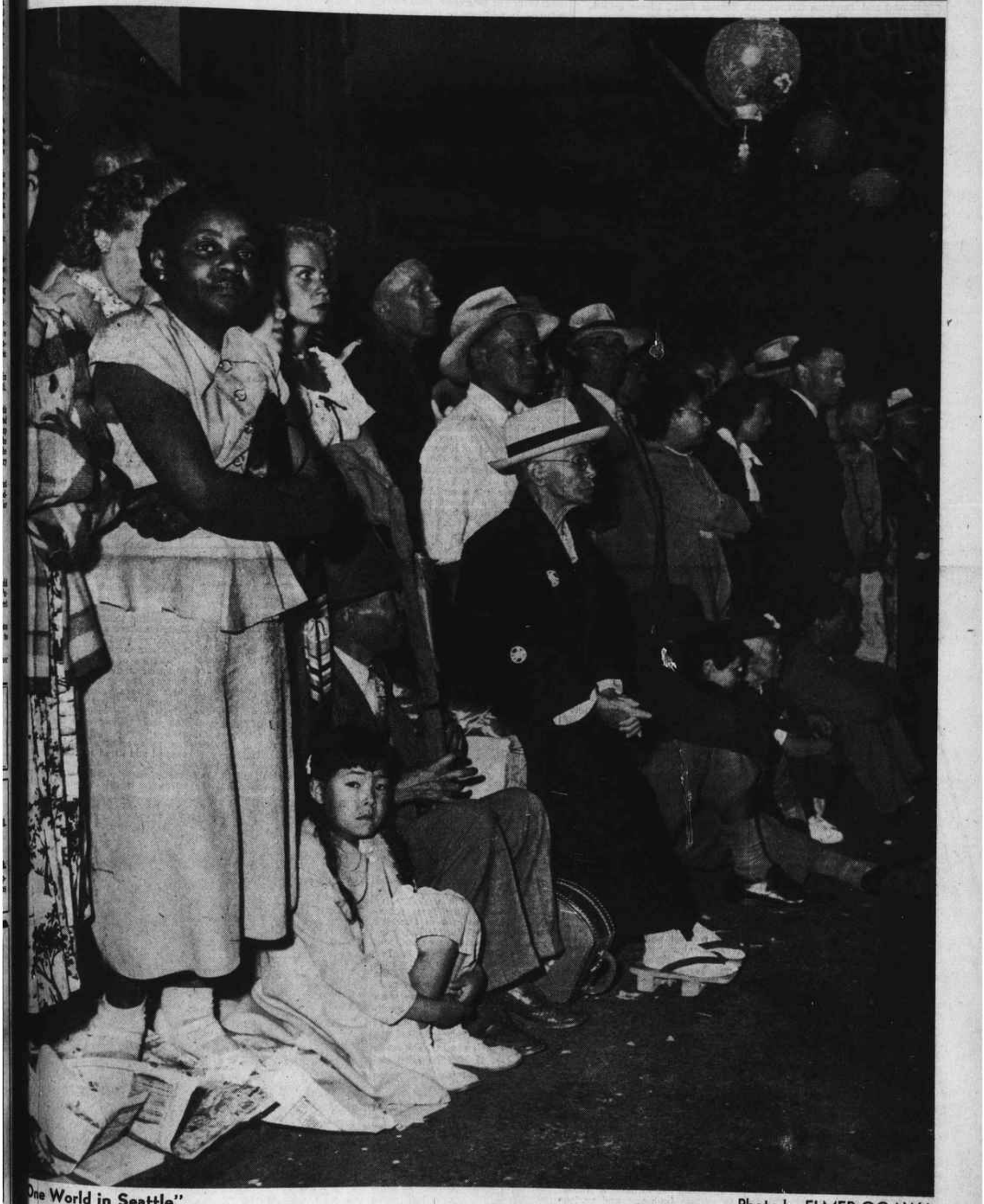
PACIFIC CITIZEN

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One World in Seattle"

Photo by ELMER OGAWA

The Nisei And Their Heritage

PACIFIC CITIZEN

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LARRY TAJIRI ..... EDITOR

EDITORIALS

The Holiday Issue: An Appreciation

The end of one year and the start of another is a time for summing up and for looking forward. This issue represents an effort to assess the present state of the Nisei, with some emphasis on their cultural and social heritage. An effort also has been made to highlight a few representative Nisei, to discover the extent of professional, artistic and occupation interest within the group.

This 76-page special issue, the single largest edition of a Nisei paper ever published, would not have been possible without the extensive help and cooperation which the Pacific Citizen received from the JACL's regional offices and from its eighty local chapters. The Pacific Citizen is particularly grateful for the help of many individuals in local chapters who worked hard and long to insure the success of this edition.

In these times of spiraling costs, the Pacific Citizen, like so many other non-commercial publications similarly situated, has been involved in deficit financing. Many similar papers devoted to minority group interests or to civil rights have been forced to suspend publication.

The Pacific Citizen could not have continued this long without the financial help given it by the JACL.

Funds from this holiday issue will help meet a portion of the newspaper's expected deficit for the coming year. The Pacific Citizen expresses its grateful appreciation to the many advertisers represented herein for their support, as well as to the many individual JACL members who volunteered their time and effort to solicit the advertising. Without their help this edition would not have been possible. Similarly the paper is indebted to its contributors for their articles, stories and photographs.

Lastly, for the moral and financial support extended throughout the years by its friends and readers, the Pacific Citizen expresses its headtfelt gratitude.

An Appraisal of:
THE HERITAGE

By Elmer R. Smith

NISEI are Americans and are rightfully proud of their Americanism. However, like all other Americans, unless it be the American Indian, he is the heir to a foreign culture in varying degrees. No person who is an American can insist that he is free from a heritage with its roots in another land. This is more true than most persons will admit or will recognize. Anthropologists have shown us that very few of what we consider to be "purely white American" in our everyday culture is native to America. Even the name of this country of ours was taken from the name of an Italian geographer, Americus Vespucci.

Even though our civilization is rooted in foreign soils ranging from every continent in the world and the islands of the Pacific, it is not wholly a derivative one. The cultural forces transplanted on these shores have been transformed in various ways until we can say with some degree of confidence that we "have an American culture." Placed in an American setting these various foreign cultural heritages have taken on new forms, new meanings, and new accents. Thus, when we speak of a "foreign heritage" the meaning must be set in terms of possible changes that can and do take place in the cauldron of American cultural change, with the roots in a foreign culture.

Cultural influences from other lands have entered America through a number of doors. One of the most obvious and important sources has consisted of the "foreigner in our midst." He has come as slave, colonizer, laborer, and immigrant seeking freedom from oppression. He has handed down some of his culture learned elsewhere to his children and to his acquaintances. They in turn have passed parts of this heritage down to their children and acquaintances until it became integrated into the pattern of culture we have come to call American. Another door through which foreign influences have entered America can be found to be the "native American" who has become aware of the art, politics, religion, business methods, and moral concepts of other peoples in other cultures and has appropriated them to himself. Another source of influence has been through diplomatic and other various forms of foreign relations —such as the occupation of other lands by the armed services—which have affected the national life of America. The civilization we call "American" is largely the accumulative product and residue of the ever-widening process of culture contact, interchange and fusion.

The average American of whom the Nisei are to be considered a basic element very often assume that the cultural heritage from the homeland of their parents has been and is of small significance to American civilization. It is true that in comparison with some European cultures the contributions may seem small, but nevertheless Japanese cultural influences have been felt in the building of American culture. Many important men of letters and art experienced far reaching educational experiences in Japan and handed these down to their readers and followers in America. John LaFarge's "An Artist's Letters from Japan," Percival Lowell's "The Soul of the Far East," and Lafcadio Hearn's pages of Japanese life influenced American culture in many and various ways.

More specifically the Nisei themselves are inheritors from their parents of a cultural tradition of great significance to their community and to their friends. The Nisei have inherited from their

(Continued on page 8)

The Nisei and Their Heritage

AFTER an almost aggressive rejection of their "heritage" during the war years, the Nisei are coming to admitting once again that they have a definite inheritance of language, food and cuture—in addition to the physical inheritance of eye color, skin tones and the epicanthic fold.

To lesser or larger degree, every Nisei has been exposed to some of the elements of his parents' culture. And in larger or lesser degree he passes on some portion of this culture to his children and to the world in which he lives.

Very seldom is it so definite or restricted a thing as art or the tea ceremony. More generally it's a liking for the taste of soy sauce or the ability to use chopsticks, or the use of a Japanese idiomatic phrase. This is part of the Nisei's cultural inheritance, though hardly of the "capital C" type.

From his immediate environment, what we might here term the generally "American" environment, he inherits his taste for steak and potatoes, hot rods and V-8s, Hollywood movies and Tin-Pan-Alley.

To say that the Nisei is a product of two cultures is to repeat a truism, but the fact remains that to disregard either is to disregard some of the major influences that shape his thinking, his actions, his hopes and his dreams.

An individual's cultural inheritance is comprised of so many elements that their separation is impossible. The Nisei is the sorry inheritor of social conditions which try to dictate his place in society, just as he also is the inheritor of the truths of democracy. He inherits the prejudices of his community, just as he inherits the evils to which that self-same prejudice condemns him.

He comes into a world he never made, and his impact upon that world will be determined by the use he makes of the large heritage into which he comes at birth.

Much of that inheritance lies in the cultural background his parents have bequeathed him.



East is still East

The difficulty in gauging cultural inheritance lies partly in the fact that it is psychologically mired in the Nisei's physical appearance. It is also enmeshed in emotion and acquired attitudes. The general public imputes an Oriental background in the training of every Nisei artist. It is probably inevitable that singer Tomi Kanazawa should be cast in Puccini's Butterfly, a work that is European in both spirit and execution, and that she should be lauded for her Oriental interpretation of the role. (Probably inevitable, also, was the fact that critics thought her casting as Mimi in La Boheme was strange, despite her excellent rendition of the part.) In music the Nisei seem to have inherited the least from their parents. The music of the east is still an alien element in the Nisei's culture, save for such tidbits as "Truly Lulu," which started life as "Shina No Yoru," a Japanese popular song.

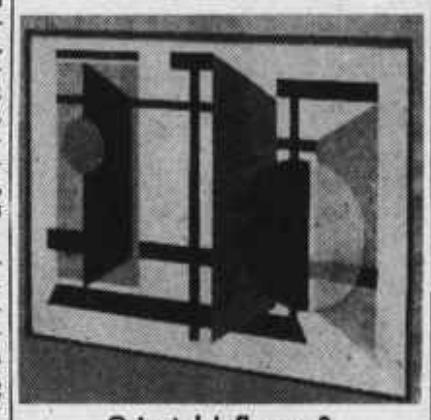


ORIENTAL INFLUENCE?
Teapot by Osaki

In art the question becomes far more involved. Oriental influences upon Nisei artists can be received directly from the Nisei environment or come to him, sieved through the centuries, in the art of the western world.

Harry Osaki, Pasadena silversmith, does not recall any exposure to Oriental art training, but critics insist his work shows such influences. Does Osaki's ancestry color the critic's judgment? Or is there the further possibility that Osaki's work has achieved the same universal truths of all artists, whatever their place in time?

The Nisei does not transmit things whole and unchanged to the world he inhabits. Abstractionist Nobuo Kitagaki, whose work is far removed from the generally recognized art forms of the Orient, nonetheless says that in his collages he tries to capture and interpret the mood of the East.



Oriental Influence?
The painter says "yes"

Nor does there seem any real relationship between the dances of Broadway and the stylized dancing of the Japanese. But Michiko Iseri, who dances in "The King and I," incorporated Japanese dance forms in her interpretation of Balinese dances.

"Japanese dancing," Miss Iseri says, "is very modern. It is free and fluid, but coordination is very difficult and cannot be faked. Clothes and costumes make the Japanese dance static and the lines are very much like ballet."

"Today the whole trend is toward the east," Miss Iseri says. "You see it everywhere, in furniture, architecture, flower arrangement and modern art. People are interested in Oriental culture. I have been trying to show western people that Japanese culture and modern and understandable."

Whether or not, in this 20th century, these Japanese influences will remain for any period of time remains to be seen. The flurry of interest in things Japanese is partly social and political, and it may be that if any one individual can be credited with bringing it about, it is Gen. Douglas MacArthur. It is a strange commentary indeed upon tastes in American culture, that the political climate should dictate one's tastes in art.



