "Tokyo Joe," was an expert at depicting bloody Oriental warlords, including the Mongolian butcher of "War Correspondent" and the Filipino guerrilla chieftain of "The Real Glory," the Gary Cooper film. Komai also played a comic Japanese detective in the Carole Lombard picture, "Hands Across the Table," which had the distinction of receiving a reprimand from a hyper-sensitive Japanese government official who thought that Nipponese detectives shouldn't be funny on the screen.

Tetsu Komai, along with most of Hollywood's Japanese actors, spent many of the war years in a war relocation center, enlivening the home-grown entertainment which helped to relieve the boredom of barrack living.

Sessue Hayakawa wasn't around Hollywood when the private eyes and the police investigators became one of the screen's favorite characters or he might have wound up playing J. P. Marquand's Japanese detective, the mysterious Mr. Moto,which Peter Lorre played in what Hollywood directors consider the typical Japanese manner before Pearl Harbor made Mr. Moto an outcast and Mr. Marquand began to concentrate on more serious works of fiction like "So Little Time," "The Late George Apley" and "Point of No Return." As it was, the Mr. Moto pictures, produced by the Fox B unit provided long hours of employment for many Japanese players in Hollywood.

Sojin Kamiyama, now in Japan, was the screen's first Charlie Chan, playing "The Chinese Parrot" back in the late 1920s. When Charlie Chan had to learn to talk, with the advent of sound, the part was given to Warner Oland, the Scandinavian star who made the role his own, although a number of other actors, including the late Sidney Toler have played it since. Charlie Chan films are still being made and have provided work for a number of Chinese American players, including Keye Luke and Sen Yung who played the No. 1 son of Mr. Chan of the Honolulu police.

Sojin Kamiyama will be remembered as Douglas Fairbanks' sidekick in one of the most famous of all silent pictures, "The Thief of Bagdad."

**Of all of the Nisei girls who have appeared in Hollywood films, Toshia Mori, was the first to receive featured billing. She was picked by a young director named Frank Capra to play with Barbara Stanwyck in his first big picture, "The Bitter Tea of General Yen," which was adapted from the Grace Zaring Stone novel and had a Manchurian locale. Miss Mori, daughter of a Japanese doctor in Los Angeles, was nominated by Columbia Studios as their first wampus baby star—a competition which was promoted by screen publicists in the 1930s to spotlight young screen actresses. Miss Mori appeared in a number of other Columbia films, having the featured female role in "Fury of the Jungle." Her sister, Mia Ichioka, has also appeared in many pictures.**

Pearl Suetomi, known recently in films as Lotus Long, played the lead in "Eskimo," in which Iris Yamaoka also had an important part and in several South Seas pictures. In 1946 she had the title role in Paramount's "Tokyo Rose," in which she is kidnapped by a Nisei secret agent, played by Keye Luke, and placed aboard an American submarine.

**Sono Osato, already a star in ballet and in Broadway musicals, was brought to Hollywood by MGM with considerable fanfare to play Bianca, a rival of Kathryn Grayson's for the affections of Frank Sinatra, in "The Kissing Bandit." Miss Osato did one dance and sang a song in the picture. MGM, however, did not use her in the role in which she is best known on Broadway, as Ivy Smith in "On the Town," although the musical was made by the studio with Sinatra and Gene Kelly and is being releas- this month.**

Such pre-war pictures as Paramount's "Madame Butterfly," in which Sylvia Sidney played Cho-Cho-San and Cary Grant was Lieutenant Pinkerton, and Alice Tisdale Hobart's "Oil for the Lamps of China" used scores of Nisei and Issei plyaers.

Although the evacuees were permitted to return to the coast in 1945, few of them returned to the motion picture industry. In fact, the reluctance of one studio to reemploy a Nisei art director became of nationwide interest when Walter Winchell broadcast the fact on successive Sundays in 1946. The studio gave the Nisei his job back after the Winchell broadcasts and today Al Nozaki is one of the studio's most valued art directors. Before the war Al Nozaki designed the sets for such productions as "Maid of Salem" with Claudette Colbert. He has received screen credit for art direction on such films as Bob Hope's "Sorrowful Jones" and "Rope of Sand" with Burt Lancaster in which he had the job of recreating a South African setting in the Arizona desert.

Al Nozaki is one of the few persons of Japanese ancestry who have made a career outside the camera's range in Hollywood. Another is Eddie Imadzu, well-known art director, who was with MGM for a quarter-century. One of Imadzu's first jobs was the technical direction of "Broken Blossoms," a Richard Barthelmess film. He has received credits for numerous MGM films, including "Yellow-jacket" and some of the "Maisie" series with Ann Sothern.

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