Michiko Iseri

But only a few years ago the trend in furniture was toward "Chinese modern." Today even the color "Chinese red" has been abandoned out of fear for its political connotations.

Meanwhile sukiyaki houses flourish, Oriental line and form are emphasized in architecture and design and there is a rush to join classes in Japanese flower arrangement and dancing. Japanese kimonos, put away for the duration, come out of mothballs for display during "Japan Day" at the local fair.

All of which has sent the Nisei scurrying into his background to discover what latent Japanese influences lie there and the extent of his cultural inheritance.

Henry Sugimoto, New York painter, believes that inheritance is a large one and that the Nisei have also a responsibility to develop it.

"Despite the Nisei inheritance," he says, "there seems to be a feeling of indifference toward art. The fact remains, there must be a drastic turn of events to awaken the dormant artistic interest and to cultivate it. While I was teaching young Nisei and even older folks, I was surprised to find certain individuals who showed outstanding artistic ability. They themselves were overwhelmed at their new findings. My sincere hope is that the Nisei will not allow their sensitive artistic tendency to be overpowered by the modern materialistic pursuits."

Whether or not the Nisei will let "modern materialistic pursuits" destroy the artistic elements in their cultural inheritance remains to be seen. What does seem true is this: in the 1940s the Nisei lost and then rediscovered their heritage of art. The 1950s may see the reflowering of that heritage, shaped and fitted by the large new body of experience the Nisei has known, and molded into new forms to fit the world of today.—M.T.T.



HENRY SUGIMOTO
Photo by G. C. Herber

Citizenship for the Issei
WILL THIS BE THE YEAR?

Politics and Prejudice Still Hamper Efforts to Win Naturalization Rights

A Report From Mike Masaoka

WHILE it is impossible to predict in advance the course of legislation in any given Congress, at this writing prospects for equality in immigration and naturalization in the forthcoming Second Session of the 82nd Congress, which convenes on January 8th, appear better than ever.

While this may seem to be an expression of cautious optimism, it is based upon some hard realities of political life, which though difficult to define, are nevertheless apparent.

In the first place, the principle we seek of racial equality is incorporated into general omnibus immigration and naturalization bills, and are not separate and distinct items of legislation as heretofore.

During the past four years, we have tried to secure consideration of this principle on its merits; we have sponsored bills like the Judd and Walter measures that specifically featured the elimination of race discrimination as their primary motive. None of these became law, not because there was general opposition to our objectives but because of political factors and considerations which we could not in any way control.

We found latent anti-Japanese prejudice in Congress; we also found that those who opposed the elimination of race discrimination in other fields almost instinctively extended their prejudice to the Japanese; but, most important, we found that since our legislative goals were considered a part of the President's Civil Rights Program, certain congressmen who were opposed to that program more or less automatically included our immigration and naturalization aspirations in their opposition.

In the coming session of Congress, legislation for equality of treatment in immigration and naturalization is not limited to this one principle alone; it is only one, although an important part, of perhaps a hundred sections which purport to codify and revise in the light of existing world tensions all the immigration, naturalization, and nationality statutes of our nation.

Many of the provisions are already law; others were suggested by the findings of the Kefauver Crime Committee and the McCarran Internal Security Subcommittee, as well as of the Subcommittees. Some of the proposed new sections are more liberal than the present statutes, as, for example, the provisions for racial and sex equality, while some are more restrictive.

The omnibus bill, like most comprehensive legislation, is a compromise between many ideas and viewpoints. It includes items that should commend it to every congressman, although it also contains some provisions that may be objectionable to some. As with most legislation, members of Congress must weigh the bill in its entirety and decide for themselves whether what they consider to be "good" outweighs what they consider to be "bad."

We believe that the overwhelming majority of Congress will vote for these omnibus bills if given an opportunity.

In the second place, we now appear to have effective leadership in the Senate.

During the past several years, the House has passed the Judd Bill and the Walter Resolution and Bill, the latter resolution and bill unanimously, a total of seven times. But, in every instance except one, when the President vetoed the Walter Resolution because of "security amendments" which had been added in Conference, the Senate refused to concur in the House action.

In all this time, we were never able to find a senator who was willing to speak out and to "fight" for our measures on the floor.

In the coming session, we are counting on Senator Pat McCarran, Democrat, Nevada, chairman of the Judiciary Committee and sponsor of the omnibus bill that bears his name, to lead the debate for passage. A veteran of 18 years in the Senate, he has earned the reputation of being one of the most successful lawmakers in the country.

In addition, Senator Ernest W. McFarland, Senate Majority Leader and chairman of the Democratic Policy Committee, and Senator Robert A. Taft, chairman of the Republican Policy Committee and known as "Mr. Republican" in Congress, have indicated their sympathetic interest in this legislation.

Finally, the senior senator from California, Republican William F. Knowland, has promised to speak out in favor of our objectives on the floor. This means that for the first time a senator from the State with the most persons of Japanese ancestry and the one to which the Senate has traditionally looked for "guidance" on the "Japanese problem" may actively participate in the behind-the-scenes maneuvering and floor debate in favor of equality of treatment for all Asians and particularly those of Japanese ancestry. Several other west coast senators have also indicated their willingness at long last to publically endorse immigration and naturalization opportunities for the Japanese.

In the House, under the continued leadership of Representative Francis E. Walter, Pennsylvania Democrat who is chairman of the Judiciary Subcommittee on Immigration and Naturalization, sponsor of the compromise omnibus bill, and one of the most effective legislators in the House, and Walter H. Judd, Minnesota Republican, ranking minority member of the House Foreign Relations Committee and considered the outstanding Far East expert in Congress, no real difficulties are anticipated. In the past, every west coast representative has voted for similar measures and no reason has been advanced for them to withdraw their support.

It has always been the Senate that has been the "stumbling block," but possibilities for effective leadership in the Senate hint that even this obstacle may be overcome in 1952.

Finally, the companion McCarran-Walter omnibus bills appear to be ready for early consideration when the new Congress meets next month.

Both bills have been unanimously approved by their respective subcommittes and are listed among the first orders of business by both the Senate and House Judiciary Committees. With the chairman of the Senate Committee and the chairman of the Subcommittee on Immigration and Naturalization in the House pressing for early action, the possibilities for quick Committee action next year are highly probable.

If the respective Committees report out the omnibus bills early, there should be ample opportunity to permit floor debate and vote on these measures before the annual legislative logjam develops before adjournment.

Informal and unofficial polls taken of both House and Senate members indicate overwhelming support for our legislative objectives. But, because of the nature of the omnibus bills, they cannot be passed on the unanimous consent calendars in either House.

We feel confident that it will be possible to secure a "Rule" in the House authorizing debate and we are hopeful that with the assurances of Senator McFarland that he will request such permission from the Democratic Policy Committee, floor consideration can be scheduled in the Senate.

An ideal legislative timetable for 1952 would run something like this:

House Judiciary Committee action either on its own McCarran Bill or on the House-passed (we are assuming passage) Walter Bill in March and April, with floor consideration not later than June.

If such a schedule is followed by Congress, the possibilities for enactment into law of equality in immigration and naturalization are relatively good.

But, it is only fair to point out that, even with the prospects outlined, the chances for any legislation along these lines are rather doubtful. As a matter of record, less than one per cent of the public bills introduced in any Congress become law. The record of bills introduced in one Congress and passed by that same Congress is even more discouraging.

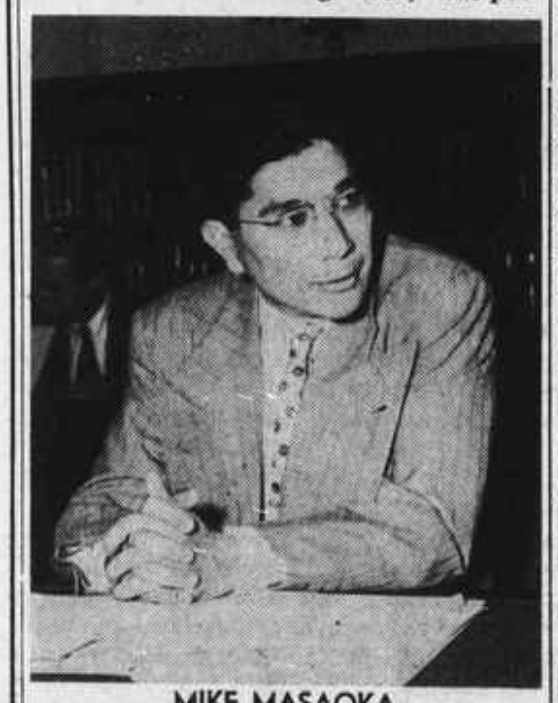
1952 is a presidential election year. In addition to electing the president, the people will have to elect all 435 members of the House and one-third of the Senate or 32 senators. In such years as the next, experience shows that there is a tendency on the part of all such Congresses to adjourn as early as possible in order that the congressmen may spend as much time as they can find electioneering in their own districts or states. Since the national conventions for both major political parties are set for July in Chicago, an effort is already under way to adjourn by the end of June.

If Congress follows its usual pattern of every four years, it will try to confine or limit its consideration of legislation to as few bills as possible—appropriations, taxes, defense, etc. In election years, politicians often practice the theory that the fewer statutes that are placed on the books the less the criticism. All this could mean that regardless of what we may do the omnibus bills can be lost in the "shuffle" to consider only the most important of the "must" items.

This is what happens to most legislation and is our greatest concern.

The current investigations of scandal in government may carry over until the new session, with most representatives and senators engaged in various investigations or in writing legislation to prevent further corruption in public office. This will consume the time of the lawmakers and reduce the amount of hours they can spend on other matters.

(Continued on page 5)



MIKE MASAOKA
Legislative Director, ADC

Index to This Issue

	Page
The Nisei and Their Heritage	2
ELMER R. SMITH: The Heritage	2
MIKE MASAOKA: Will This Be the Year?	3
ALLEN H. EATON: They Made Beauty Grow	4
BEATRICE GRIFFITH: We Look to Tomorrow	5
AIJI TASHIRO: Carroll Tewker Tsugomoto, Architect	7
TOSHIO MORI: Year of Opportunity	9
HARRY OSAKI, Silversmith	1-A
SHIRO MATSUMOTO: Harvest,	2-A
IWAO KAWAKAMI: The Shears	3-A
YUKIO WADA: Convention Boss	4-A
HISAKO MINOBE: Pride in Their Heritage	10
BILL HOSOKAWA: These Are the Nisei	12
A Nisei Sets a New Year's Table	14
HISAYE YAMAMOTO: In Search of a Happy Ending	17
MITSU YASUDA: Brownstones and Gentle Living	18
RICHARD AKAGI: Two Fables for Today	20
S. JOHN IWATSU: I Hang My Shingle	22
MAKO IWAMATSU: Mako Discovers America	25
Illustrated by Taro Yashima	
ARLINE WINCHELL MOORE: Return to Hood River	26
JOHN Y. YOSHINO: A Home for the Golden Years	27
WILSON MAKABE: Welcome House	29
PICTURE PROFILE: Ford Konno	32
MASAO W. SATOW: To Hasten the Day	33
AIKO TASHIRO HIRATSUKA: Music Is Their Way of Life	49
ROY YOSHIDA: Return from Exile	50
JOBO NAKAMURA: Space Composition in Two Dimensions	51
PICTURE PROFILE: James Shigeta	52
YUKI KATO: He Dreams Up Gadgets	53
ELMER OGAWA: One World In Seattle	57
MARY OYAMA: Premiere at the Miyako	58
ELTON FOREMAN: "The Best Athlete in the Country	59
DR. RANDOLPH M. SAKADA: The JACL in 1952	60
ROKU SUGAHARA: The Foreign Trade Game	62
YURII KYOGOKU: "... As a Hatter"	63
PICTURE PROFILE: Osamu Hayashi	64
VINCENT T. TAJIRI: "Father Joe"	65
ALLAN BEEKMAN: Point of View—Short Story	66
JON CHINEN: Christmas Reunion—Short Story	68

JACL Chapter reports by Lily A. Okura, K. Ashida, Grace Oshima, Michi Ando, Mary Kanetomo, Mas Oshiki, Miyo Shitamae, Susy Kunihiro, Bill Yoden, Matilde Taguchi, Roy Yoshida, Phil Matsumura, Takashi Ishizue, Toni Ushio, Eiko Narita, Tom Morioka, Grace Oikawa, Doris Fujioka, Mary Kasahara and others.

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The Heritage: Art

THEY MADE BEAUTY LIVE



Allen H. Eaton



The desert yielded little vegetation, but out of its sparse offerings the women of Rohwer made exquisite flower arrangements and miniature gardens.

Desert WRA Camps Did Not Keep The Issei From Expressing Their Inborn Love for the Beautiful

An Appreciation by Allen H. Eaton

MY ACQUAINTANCE with the Japanese began in Oregon, my native state, soon after I was graduated from the university and opened a book and art store. Several Japanese importers supplied me with beautiful merchandise, giving illuminating glimpses of their culture. Then at the Alaska-Yukon exposition in Seattle, I saw, for the first time, Japanese water color painters at work; two of them returned with me to Eugene, and for three weeks they painted pictures in my store windows. The public responded with sincere interest and delight, and purchased hundreds of pictures for a few cents each.

Later I taught art appreciation at the University. One rainy day a pupil, Jo Tominaga, and I waited in a classroom for the shower to slacken so we could go home—Jo at his drawing board, I looking over students' papers.

"Jo," I said, "the rain on this skylight reminds me of our farm home where we children sleeping in the attic loved to listen to the sound of raindrops on the roof."

Jo did not respond or look up—but after a long silence said, "It reminds me of home, too. My father was a workman, and we lived in a neighborhood of out of door laborers. He built our house and made a special garden on our plot of stony ground. Then he collected the left-over stones, and piled them in rows along the edge of the house below the eaves. On rainy days, when the neighbors could not work, he would call them in and they would make poems to the music of the rain falling from the roof to the stones below."

I never forgot that story of Jo's. It came back poignantly when, early in 1942, our government issued the order which put more than one-tenth of a million persons of Japanese ancestry behind barbed wire. Radio commentators and newspaper columnists suddenly seemed to lose their heads, and partly because of them, a large portion of the American public became more and more confused. A low point in the deliberate campaign of vituperation was reached by a governor of one of our western states, who said in a public speech: "A good solution to the Jap problem . . . would be to send them back to Japan, then sink the island. They live like rats, breed like rats, and act like rats."

As soon as I could, I went to the Director of the War RelocationAuthority in Washington, and outlined a plan—that an exhibition of handicrafts be circulated in the relocation camps, containing objects made by Americans of foreign birth—it would suggest to the evacuees that our nation is made up of people from many homelands, and that many Americans appreciated the richness and variety they contributed to our culture. Such an exhibition, I felt, would help overcome language barriers, giving to these evacuees a sense of relatedness to friendly people outside; another important thing—it might encourage some to ease their mental strain by making things with their own hands.

Although the Director liked the idea, the Authority could not undertake it, because appropriations towards the arts would certainly be condemned as coddling by hysterical people ever waiting to shoot. But if I could organize and finance such an exhibition, he said, WRA would back it up. After several unsuccessful efforts to get financial sponsorship, I was forced to drop the project for the time; but I kept up contact with friends in several of the centers.

One morning a package arrived from the camp at Jerome, Arkansas. It contained pebbles picked up from the new gravel roads there, which someone had patiently polished into perfect spheres, so that figures, colors and veining revealed unexpected beauties as the pieces were turned in the light. Soon another surprise came from Poston, Arizona—a tiny bird carved out of wood and painted, followed shortly by three exquisite embroideries from Heart Mountain. Arkansas, Arizona, Wyoming—what was going on? I soon found out.

The Japanese, on their own initiative, had begun things for themselves; they were doing the very thing I had wanted to encourage, and doing it better than I had imagined possible. Furthermore, they were planning exhibitions for all the centers. News also came that barren camps were gradually being transformed into attractive homes and communities. A fine innate culture was coming to the surface.

How could this story be told to the world? It needed to be told. When I tried by correspondence to get photographs, they said evacuees were not allowed to take photographs. Finally, in 1945, the last year of the camps' existence, I decided to see for myself what was taking place. I visited five of the centers, and sent photographers and assistants into the others. Results were better, even than I had expected.

This story I believe to be one of the most remarkable chapters in the whole history of the human arts.

Crowded into bleak tar paper barracks, usually in areas of desolation, the Japanese began immediately to create beauty in their surroundings — almost literally out of nothing, for store supplies were not to be had.

Mrs. Ninomiya, arriving at Amache during a typical sandstorm, decided to make beauty out of that sand, and so created the camp's first *bonkei*—minature tray landscape. There was a stirring of excitement in her block, and before long she had 92 pupils. Mr. Nagahama divided his piece of cloth and silk thread supply among 12, and started embroidery classes. His star pupil, from over 600, was a woman whose hands were rough from years of continuous toil in the fields. Women at Rhower unravelled gunnysacks to make rugs.

Everyone who had flower seeds along planted them. In the meantime, hundreds began making artificial flowers, for it seems the Japanese cannot live without flowers. After they were allowed to go outside the barbed wire enclosures, they collected sagebrush, cattails and willow branches, which adapted readily to "Heaven, Earth and Man" arrangements.

Never before were such gardens made. A Gila resident surrounded a roughhewn stone lantern with transplanted cactus. Mr. Kogita of Minidoka wanted a rock garden. So, out of old packing crates, with a piece of water pipe for axle, he built a hand cart for hauling rocks. It took a week to dislodge "Stove-pipe Rock," his prize piece, from the desert, but Mr. Kogita was a patient man.

A camp cook looked at the woodpile and visualized decorative carvings for mess hall walls; a devout resident envisioned a Buddhist house temple; others saw in it small bird carvings, or maybe mail boxes, or doorway name plates.

Their curiosity was a magic divining rod. Peering into swamps and scanning the desert, they found strange, nature-carved wood and stone pieces. Searching for fossils, they came upon ancient lake beds full of interesting shells; seeking semiprecious stones, they discovered the eighth largest meteorite in our country. They sculptured ironwood, carved slate, painted documentaries, dwarfed greasewood.

For tranquility and poise they practiced their ancient art of tea ceremony. They tamed wild birds, formed poetry societies, staged plays and recitals, celebrated childrens' days. And in all the camps, honored Gold Star mothers with ceremonies.

How to account for this unprecedented flowering of the arts under circumstances which seemed least conducive, and through people whose former employment, almost without exception, was in no way related to the things which they here did with such grace, and often perfection? The answer must be that the arts have always been an inseparable part of Japanese life and culture, even under the humblest circumstances.

It was my intention to purchase objects in all the camps for an exhibition to be circulated throughout the country, but I found that few of the craftsmen had any intention of selling them; they were saving them as "going away gifts," or to send them to friends outside camp, or just to keep in the family. To the point of embarrassment, they offered to give me things, but not to sell them. I wished many times that that governor had come along with me.

* * *

It is good to live in a country where, when the government makes a mistake, every citizen is free in his own way to try and help correct it. As I recall the experiences in these camps and my visits with Issei, who were so largely responsible for the order, beauty and discipline in their blocks, I wonder when we will honor them—and in so doing honor ourselves—by extending to them the privileges of citizenship.

The year of 1952, the tenth anniversary of the evacuation, would seem to me about perfect; I hope we will be wise enough and just enough to take advantage of it.



The Kogita garden at Minidoka sprang from the lava rock characteristic of the area, but month by month the growing plants covered more of the tar-papered barrack.

The Heritage: Strength

WE LOOK TO TOMORROW

"Let the Past be Thrown Out With the Water," the Issei Said

By Beatrice W. Griffith

"He is truly valiant that can suffer
The worst wrongs that man can breathe;
And make his wrongs his outsides;
To wear them like his rainment, carelessly;
And never prefer his injuries to his heart,
To bring it into danger."

WHEN SHAKESPEARE wrote the above, he did not have the American Nisei and their parents in mind, but he might well have had.

It occurs to me that very few of us Caucasians realize the stature of the every day bravery and courage of these people—one of America's most significant minorities. They set a high example for all Americans.



Beatrice Griffith

In fact, there are many of us in these uncertain days of fear and war who need just such examples to keep our own Occidental feet and eyes set straight ahead of us—as we climb our individual mountains of trial and trouble in our search for the sunlit valleys of peace and prosperity which we hope to find on the other side of the mountain.

Offhand, I think of several friends whose courage is an example Shakespeare might have envisioned had he been able to telescope time and space in the 17th century.

Similar examples are found, it should be remembered, in all groups of people who live on the sharp edge of prejudice. It so happens that the Nisei and their parents seem to have a preponderant number of them, which is almost axiomatic when one considers the circumstances and the individual qualities of the persons involved. It's a mixture that is hard to beat for courage any day of the week.

First, there comes to my mind a distinguished looking old gentleman, whom I had the pleasure of meeting some months ago. At the time of the evacuation he saw his produce business (valued at $250,000) auctioned off for $2,000 to an enthusiastic competitor.

When I met him he was working as a night shift cook in a downtown Los Angeles restaurant.

He was one of many Issei who, at an average age of 65, when they returned from the evacuation camps with their businesses, homes and savings gone, had to start over again to build new lives, working long hours as cooks, gardeners, and laborers.

It took all this courage—as well as vision and imagination— to cope with the tremendous problems they faced in adjusting their lives after the return from what Dr. Eugene V. Rostow of Yale University calls "our worst wartime mistake," when "one hundred thousand persons were sent to concentration camps on a record that wouldn't support a conviction for stealing a dog."

They had tremendous problems, such as when their picture-bride wives, faced with the economic neeessity for earning money upon their return broke family tradition and went to work in garment factories, a situation further complicated when the same wives occasionally joined other women in picket lines outside the factory gates.

When I asked my fry-cook friend if his experiences had made him bitter, he smiled and shook his head, answering briefly, "Let the past be thrown out with the water. We look to tomorrow." I have never forgotten his daily example of bravery, often more difficult to maintain than the heroics of battle with the urgency of personal danger.

Although they themselves were denied the privilege of becoming American citizens, these Issei fathers saw to it that their sons bore names made famous in American history. So it was that west coast school teachers began to receive "A" papers bearing such names as Edison Uno, Lincoln Yamada, Wilson Yamaguchi, and Gompers Saijo. (Any reference to living persons is purely coincidental—with the exception of my friends Edison and Gompers—and will, I hope, be forgiven.)

It was youngsters with names such as these, who years ago began to receive honors in high schools and colleges thruoghout the country, winning oratorical contests on the Constitution and the Bill of Rights. They also forged ahead in their school careers to be elected student body class presidents, as attractive Jeanne Yamada did when she was elected student body president of Roosevelt High School in Los Angeles.

Frequently people knowing the Nisei used to say to themselves, "why, they're more American than we are!" But there was often an unbelieving laugh—conveying the idea that they were just imitating our ways and remained "inscrutably Oriental" underneath.

The last ten years have debunked that notion, however. They are as American as the flag they defended to prove their loyalty. It was the Nisei sons who later volunteered from behind the barbed wire of the camps to go out and fight for the country that put them there, who, together with members of the Japanese American Citizens League, adopted the motto "Better Americans in a greater America" during the war days—after having over-subscribed the War Bond drives in these camps.

One such Nisei hero, who returned from the war (after having spent three years in an Army hospital) came home with an artificial leg, a silver star, and a 100 per cent disability incurred from serving with the famed 442nd Regimental Battalion. Despite his honors and injuries, when he came back he was denied the opportunity of buying a home by 15 Los Angeles real estate agents.

Finally, when Frank did find a home, he encountered another rebuff. The title officer of a title and trust company told him bluntly he "wouldn't do business with a damn Jap."

But Frank Fujino knew what he had fought for, and high on that list, which did not include mom's apple pie, was a home for the Fujino family.

So Frank sat down to wait in the waiting room of the title company. He waited seven hours.

But since his patience and hope were stronger than the bitterness and bigotry of the official, he won that battle, too. Eventually the seven hours were at an end, and he walked out the door with the deed to his new home in his pocket.

He too, being valiant, wore his raiment carelessly and never preferred his injuries to his heart. He proved that prejudice cuts deeper into the one who uses it—and who is thereby weakened—than it does the one against whom it is used, who, on the contrary, grows stronger.

He also proved that he had won his place in the American sun for all time, and with the best American sense of justice he was determined to win the respect and attention of the title official. So it was that he walked away having attained both respect and the necessary papers. His courage was accompanied by a profound dignity and faith in himself—and in tomorrow.

The third example of high courage in everyday life that comes to my mind is that of the alert teen-age boy—one of several members of a Los Angeles YMCA club, who ubliquitously call themselves the "Wombats" and wear the name emblazoned on their natty satin athletic jackets.

This is the courage that thousands of youngsters found themselves called upon to use, every hour upon their return to their homes in American communities as strangers.

Sitting in my home on the floor one evening, having a spirited yet thoughtful "bull session," they told me "how it was" and what they wanted to do "from now on."

They were among the boys and girls who were understandably bewildered at finding themselves—American citizens—placed in desert and midwest concentration camps, while German and Italian aliens were allowed to remain in their homes. They had left their homes and farms as the government asked them to do—not without bitterness, certainly, but quite without hysteria. It was the Caucasians who were in a frenzy.

And so it is that, as Caucasians, we cannot escape the responsibility we incurred when we placed these citizens in guarded camps, and when we applied to a people for the first time the Nazi-like doctrine of inherited racial enmity.

It would seem exceedingly worth while, then, to trace the forces of the American spirit in the Nisei sons and daughters, as they push for existence among us, believing in our traditions and country, hoping the same hopes, dreaming the same dreams—and under practical and emotional tensions far tougher than the majority of Americans ever have to face.

But to get back to the "Wombats"—and the teen-age dream of one lad.

Each boy there was frank and courageous, and of course they were thoroughly "hep," as one boy said in speaking of the evacuation.

"Sure, man, everything was all mangled up with us Buddaheads. In our family we lost our farm and house and our dog and my new bicycle. But my dad says we got to throw that old book away and begin another. We'll hit it again. We're getting homes, cars and education; but for some it's real rugged."

Just how rugged life had been and how deep the emotional scars had grown one knew in talking with each boy.

As the young "Wombat" continued talking, he said: "It's good now not to scrunch down inside you and to hold your head up when you see some Americans on the street, and to walk real proud—just like you had a bunch of milk shakes inside you. Then, when you look at 'em, it don't matter what they think. Anyway, things are going to be better for us Buddaheads in the future—like my dad says. And I got a bunch of plans when I get out of high school. I'm going to own a music store and sell drums, and be American like anybody else. My dad wants me to go to college. But I want to sell drums and own a music store. He scolds me lots. He beats me with his words. But someday things will be all right again. I tell him us Buddaheads won't have to go to college to sell vegetables and flowers."

As I talked with the "Wombats," I knew that these boys and others like them would hold to their dreams even in an uncertain future—drums, milk shakes and all! They would be as American in their lives as the young American Nisei officer in Japan who daily calls the square dances over the radio, so that thousands of Japanese in factories, homes and schools can brush up on their "do-si-do" in Tokio.

The unexpected force of the Nisei spirit and loyalty, after our own injustice, means that their conscious vision of what America represents must be clearer and possibly stronger than that of many other Americans. Practically, as well as spiritually, it would be good to know what of our tenets has bred the strength of conviction that is bringing the Nisei through the vicissitudes caused by those of us who ignored our traditional American justice.

It is as Sam Ishikawa says. "With war we dreamed of that kind of America that would give all men a decent chance, and to provide that opportunity we worked and fought to prove our faith in the essential goodness and fairness of America's people. If we can show we are accepted as individuals, we are refuting the racists' arguments and proving that democracy does function. And since the war, we have proved that it does, for democracy is in the hearts of the American people."

It was with this knowledge and faith that the Japanese American Citizens League chose as their motto during the war years, "Better Americans in a Greater America."

It is a motto all of us might well engrave on our hearts to live by as we, together with the Nisei and all other Americans of different races and creeds, hopefully join them and look to tomorrow for peace, strength and well being as proof that democracy is in the hearts of the American people.

Masaoka Report

(Continued from page 3)

The crisis in Korea and the problems of mutual defense and security throughout the world will also demand much of the time that is available for congressional consideration of general legislative concern. Lessening of world tensions would help this situation but most indications point to increasing difficulties in containing the communist threat. Non-emergency legislation such as the omnibus bill may be deferred by general agreement until another Congress.

Again, in order to avoid controversial issues that might tend to further divide the rank and file membership, as well as leadership, of the two major parties, "civil rights" and other legislation that might provoke real acrimony may be postponed. While the omnnibus bills are not "civil rights" measures in themselves, many of their sections have to do with this highly inflammable field.

Then too, there is always the possibility that opponents of the omnibus approach may insist upon further study of the measures, which could effectively defer consideration of these bills in 1952.

All in all, it might be said in summary that while the odds for congressional approval of the McCarran-Walter Omnibus Immigration and Naturalization Bill are definitely against us, as they are for any proposed statute, the prospects of overcoming the odds and securing enactment are better than ever.

At the same time, it should be remembered that we are exploring other methods of securing these same objectives—administratively, through incorporation into special treaties, and even legislatively through other approaches.

1952 can well be the year when we shall attain equality in immigration and naturalization. And we are pledged to do our utmost to secure these privileges which are our just due.

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The Strange Case of:

Carroll Tewkes Tsugomoto, Architect

By Aiji Tashiro

(Editor's Note: Aiji Tashiro is an architect and landscape engineer in Hickory, N.C. and knows whereof he speaks in the accompanying article. His work includes the designing of buildings at Appalachian State Teachers College in North Carolina. On the lighter side he has played semi-pro baseball and was a varsity basketball man at college.)

IN THE PERIOD of Japanese architectural history which Professor Hideto Kishida referred to as the Protohistoric Age, a worthy by name of Socrates was engaged in entangling various citizens of the contemporary civilization of Athens into making definitions. Under his prodding, they admitted that their definitions had exceptions and these they elaborated upon until the original definitions disintegrated into a jumble of words.

Now, two thousand years later, countless pedagogues flounder helplessly about without prompting as they seek to define such things as Planning, Architecture and Landscape Architecture. To scrutinize some of these pearls, Landscape Architecture has been defined as "the planning of land for human use and enjoyment." The unobtrusive word "planning" is explained as " the organization and coordination of various elements constituting a design." At this point the placid environment of many a campus has exploded into controversies over whether plain ordinary planning and aesthetic planning are different things or whether good planning can ignore the pocketbook.

Having confused the reader thoroughly enough at this stage with related subject matter, we can pass on to review the entrance of Carroll Tewkes Tsugomoto (we trust that this name is a fictitious one) into these two professions during the past two decades, and the startling success that he has achieved in this brief span of time.

The rise of Carroll Tewkes Tsugomoto in the related professions of architecture and landscape architecture, strangely enough, has caused no comment within the ranks. During the past five years, Nisei names have appeared with astounding regularity as prize winners of numerous competitions, and dozens of Nisei have been credited with the design of numerous projects publicized in national magazines. Oddly enough the magazine editors have never thought it necessary to insert in their biographical reviews of the careers of these numerous Nisei, that they were of Japanese ancestry. The word "oddly" is inserted for the reason that, among his Nisei contemporaries, the Nisei architect or landscape architect is regarded as one who somehow managed to make good in spite of his Japanese ancestors rather than one who made good because of them.

This archaic viewpoint may be a throwback to the "Yeslerway" attitude of the twenties when graduation with academic honors from a university of the Pacific coast, meant donning a white apron to dispense garden produce raised by more astute contemporaries who had not troubled to acquire the questionable advantages of a technical education. And even at that period, this economic dilemma was more or less self-inflicted, for there was no law then as now, that Nisei were compelled to attend universities on the coast, or to limit their field of prospective employment to that region.

Within the past year, a Nisei architect was selected to design one of the largest slum clearance projects in the United States. What has taken place in the past two decades and a half to bring about such changes?

If it is true that Japanese architecture has undergone great changes from the Buddhist Temples of the Asuka Period 552 A.D. to the Tokuda Building and Nihon Dental School of twentieth century Tokyo, and Japanese landscape architecture has progressed radically since Muso Kohushi exercised his design talents in the early fourteenth century, far greater changes have taken place in the past twenty five years.

Japanese architecture and landscape architecture have been transformed to a new soil. It is quite possible what we are witnessing now is not a sudden emergence of talent and ability but a continuation of a tradition that has its ancestry in the sixth century.

Carroll Tewkes Tsugomoto will deny this emphatically and maintain that his success is due to his B.S. University of Illinois and his M.A. Harvard. He will insist that he is as remote from the Pagoda of Muro-ji Temple as his swank office in Capital City is from Tokyo. In a way, he is right. Although the slow but unswerving trend of contemporary design taught in the schools that blessed him with his degrees, is toward the clean-cut simple design that his ancestors had worked out centuries ago, it will be some time before he and his fellow practitioneers are able to grasp and master the ability to create compositions of harmony and balance with nature's materials, with the same skill possessed by the Japanese people.

Carroll Tewkes Tsugomoto has achieved quite a reputation for functional design. His dislike of several clients who referred to him with well meaning intent as "that clever Jap architect of mine" was mitigated somewhat by their extolling his discovery that naturally weathered wood was a simple and refined material for their new residence.

And for the muggy climate of Capital City, he had convinced them there was nothing like a wide roof overhanging to permit leaving the windows open during a rain. He denies that these trademarks of his office have any similarity to ancient Japanese customs based on similar adaptations to environment. He will admit however, on questioning that in one of his lab courses, a quite prejudiced professor who was quite gone on Oriental architecture, had pointed out that the wide overhangs on Japanese dwellings did keep out summer sun and admit the sun in winter.

Like other architects, Carroll Tewkes Tsugomoto projects his talents into related fields. In the period when flamboyant wall paper and bold colors marked the fad in interior decoration, his own buildings are distinguished by simplicity and restraint. His color schemes are described by many, as having an Oriental touch, a description that he seemed to resent. The floor coverings bear a remarkable resemblance to the green Japanese tatami and Capital City still credits him with the popularity of bamboo screens and matting. He is quick to point out, however, that he had never been in the Orient.

In the field of landscape archi-

(Continued on page 7)

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Carroll Tewkes Tsugomoto, Architect

(Continued from page 6)

tecture, Carroll Tewkes Tsugomoto fostered a controversy among three leading schools of landscape architecture by pointing out that he had thrown away the axis and axial design. Called on to justify his views by the editor of a professional quarterly, he explained that inasmuch as landscape compositions are not necessarily viewed from one point, they should be equally appealing from whatever point they were viewed. In this, he unknowingly concurred with a principle worked out in the seventeenth century gardens of his ancestors.

Last but not least, his sulking gave his wife no little concern when someone mentioned the fact that his success in making small spaces appear large was due to his study of "Shakkei" or borrowed scenery, in which he created the effect of distance by combining the decorative elements of his gardens with outdoor scenic features.

Out of fairness to Carroll Tewkes Tsugomoto, let it be said that these innovations and unusual approaches to problems in design, were mere coincidences with ancient Japanese concepts, and he was not guilty of plagiarism. If he turned out beautiful details of sliding doors and united gardens and terraces with the interiors of his buildings, it was because he was closer to these things than his Caucasian contemporaries in the profession. In his case, the past which was furnishing the inspiration for the present, stretched out unbroken behind him for over thirteen hundred years.

It is a lamentable fact that Carroll Tewkes Tsugomoto thinks of his success as due primarily to his own efforts to adapt himself to his environment rather than to his heritage. But no matter how vigorously the egg disclaims the chicken, the chicken lurks in the background to associate itself with the egg.

Until a few more generations can change his countenance, he will be blessed with a reputation for appreciating natural beauty and for being able to create that beauty. His reputation as a craftsman possessing the patience and skill to develop new camellias or to carve figurines is something he cannot escape. The day that he first opened his office he began to reap benefit of this reputation passed on to him from across the Pacifc.

While his ancestors for the most part cultivated their gardens with the gnarled dwarfed pine, the dozen stones, the single chrysanthemum strictly for their own aesthetic pleasure, Carroll Tewkes Tsugomoto, in spite of many arguments with himself, produces beauty for more than its own sake. The little Tsugomotos require Hopolong Cassidy suits, television sets and Lionel trains while Mrs. Tsugomoto yens for a ranch house with a Buick station-wagon. The odds are all in favor of his being a great success.

America, in the past, has lived up to its reputation for being a land of prodigious waste. There was much to waste in the way of natural resources. The land was big, plentiful and cheap. The problem in design was to show clearly the hand of man in the presence of nature. This was accomplished both in her architecture and in her landscapes by formal planning on the grand manner, with fertile fields for inspiration and copying to be found on the European Continent.

The age of the grand plan saw huge forests whacked away for questionable man-made views. There was no need to create when there was so much to copy. Chateaux, Colonial mansions, the gardens of Italy and England were all adaptable to a land where acreage was plentiful. Gradually the wide open spaces became few and far between. Land costs skyrocketed, working hours shortened, leisure demanded privacy and big incomes vanished. It is here that Carroll Tewkes Tsugomoto and his counterparts step into one scene.

In utilizing space be it indoors or outdoors, his ancestors had no peer. He has definite ties to a past that is so adaptable to the present. Time will tell if Carroll Tewkes Tsugomoto will adapt himself to the opportunities before him or if he will repudiate his background and copy all the aimless fetishes of red wood, crab orchard stone, flat roofs, and other remarkable cliches that his education has furnished. It is possible that the thirteen hundred years behind him is something that ended at Yeslerway or "Little Tokyo" in Los Angeles.

There are those who maintain that all Armenians are natural born writers and Saroyan was not an exceptional case. They will maintain that all Hebrews are endowed with the astute business acuman of Baruch.

If this be true Carroll Tewkes Tsugomoto, in spite of his efforts to achieve success on his own merits rather than because of his ancestry, will be frustrated by the abilities which he inherited. Only Carroll Tewkes Tsugomoto knows, but he has no time for philosophical thought.

He is in the midst of designing a dozen residences in the contemporary manner for certain clients who over cocktails are referring to him quite proudly as "My Jap architect."

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Elmer Smith: THE HERITAGE

(Continued from page 2)

ness, thrift and efficiency exemplifies parents a tradition of industriousness fied in the development of a variety of agricultural pursuits in the Far West and intermountain regions. The high degree of courtesy, care, and attention to details shown by the Issei and thus the heritage of their children have helped to make many American communities better places in which to live.

These various positive aspects of the heritage of Nisei mentioned above of course are found imbedded in the old cultural patterns of Japan. The basic principle of group action and group responsibility fundamental to the Japanese way of life is of extreme significance in laying the foundation for positive community action. The pattern of loyalty and group solidarity has done much and can do much more in making Nisei cooperative and constructive members of their city, state, and nation. The pattern of self-discipline and the attainment of success against great odds have stood the Nisei in enviable positions in the past and can do so again except on a broader basis within the American culture. The pattern of cleanliness is a heritage to be proud of in this period of physical and spiritual crisis. The weaving of etiquette and morals, a fundamental thesis of Japanese culture, is a heritage to be cherished and nurtured in his period of strife and moral strain.

Yes! The Nisei have a heritage from a foreign land the same as the Browns, Yangs, Gamios, Christensens and all others whose parents came from a foreign land. The Nisei's heritage has already been felt in the communities in many parts of the United States. It has not kept its purity, but instead has been changed and is being changed to fit into the over-all culture we call American. Many persons, including some Nisei, may maintain that recognizing these aspects of Japanese heritage and cultivating them within the American framework is not working for assimilation. To this criticism only one remark need be given. In the setting of American culture many peoples have contributed and continue to contribute to the sum of our civilization, which itself is the product of an extensive collaboration of cultural forces from the earliest times. This is the American way—the democratic way—of living together.

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The Heritage: Art

Harry Osaki, Silversmith

FOR HARRY AYAO OSAKI there can be no compromise with time. He is the only silversmith in the United States whose work is entirely hand-crafted, and as such, it has been exhibited in 38 museums in the past four years, been accepted by the Museum of Modern Art in New York City and been shown in the leading cities of Europe.

But Osaki can afford to take this rather high-handed attitude toward time. He learns several times faster than most human beings and works at the same comparable speed. The average silversmith turns out eight or nine spoons a day. Osaki's agile hands can turn out thirty.

Most startling fact of all is that this Pasadena Nisei, whose work is considered some of the best in the country, happened to take up silversmithing only half a dozen years ago.

The temptation to call Osaki a natural born silversmith is great, but must be tempered by the realization that actually Osaki is a man of tremendous and varied abilities. In 1945 he took up sculture. In the next two years this Nisei phenomenon had picked up four prizes for his wood and stone pieces.

In college days he was national intercollegiate archery champion, and a member of the varsity golf team. He is a kendo expert (with shodan rating) and was captain of his basketball team and a tennis champ in high school.



HARRY OSAKI

Osaki was born July 16, 1916 in Fowler, Calif.. one of a family of seven children. He went to grammar school and high school in Fowler, but from that point on it was a long hard stretch. He worked out the depression years as a farm laborer at 15 cents an hour, picking grapes, peaches and other fruit near Fresno. From 1935 till '38 he was a contractor for tractor work for plowing, discing, scraping and leveling land.

In 1938 he entered Fresno State college, majoring in agriculture. In 1940, still intent on learning about farming, he entered Washington State College at Pullman, studying there until the time of the evacuation. He was not to get his degree until 1947, though when he did, it was finally in fine arts.

In the spring of 1942 Harry left school to return home to Fresno, where his family was living, to help straighten out some family property matters in anticipation of the evacuation.

Since his family lived two miles east of U.S. 99, they were in Zone B and were evacuated directly to the Gila relocation center, on Aug. 21, 1942 missing the assembly center phase of the evacuation. In the spring of the following year Osaki volunteered for the 442nd combat team and went to Camp Shelby and then overseas.

He came through the war unscathed. Not even his rank was touched. He was still a private when he received his honorable discharge in June of 1944.

Osaki claims now that his army life was the best thing that could have happened to him. He developed an allergy and was hospitalized (he was discharged because of hay fever) and it was then he found his work. He met an army officer who got him into occupational therapy teaching leatherwork and other crafts to wounded soldiers. In the course of his work he met a number of artists, and their work spurred his imagination. It was thus he decided to get into some field of art.

The GI bill had not yet become law, though everyone seemed to anticipate its passage. Osaki figured that if he went back to Gila, he would have the time and freedom to devote himself to studying art.

So it was that Harry Osaki, honorably discharged from the Army, went back to the Gila WRA center, where time was an unimportant factor, where he wouldn't be onder pressure and where he could devote 16 to 18 hours a day to art. He concentrated on building miniature ships and stagecoaches. He produced seventeen minature ships (Frigate Constitution, Yankee Clippers, etc.) and a number of stagecoaches (Overland, Tally Ho, etc.), selling some and giving others away to friends.

By 1945 he had decided to become a sculptor. He had heard of Merrill Gage, sculptor and professor at the University of Solthern California, whom he now considers the finest instructor in the country.

Studying under Gage, Osaki entered a number of competitions. He took first prize at Exposition Park in Los Angeles in 1946, first prize for a torso in a San Joaquin competition in the same year, first prize for a torso in San Joaquin county in 1947 and second prize in a Pasadena exhibit in 1950. He works in wood and stone.

While at USC he also took a jewelry course at night, since, as he says, life is short and he wants to learn everything possible. He learned silversmithing and liked it.

And thus Harry Ayao Osaki became an artist in silver. He considers that silversmithing is a happy compromise between sculture (the public "brands" it, he says) and creative thinking.

His ability to work rapidly has been a major factor in his success, but he still had to turn down 32 wholesale accounts in the last year alone. His manual dexterity is aided by his instinctive knack for measurements, rather like perfect pitch in a musician. He can turn out thirty spoons a day because he doesn't have to take time to measure.

Meanwhile, his beautiful silver pieces continue to be shown at major museums throughout the country. Silversmiths are usually "invited to show" by museums, which is considered recognition in itself, and Osaki seldom enters competitive exhibitions. He did, however, win first prize at the last State Fair competition in arts and crafts at Sacramento. His work was a silver serving piece.

Recognition was given him by the State Department when he was asked to exhibit his work at the Little World's Fair in Haiti in 1950, the International Exposition. But his first big recognition came in 1949 at the Detroit Museum. Of 200 silversmiths in the country, three were selected to show their work. Of the three Osaki was given the largest showing.

Osaki's silver work is characterized by beautiful simplicity of line. He has never studied Oriental art, but his friends contend there is a definite Oriental influence in his work. He once designed a scroll pattern on silver flatware which he was positive was European in design. Yet experts swear that it is Oriental.

He believes that craftsmen, however, have this in common with artists of the past—love of work for itself, the need of time to live and think. His moments at the work table are "moments greatly lived."

Osaki is married to the former Rei Kihara, whom he first met some ten years ago on the University of Idaho campus, where she got her law degree in 1943. Former-

(Continued on page 2-A)



Simplicity of line and beauty of form characterize the silver work of Harry Osaki, Pasadena Nisei whose silver has been exhibited in close to 40 museums since he took up the art only six years ago.



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HARVEST

By Shiro Matsumoto

Basking under the September sun
Grapes sweet and succulent
On green vines that stretch into rows
Of endess marching symmetry
While bees in undisciplined array
Go melodiously hopping about

Converging with rolled blankets on backs
To pick this seasonal crop
Are hands eager to fill
The hungry margin of the year
Leaving behind
A singular hot-plate by a brass bed
Slow moving shanties beside a highway
And a book closed on an academic quote

While waiting emptily
On railway sidings are freightcars
Cutglass bowls on clean tablecloth
And tender little hands little hands

The fields boil with activity
As an economic phase is in gear

The tattoo of the sun numbs bowed heads
To be only temporarily cooled
By Saturday night in town
With a
Double featured movie in the cinema
Egg-foo-young and a bowl of rice
The strain of a saxophone slants out of a bar
And eager steps go up a narrow stairway
To be greeted by a perfumed voice
With eyes only looking towards a silver cloud
Still in a crystal sky

And all fades from a symphony
Into a tune on a phonograph in the 5 & 10

The grey dawn with its inertia
Pushes onto sidewalks
Heavy garbage cans
And the smell of hot coffee

Rolled up blankets are loaded
Into Greyhound buses
And the vineyards are left strewn in silence

Harry Osaki: SILVERSMITH

(Continued from page 1-A)

ly of Wapato, Wash., Mrs. Osaki was with a government agency in Chicago for some time. Osaki met his wife, incidentally, while he was in a golf match between WSC and Idaho as a member of the varsity golf team. He shot in the low 70s with a 4 handicap, but of late hasn't had time to play.

They were married in 1947 and are the parents of a son, Dale Kihara Osaki, 17-months-old.

With little time for hobbies (Osaki teaches a class in silversmithing in Pasadena city schools and has a number of faculty art teachers studying with him), Osaki nevertheless manages to serve as a scoutmaster for Troop 41 in Pasadena. He was a passionate scouter in his youth, attaining the rank of Eagle Scout. He still remembers that at that time there were 106 merit badges available, and that he won 103 of them. He missed out on skiing, Indian lore and coin collecting.



Osaki's interest in sculpture is almost as recent as his interest in silver, but a number of his works have already won prizes in state shows. The head above was awarded 1st prize in 1946 in a show at Los Angeles Exposition Park.

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THE SHEARS

By Iwao Kawakami

George and I—two Nisei—talk over coffee cups in a cafe on Buchanan street near Post

(the Japanese and Negroes walk hurriedly past to escape the early evening fog of San Francisco.

"Whatever happened to Kenji?" George's question following a ring of smoke.

(the year's reverse their slow spin through the curtain of mist on the Fillmore district)

I lay down a spoon in a saucer. "Kenji? Say, did you know I worked with him one grape season in the country?

(George, Kenji and I—a Nisei trio eating lunch in the high school quad)

"You don't say. You know, I never did keep track of him after we graduated together."

(my mind broods over Kenji—the grief buried deep in the heart that reopens at a name)

I, the indifferent student—the skeptic at church—suddenly thrown together with Kenji at a tokay ranch near Lodi

(the feverish months before the stock market crash—the fabulous pay for piece work in the country)

Kenji the ambitious—the clean-cut—the cheerful—

(and I saw the other side—the sloppy meals in the workers' mess hall—the long hours of work under a blazing sun—the surliness of foremen goaded by the demand to fill empty lug boxes)

Kenji singing "It ain't gonna rain no more" in the row next to me at work—yelling at me to quit when I started to add a few verses of my own

("for cryin' out loud—do you have to get dirty about it?")

by rights I should have derided Kenji the pure who never "smoked, drank or cussed"

(but I listened to his dreams as we lay in adjoining straw-covered bunks—conversations punctuated by heavy snoring of tired workers and grinding of teeth by bald-headed Issei)

he was going to be a lawyer and some day he hoped to plead for rights of Orientals before the Supreme Court

(the ghost of Kenji hovering over the Oyama case)

the great ambitions—the buoyant hopes—the towering dreams smashed to nothingness when Kenji started to cough and finally had to quit work

("I'm leaving you my sharp new shears," he said the morning he left camp)

Kenji in a sanitarium for five years—released as apparently cured—starving for parties and gay time—overdoing it—suffering a fatal relapse

(I remember the bitter cold mornings riding to work on trucks—the sticky mixture of dew and juice from grape clusters)

"Gosh, that was tough." George shakes his head.

I ask for another cup of coffee and think of Kenji

(two yawning Nisei sitting on blanket-packs in a Lodi rooming house—waiting for a pickup from a grape ranch)

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Dr. Tokuji Hedani: "Convention Boss"

By YUKIO WADA

It takes a big man to be chairman of a convention as big as the 12th biennial National JACL convention is going to be in 1952. But it would appear that he has been found in Dr. Tokuji Hedani.

Dr. Hedani, or "Tok" to his friends, is small of stature, but he's big of heart, mind and soul. And his family, wife Haru, and children Janet, Barbara and Dean, are big about letting Papa spend so much time away from home and in the interests of the JACL.

Tok's been a member of the JACL since as far back of the evacuation as he can remember—he thinks he lied about his age to enlist in the movement. He was treasurer of the San Francisco JACL during the critical term up to the evacuation. He was president of the local chapter in 1946, when it had so much to do to help fight Proposition 15, ratification of the anti-alien land law.

He is a charter member of the San Francisco credit union and one of the framers of its charter. He served three successive years as chairman of the credit committee. His plugging of the credit union has helped it reach its current share balance of $92,000.

Dr. Hedani is a graduate of the University of California at Berkeley in the college of optometry. He had been practicing for over a year when the evacuation was announced. He returned to practice in his neat, trim office in 1946 after his relocation in Wilmington, Del.

Dr. Hedani's office, now as always, is a veritable factory for turning out JACL materials, ideas, plans and spirit. It's a clearing house for local chapter and credit union transactions. It's a reception hall for out-of-town JACLers and for local cronies during the day. He does, incidentally, hold fulltime professional hours for his patients.

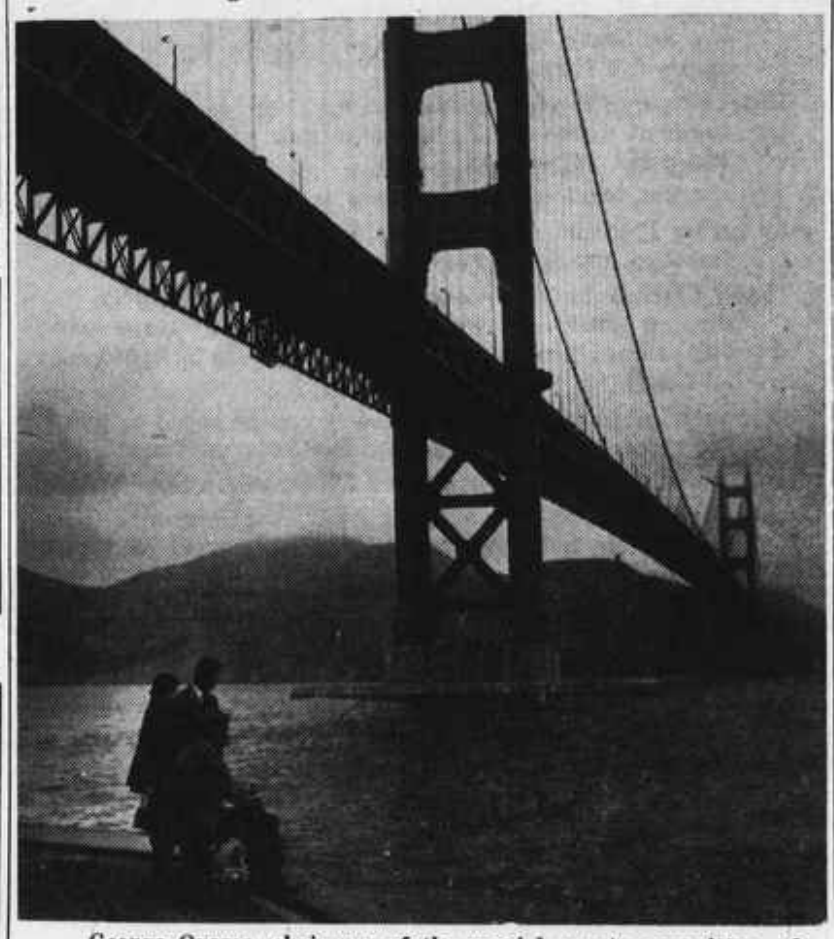
The convention chairman's ardent fervor for the '52 convention had its beginnings two biennials ago when San Francisco bowed out to Chicago for the honor of holding the 11th convention. His prognosis was that the "homecoming" of the national convention was inevitable in 1952, and as San Francisco official delegate to Chicago in 1950 he brought home the bid. Observers at the Chicago event noted that Tok was beaverishly taking notes and spying to see what San Francisco was up against in the way of counter offers. He did take time out, however, to take first place in the bridge tournament.

Tok was officially commissioned in March of this year by San Francisco's chapter president, Yas Abiko, to be chairman of the '52 convention steering committee. Frequent meetings were held at his home, where committeemen were always happy to congregate, due to the lavish refreshments and hospitality always on hand.

Most difficult task of the steering committee earlier this past year was to get the present chairman to accept his task. The job was for a big man who would give the time, talent and zeal to the job ahead.

With all the spade work done by Dr. Hedani, the committee couldn't imagine the spade in anyone's hand by Dr. Hedani's.

Well, have you ever tried giving away something that everyone knew rightfully belonged to you? Well, Tok tried it, but got it right back. There just wasn't anyone else for the job.



George Oyama, chairman of the special events committee of the National JACL convention, and Mrs. Oyama visit with a fisherman at Old Fort Point in the shadow of the Golden Gate Bridge, expected to be one of the tourist sights for out-of-state visitors to the convention.

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A Grandmother's Story:

YEAR OF OPPORTUNITY

Two More Tales of the Issei From the Pen of Toshio Mori

AT FIRST the word was very obvious to me. When the men referred to someone as a "schoolboy," I had a definite picture. He was a little boy going to school. But as I listened I became confused. A schoolboy was a grown man who worked for his room and board plus a small pay. He could be attending a grammar school for several hours a day or week. I guess the name isn't too far fetched after all. We Issei wanted to learn the English language. We learned it in the American homes as well as in the classes. We learned everywhere.

Everybody in our circle was education-conscious. We firmly believed that with a fluent tongue and pen the golden door would be opened for us.

There was our neighbor, Sakamoto-san, who was a character to remember. He was one of the oldest of the group and the most intelligent. "Education is the thing, folks!" he would tell us almost nightly. "If you wish to go far you must study and educate yourself. Become a scholar, that's it."

"I want no education. Money—that's the thing that makes the world pleasant for me," one of the farmhands would retort. "The time you spend on books is wasted. Turn it into money; make every minute pay now—not for the future."

"You will remain a laborer all your life, young man," Sakamoto would warn him, shaking his head. "Here in America, everyone has an equal chance. Why, here anybody can become the president of the United States. But to be a president you must be educated and brilliant."

"Don't fib, Sakamoto. Talk sense," the skeptical one would taunt.

Then Sakamoto-san would scrape his chair forward, moving toward his opponent. He would do this without rising. He would move forward a foot maybe and then cry, "This is a country of many great men from the ranks. You've heard about Abraham Lincoln, I'm sure. Benjamin Franklin, George Washington, Walt Whitman, Thomas Jefferson—all great men. Why shouldn't they become prominent Americans since they're of the old stock, you say? Look, then, at our outstanding men from the immigrant group . . . Edward Bok, Michael Pupin, Carl Schurz."

"Pooh!" the skeptical one would cry. "That's classroom talk. You believe in that drivel? You're a big fool!"

Again Sakamoto-san would pull up his chair closer to the man. "My sons — listen, young man. They're Japanese, yes, but they are at the head of the class. Would they be placed at the top if they did not deserve it?"

"Ho-ho," the other would laugh heartily. "That's still in the classroom. Let them go out in the world with scholastic honors and see where they land! Diplomas will be worth a dime a dozen."

Sakamoto-san would sputter indignantly and push his chair some more. "If the diplomas become that cheap it'll mean that everyone will be educated but you. The ignorant and illiterate will be dominated by the brilliant and clever men."

"Take care, Sakamoto," the skeptic would shout. "You don't have to be brainy and smart to make money, and money buys brilliant and clever men!"

Once more Sakamoto-san would bounce his chair forward till his knees touched his opponent's.

"Ouch! You're stepping on my toes," his opponent would cry painfully.

The group would break out with a burst of laughter, fully knowing Sakamoto-san's habit. But there was something in his words. After each hammering we became soberly aware that we may take advantage of the American school system. Ah, soon we learned that there was a night school six blocks away. Before long, half of our group were attending the night classes.

Did I ever tell you that your grandpa attended the English class hoping to become fluent. I too attended the same class for some time. Our teacher was a faded sort of a woman who liked to read literature. She wanted to become a writer and had been struggling along for a number of years. At the time I thought to be a writer was an awesome honor. The very sight of her made me breathless.

At one time we studied Shakespeare. I think our teacher called him the greatest playwright and her favorite. I let it go at that because I understood nothing about his plays. The way Miss Marvin, that's our teacher, loved him so much made one hesitant to ask questions as to why he was the greatest.

Our class heaved a relieved sigh when we managed to finish Shakespeare but one day while Miss Marvin was conducting a lesson in grammar, she suddenly called on your grandpa.

"Who is William Shakespeare, Mr. Toda?" she asked eagerly as if her triumphant hour had arrived.

Your grandpa slowly rose to his feet, his lips still wetting the pencil point. "Hah? Watcha say?"

"Please tell a story on William Shakespeare — who he was and what he did," Miss Marvin said.

Now your grandpa placed his pencil on his ear. "Hah?"

"Shakespeare — William Shakespeare," she said slowly and patiently.

"Woollyarm Sakespeer, Woollyarm Sakespeer," he repeated, stalling for time.

"No sabe? Senor is English writer," whispered the Spaniard to your grandpa.

The Jew hoarsely assisted from the back seat, "Veelyum—he make show, write poultry, make live England."

"Hully up, Shinsan. Teacher him get mad," prompted the Chinese.

Your grandpa cleared his throat finally. "Sakespeer English make show, live England."

"Naw, naw! Write poultry, make LIVE England," cried the

"Yes? Go on," urged Miss Marvin.

"Hah "

"Tell us some more about him, Mr. Toda."

Your grandpa fidgeted while he scratched his head. "Sakespeer make poyetory, make . . . make . . . history," he finally blurted out.

"Fine, fine, Mr. Toda!" applauded Miss Marvin, now proud of his progress and memory.

In the same classroom Miss Marvin used to lead us in singing. She played the piano and sang at the same time. It was her philosophy that the pleasure of singing led one's interest toward words. No matter how comical we looked and sang, Miss Marvin never laughed at us. Sometimes she laughed with us. Each one of us contributed a special flavor in singing America. Ah, those hours of songs are still vibrant and alive. At first I sang the words without meaning but I liked the music. Then one day I sang it differently. My country 'tis of Thee, Sweet land of liberty, Of Thee I sing. Those words meant something to me. I was free to do whatever I please. I could be myself and remain equal.

I realized that a woman in America was an American first and then a woman, giving her place in the sun. In the old country she was a woman first and then a Japanese . . . always the inferior specie no matter what.

Ah, I regret that I did not continue my English lessons. My path would have been much smoother. But soon the children came and I had no free hours thereafter.

II

Yes, little ones. Once I had a brother and sister in Japan. Exactly two years after my departure from the village they wrote me a special letter.

"Come back, sister," they said. "We want to see you again. Hurry."

Oh, it was long before you were born. My brother remembered my promise to return in two years but I had forgotten the passing of time. His letters brought nostalgia and I was moved to tears. Once more I wished to see the old country and friends. As I stalled for decision, the picture became rosier.

(Continued on page 16)

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CSO in Action:

Pride In Their Heritage

By Hisako Minobe

IN OLDEN TIMES, before mountains accustomed themselves to move about at the whim of some industrial tycoon, the semi-literate were frequently given to describing "stubbornness" by tossing off the old business about the mountain not coming to Mahomet, so Mahomet himself had to go to the mountain.

Well, that old adage fits the type of activities currently being conducted by the Community Service Organization in Los Angeles County. In fact, the CSO has been ". . . . going to the mountain . . ." for about 4 years now.

The organization is made up of young, civic-minded Mexican Americans who have banded together for purposes of community improvement—simple things like having the city fathers install street lights and boulevard stop signs for safety's sake, replacing dirt roads with concrete streets and pavements, and other neighborhood improvements which, up to 1947, had been neglected because the Mexican community had no channel for redress, no recognized representative group, such as the CSO has become, through which such requests and demands could be presented.

At the time I was "drafted" into the activities of the CSO, I had been in Los Angeles for about 5 months. When I moved to Boyle Heights I looked up Fred and Frances Ross whom I knew from WRA days in San Francisco. Fred Ross was, at that time, and still is, at this writing, business manager of the Community Service Organization. I had been reading haphazard reports about the work being engineered and spearheaded by Fred, but didn't dream I would become involved in the tremendous projects which his organization was undertaking.

As "Voter Registration" was one of the drives being conducted at the time, I was summarily instructed by Fred to go down to the Registrar's Office at such-and-such an address, and get myself sworn in as a Deputy Registrar. This, to me, seemed quite irregular inasmuch as Edward Roybal had just been elected from the 9th councilmanic district (the area served by the Boyle Heights CSO) to the Los Angeles City Council. Incidentally, this was the first time in 72 years that a person of Mexican descent had been elected to a municipal office.

I soon learned that the CSO is not a "political" organization which becomes furiously active only during election time. CSO is furiously active at all times; there is no let-up. In the vocabulary of the CSO membership, there is no such term as a "slack season."

Fred, of course, gave me a blank look when I raised the age-old objection of, "But, I'll be the only Nisei; the rest of them are Mexican Americans."

He patiently explained that CSO is not a "Mexican" organization, but, as the name implies, it is a community organization, an organization to serve the community. The particular area it serves is Boyle Heights which, of course, is predominantly Mexican American, so it naturally follows that the membership is largely Mexican American, with a sprinkling of Anglo Americans, Negroes and Jews from the community, and me, a lone Nisei.

So I had myself sworn in as a deputy registrar, but if you think that deputy registrars of the CSO just sit around watching television each night waiting for prospective voters to come knocking at their doors, or stand on street corners for passers-by to drop their heavy load of market bundles to register, let me tell you—you have another "think" coming. Fred Ross has a system which is unique in that I'm sure no one else before in the history of group action has ever used it. Here's how he operates:

Each night he calls active CSO members, and cajoles, wheedles, and finally persuades us to give 2 hours per evening to "go registering." After he has a fairly good sized team—from 3 members on bad nights to 8-10 on good nights—he trundles us in his car, and takes us to an area with a heavy concentration of Spanish-speaking people—an area, which I might add, Fred Ross has studiously and conscientiously mapped out days in advance. As he lets each deputy off, he gives him specific instructions as to how many blocks (and I use the term loosely; in bad areas there are no definite boundary delineations) to cover, and to timid souls like myself, a sample "opening line."

And, so it goes, until all of the deputies have been "dropped off" at a given area. From there on, we're on our own until Fred comes to pick us up. Between the time Fred drops off the last deputy, and when he picks us all up, he cruises around in his car so that if any of us finishes the assigned number of blocks before "quitting time," he can pick that person up, and drive him to a new area.

Sounds simple, and cut-and-dried, doesn't it? Especially, when someone else has done practically ALL of the thinking for you. ALL YOU have to do is go from door to door, 5 nights a week, and to the front of a church on Sundays, and register eligible voters. But have you tried trudging up muddy roads (on rainy nights, that is; the inclement weather didn't impede the registration program, you understand) with no street lights, in your beautiful pair of suede, open-toe, open-heel shoes, climbing up precarious, make-shift, wooden steps, ruining your Nylons in the process, and THEN be met by a vicious barking dog that looks like King Kong to you from your particular position on the steps? My friends, you have not lived. THIS is what I mean about Mahomet going to the mountain.

And then, to describe a "pleasanter" situation, there is the language handicap. The other deputies, of course, did not undergo this difficulty. After a particularly embarrassing incident I vowed that I'd learn the language, and take my own chances.

This incident which I will attempt to describe is almost a standing joke in the CSO. It was just one of those nights when we were out registering, and since Fred had picked out a particularly bad neighborhood, i.e., many dogs, no roads, no lights, etc., he had Louis Roybal (younger brother of the present Councilman from the 9th District) accompany me.

Foolish me! I felt reassured that NOW come any situation Louis would at least be able to handle the language end. We came to one house—rickety stairs and all, but no dogs—and rang the door bell. The door opened, and a young, dark-haired boy answered. I immediately went into my spiel about registering to vote, voice in city government, etc. when the boy indicated in his broken English that he didn't understand me. I then turned to Louis, and he started away in Spanish. But, the boy still looked at us blankly.

And no wonder, for while Louis was talking I happened to look into the room through the front door which was slightly ajar, and saw an older man, presumably the boy's father, sitting on a bed. But, sitting like OUR PARENTS used to in Japan!

Horrified and embarrassed, I asked the boy if he spoke Japanese. His face broke out in smiles. Yep, that's what he spoke. So, after utilizing three languages, Louis and I find out that the boy is just recently from Japan so isn't eligible to vote, and besides he's only 17!

On such disappointing nights when most of the deputies swore that we had reached "the point of diminishing returns," the only consolation was retiring to Vicki's or the Red Rooster or the Carioca for some Tacos or Burritos and a hot cup of coffee. The exchange that followed or experiences and situations encountered would serve to recharge each deputy's battery. And we would leave ready to tackle tomorrow night—another night of registering.

If, as many suspect and indicate vocally, the CSO is a "Roybal" organization, then someone certainly neglected to let the CSO deputy registrars in on this, since we spent twice as much time registering voters in the "Barrios" and "Colonias" outside of the 9th Councilmanic District represented by Ed Roybal as we did in that District.

This alone is convincing proof, if proof is required, that CSO is truly a community organization, an instrument whereby the people can be awakened to its rights, and to the fact that with every right there is an accompanying responsibility. And people on the Eastside are beginning to realize that here is a group which will help them in voicing justifiable objections on all levels of community living—to the school, city and county government, and to the Police Department.

During my active participation in CSO, the Civil Rights Committee handled several police brutality cases.

One in particular was dubbed the "Santo Niño Case" where 7 boys were held incommunicado for

(Continued on page 11)

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Crusade for the CSO:

(Continued from page 10)

2 days in the County Jail on a shaky charge of theft. One of the boys bled for 2 days after his incarceration. The public rarely is informed of abusive treatment by the police; more often it is spoon-fed sensationalistic articles appearing in local vernaculars with big headlines of "Wolf Packs," "Rat Packs," and "Pachuco Riots."

The CSO has been, and still is, protesting the indiscriminate use of such terms as "Pachuco," "Mexican," "Cholo," which only leads the public to construe that all Mexican Americans are Pachucos, and all Pachucos smoke Marijuana, therefore ALL Mexican Americans are a dangerous element in the community. Carey McWilliams, in his book, "North From Mexico," factually describes the 1943 Pachuco Riots and the Sleepy Lagoon Case which occurred in Los Angeles, another annal in the shameful history of man's inhumanity to man.

Through effective representation of the community, CSO has become recognized as a forceful social action group—a liaison between city and county officials and the people. The business manager's office daily receives requests for legal aid in coping with breaches of civil rights and liberties, such as discrimination in housing, wholesale shake-downs and arrests of innocent people by the Police and the Sheriff's departments, segregated schools, prejudicial attitudes and behavior of elementary and high school teachers and counsellors towards minority students (injurious to the entire student body) and various other cases involving discrimination.

As difficult as it is to mobilize a physically and spiritually exhausted people to fight for the opportunity of earning a decent livelihood, of receiving equal opportunity for advancement in the school and on the job, CSO has put into the hands of the people a weapon whereby they can fight—that weapon is, their duty as citizens to register and vote on election day.

The Mexican Americans number some 400,000 in the County of Los Angeles alone. The politicians are well aware now of the power that this voting group can wield towards good, decent government. Until the advent of CSO, the Eastside had been looked upon and treated as "the poor relation across the river"—a stepchild. But the stepchild has taken his first aggressive step towards full participation in community life. The Eastside has, through voting, put into office a man to represent them in City Hall, Edward R. Roybal.

These days a politician can easily see on which side his bread is buttered, for running down the precinct lists of voters is like reading off the names of soldiers killed, wounded, or missing in action in all branches of the armed forces. In both, he will come across many, many Spanish names—like Gonzales, Garcia, Torres, and Ruiz. The CSO's Voter Registration Program, which increased the voting population from 8,500 to 65,000, is paying off! Yes, the Eastside is coming of age, but it has been a long, hard struggle to reach this rung in the ladder of Equal Opportunity.

Not only is the organization creating an impression in the Los Angeles City Hall, it has also inspired the birth of a CSO in San Diego. This branch becomes the fourth one in Southern California for there are three CSO's, alive with activity, in Los Angeles County; one in Boyle Heights, one in Lincoln Heights, and another in Belvedere. (Belvedere has the heaviest concentration of Spanish-speaking people in the County.)

By informing the community of its rights and duties, the CSO is steadily arousing the people to an entirely new way of living, a better life for the younger generation—without fear; instilling those of various ethnic derivation with a fuller, deeper appreciation of the contributions stemming from their culture. Thus, by developing pride in their heritage, the young Mexican Americans, American Jews, Japanese Americans, and Negro Americans may continue to contribute to the community as worthwhile, healthy, mature and responsible citizens. This is quite a project undertaken by CSO; certainly Fred Ross and the entire membership are deserving of more than a vote of thanks. They need help and encouragement from the community.

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These Are the Nisei

By Bill Hosokawa

TEN YEARS after the Great Mistake (also spelled "evacuation), the Nisei are more a part of America than ever before. Today the Nisei, whom misguided officialdom all but booted out of their native land, live in virtually all the 48 states. They are recognized as first class citizens, not merely tolerated. They make their livelihoods in almost all the accepted occupations, and because they are part and parcel of America, perhaps in a few of the illegal ones.

The Nisei are farmers and housewives and students. The Nisei are doctors and dentists and lawyers. They are truck drivers, day laborers, gardeners, dish washers, cooks, chemists, accountants, photographers, fishermen, clerks, salesmen. They are semi-literate billiard emporium hangers - on; they are semanticists, novelists, playwrights.

The Nisei are infants, vigorous adults and grandparents already in their declining days. They are tall and short, thin and obese, handsome and homely, introvert and extrovert. Some of them make $100,000 a year; a larger number are church-mouse poor.

The Nisei are Democrats and Republicans, Socialists and Communists. The percentage of each probably isn't far different from that of the entire United States.

The Nisei wear the uniform of the army, navy, air force and marines. Some of them have been commissioned as officers and gentlemen by act of congress. Many of their bodies lie in bleak Korean cemeteries, alongside comrades with white, black, brown and red skins.

The Nisei are Protestant, Catholic, Buddhist, Mormon, theist and atheist. Some can't be bothered with thinking very much about religion at all.

Some Nisei families have six or eight children and others don't have any. Some love their offspring and others beat them. Some dress them up like fashionplates and others let them run around looking like ragamuffins.

Some Nisei drive Cadillacs and others take the bus. Some Nisei have garbage disposal units and automatic dishwashers, and others pump their water by hand.

Some Nisei are polite, others are boors. Some Nisei are always lending and some are chronic borrowers with few compunctions about returning favors. Some are industrious and keep up their flower gardens while others ought to belong to Alcoholics Anonymous for their own good.

Nisei live in New York, Boston, Philadelphia and New Orleans. They live in Irvington-on-Hudson and Carmel-by-the-Sea. They make their homes in Webster City, Ia.; Garden City, Kan.; Alamosa, Colo.; Worland, Wyo.; Las Cruces, N.M.; Alliance, Neb.; Richfield, Utah; College Station, Pa.; and a host of other unlikely places. Some of these Nisei never see another Oriental face from one month to the next, from one year to another.

Other Nisei live in crowded islands of their kind in Los Angeles and Chicago's Division street, along precipitous Yesler Way in Seattle and the crumbling brick of Denver's Larimer, Lawrence and Arapahoe streets.

Some Nisei are clever with their hands. They paint exquisite pictures or repair the finest watches. Others are muscular, hulking fellows who wrestle other professional gladiators for a lucrative

(Continued on page 13)

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These Are the Nisei

(Continued from page 12)

living, or farm a 2500-acre wheat ranch with a fleet of giant tractors.

Some Nisei have buck teeth and hiss through them, just like in the movies, and some don't have any teeth at all. Some like sukiyaki and others can't stand the smell of it.

Nisei are Rotarians and Legionnaires, Shriners and Kiwanians, scoutmasters and church elders, policemen and convicts, weightlifters, hypochondriacs, megalomaniacs, egomaniacs, sycophants, claustrophobes and just plain alcoholics. Some of them even have euphoria. And by the law of percentages there may be a few nymphomaniacs, although I haven't run across them yet.

In other words, the Nisei—considerably less than 100,000 of them—are pretty much a cross section of America except in one respect: Their physical features are Oriental.

Once upon a time this meant a great deal. It did ten years ago to a now-obscure general named DeWitt who lent his ear to the wrong kind of people. In earlier years it was the stock in trade of such figures as U.S. Webb, Hiram Johnson, William Randolph Hearst and the McClatchies.

But that era is gone and the Nisei are taking their rightful place in their native land. Petty prejudices have became too costly to be tolerated in a United States dedicated to world-wide leadership; the corollary is that surface physical differences mean progressively less in American society.

Many observers feared, ten years ago, that the Great Mistake would throw back Nisei progress (meaning assimilation) an entire generation. Actually, it worked the other way. They've been boosted forward in their search for equality of opportunity and acceptance.

The past decade has been a brilliant one in terms of Nisei achievement despite the somewhat unfavorable beginning. For a variety of reasons it has been a period of unprecedented progress toward the goal of unself-conscious absorption into the American lifestream.

Well now, what of the next decade? Will the trend continue?

Probably, but at a reduced speed. The goal is so close that progress toward the ultimate must of necessity be slower. Let's venture a few other predictions:

1. By 1961, an even larger number of Nisei will have gained national prominence as more of them attain full intellectual and creative maturity, aided by a falling off of discrimination.

2. The Nisei will be identifying themselves less as Nisei, thinking of themselves more as simply un-hyphenated, un-different Americans as the Issei influence drops sharply.

3. A growing conservatism among all Nisei as their greatest numbers enter middle age, and a new and still unpredictable influence in their Sansei children.

The last ten years have been fun if only for the reason that under our very eyes the Nisei have become such diverse personalities that no single stereotyped picture of them is accurate. Through the heartbreak of the war years they have entered on creative maturity. I'd like to be around in '61 to see what happens in the next ten years—perhaps the golden years of Nisei endeavor.

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A Nisei Sets a New Year's Table

With Menu and Recipes Prepared by Hana Okada

NEW YEAR'S DAY MENU

Roast Duck with Currant Sauce — Chicken Teriyaki
Tempura
(Shrimp, Sweet Potato, Green Beans, Carrots and Gobo)
Lima Beans with Chestnuts
Egg Roll — Green Salad or Sunomono
Makizushi
Yokan — Kanten — Sliced Oranges

* * *

PERHAPS IN FOOD, more than anything else, the Nisei receive, enjoy and pass on a cultural heritage. This has nothing to do with the finer arts. It's simply because Oriental food looks good and tastes good.

Most Nisei will recall New Year's Day as it used to be celebrated in Japanese American homes. It was a day of visiting, feasting and endless toasting to the New Year. Everywhere there was a heavy-laden table set with the traditional Japanese foods—curled red carp broiled to perfection, sweet lima beans rich with sauce, red kanten, sweet and spicy broiled chicken, and a dozen other foods spread out across the table.

Today the Nisei wants a streamlined New Year's table. Much of the food that the Issei prepared was costly, difficult to assemble and hours in the making. Some of the food was too rich for the Nisei's taste.

Today's New Year's table is still spread with good food. It makes enough concessions to tradition to be "Japanese" in spirit, but it is adapted to the Nisei's palate and cooking habits.

Of the foods listed here, most can be made without difficulty by the average cook. The menu is flexible and substitutions can be made where desired. A lighter dessert, for instance, might be substituted for yokan and kanten.

CURRANT SAUCE

The roast duck can be prepared according to any good standard recipe. When cold, cut into serving pieces and serve with the following:

1 8-oz. glass of currant jelly
2 tablespoons grated orange rind
2 tablespoons finely chopped mint leaves

Beat jelly with spoon or fork until smooth. Add mint and orange rind. Serve with roast duck.

CHICKEN TERIYAKI

1 fryer cut up into serving pieces
¼ cup soy sauce
2 teaspoons sugar
Pinch of monosodium glutamate

Mix soy sauce, sugar and monosodium glutamate and soak chicken in solution for one hour. Place in hot broiler, turn occasionally, until meat is brown. Place in oven and bake 20-30 minutes or until done. Sprinkle with sesame seed, if desired.

LIMA BEANS WITH CHESTNUTS

1½ cups lima beans
4½ cups water
¾ cup sugar
½ teaspoon salt
1 medium can boiled chestnuts

Soak beans in water overnight. Drain, add water and bring to boil. Cook over low heat until beans are soft (approximately 1½ hours.) Add sugar, salt and chestnuts. Cook until mixture thickens, watching carefully to prevent scorching. Remove from fire and cool.

EGG ROLL (Rolled Omelet)

4 eggs, slightly beaten
¼ cup cooked peas
2 teaspoons sugar
¼ teaspoon salt
1 tablespoon soy sauce
Dash of monosodium glutamate

Combine ingredients. Pour into hot greased frying pan, cook like thin omelet. When eggs are partially done, lift one side gently and start turning the omelet into a roll. Continue turning gently with spatula until entire omelet is formed into roll. Remove from pan. When cool cut into one-inch slices.

SUNOMONO

1 cucumber
1 small can of crab
Grated ginger
2 eggs
¼ teaspoon salt
¾ teaspoon sugar
Dash of monosodium glutamate
2 batches vinegar solution (½ cup vinegar, 2 tablespoons sugar, ¼ teaspoon salt, pinch of monosodium glutamate.)

Peel cucumber. Working around cucumber, shave with sharp knife into continuous strip one-eigth inch thick and 3 inches wide. (Cut cucumber into thirds first, if de-

(Continued on page 15)

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New Year's Table

(Continued from page 14)

pired, to simplify this process.) Put cucumber rolls into very salty water until soft. Rinse, drain and put into vinegar solution.

Soak crabmeat in similar vinegar solution.

Beat two eggs, add salt, sugar and monosodium glutamate. Heat and grease frying pan lightly, cover bottom with very thin sheet of egg. Fry quickly, remove from pan.

Drain cucumber and crab.

Lay sheet of egg on clean dish-towel, cover with layer of cucumber and then layer of crabmeat. Sprinkle with grated ginger (shoga). Now roll, using dishtowel to lift the egg. Keep food firm. Tighten towel around roll to keep its shape and leave for half-hour. Cut into one-inch slices to serve.

TEMPURA

1 egg slightly beaten
1 cup ice water
1 cup flour
1 tablespoon melted fat

Shrimp, string beans, sweet potatoes, carrots, gobo.

Batter: Combine egg, milk, flour, salt and fat. Stir lightly, being careful not to overmix.

Shrimp: Clean, remove shells but leave tails on. Split down back and remove black thread-like intestine. Flatten shrimp. Hold by tail, dip into batter and fry in deep fat (370-400 degrees) until golden brown.

Sweet Potatoes: Peel and slice thin. Dip into batter and fry as above.

String beans: Clean and slice very thin into two-inch lengths. Take up several pieces at one time, dip into batter and fry.

Carrots and Gobo: (Gobo is a long root vegetable generally available in Japanese grocery stores). Wash and scrape carrots and gobo. Cut matchstick width, two-inches long. Soak gobo for few minutes in cold water, drain. Put carrot and gobo sticks together, a few at a time, dip into batter and fry.

Sauce

If desired, tempura can be served with the traditional tempura sauce made by combining 1 cup fish stock, ¼ cup soy sauce, 1 tablespoon sugar and a dash of monosodium glutamate. Heat only to boiling point.

Fresh daikon (white radish) may be served with the tempura.

MAKIZUSHI

4 cups rice
1 package nori (10 sheets)
2 ounces kanpyo
2 ounces shiitake
2 carrots
1 lb. spinach
2 cans unagi

Soy sauce, sugar, salt, monosodium glutamate.

Vinegar solution: one-third cup white vinegar, 5 tablespoons sugar, 2 teaspoons monosodium glutamate, 1 teaspoon salt. Heat until sugar dissolves, cool. Reserve small amount for nori.

Stock: Consomme or chicken stock may be used, with a dash of soy sauce and monosodium glutamate added. If you prefer, it can be made with iriko (dried fish), using one-fourth cup to two cups of water. Bring to boil, strain. Season with soy sauce and monosodium glutamate.

This recipe takes a bit of doing for the uninitiated. However, cooks who make it will tell you it's actually quite simple and that the variety of ingredients shouldn't scare you off from trying what is practically the national Japanese dish, insofar as the Nisei are concerned.

The ingredients can be varied—substitute **kamaboko** (fish cake) for the eel, if you wish, string beans for spinach. Add thin strips of fried egg yolk. One Nisei who makes particularly delectable **makizushi** suggests adding thin strips of fresh celery.

Here, anyway, is a good working recipe to start you off:

Cook four cups of rice, using a little less water than usual. (Approximately four cups of water or a bit more to four cups of rice.) Fold vinegar solution gently into the hot rice, meanwhile sprinkling 1 teaspoon salt over rice. Distribute solution gently throughout the rice, being careful not to break the grains.

For the filling:

Kanpyo: Wash and soak in very hot water. Cook in water until soft. Add stock to cover. Add 4 tablespoons sugar, 3 teaspoons soy sauce and cook 10 minutes longer.

Shiitake: Wash and soak shiitake in water until soft. Cook in same water until tender. Add 2 tablespoons soy sauce, ½ teaspoon monosodium glutamate and cook until sauce is absorbed. Cut into ¼ inch strips.

Carrots: Cut into very thin lengthwise strips. Cook until tender in small amount of water. Add 1 tablespoon sugar, dash of monosodium glutamate, ½ teaspoon salt. Cook 5 minutes longer.

Spinach: Boil 1 pound spinach in salt water to cover, being careful not to overcook. Drain and squeeze dry.

TO ROLL

Place sheet of nori on small piece of clean muslin or on su (a bamboo mat made expressly for rolling sushi.) With fingers pat nori very lightly with vinegar solution. Spread rice one-half inch thick over the nori, leaving one inch uncovered on both ends.

Arrange filling lengthwise on the rice about one-third from front edge: several lengths of kanpyo, 1 row of shiitake, carrots, spinach and eel. Using muslin or su to keep mixture firm, form into roll. Press slightly to pack mixture into meat roll.

Approximately 8 rolls of sushi. Cut into one-inch slices to serve.

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YEAR OF OPPORTUNITY

(Continued from page 9)

Should I go back for a visit and bring back my son? Yes, your daddy.

More letters from my brother came. "Father has aged considerably these past few months. He is weakened and tottering on his feet. He is asking for you. Please return and make him happy."

It was difficult for me to say no and even more to say yes. Your grandpa and I were making good at the bathhouse. In a few years we would have saved a tidy sum. Yes, it would take more than two years as we had orginally planned but we were due to add a few thousand to our savings account. So I hesitated and worked hard. "In a few years I will be able to return, Brother. Then I shall be able to bring back some presents and money," I wrote.

Yes, your great grandpa was getting old. He was eighty-four that year. Much as I loved him, I decided to take a chance and remain with your grandpa. I resolved to work hard by helping him at his side. All day I continuously scrubbed and cleaned bathtubs for the waiting customers. I mopped the floor when he was busy at the front ringing the cash register. Your grandpa had a busy time keeping the tubs supplied with hot water.

Ah, the clever customers we had who would "borrow" towels, soaps, brushes and combs. At first it did not bother me until almost every customer got into this habit. Soon I learned to dash into the bathroom as quick as they left and see if these articles were missing. And if any of them were missing, I would catch them in time while your grandpa stalled at the cash register. One time I was so roused by a woman customer who took my best and newest towel and walked out. I chased her several blocks and then demanded her to return the towel. She had the nerve to deny the theft!

What did I do? Well, children, with my poor English I won the battle. I hailed the policeman at the corner and told him the case. "Lady take towel! Come take bath and towel gone," I cried indignantly.

"What's she talking about? I don't know anything about her towel," shouted this brazen woman.

So I asked the policeman and the woman into the bathhouse. "Take clothes off!" I demanded, pointing at the woman.

She screamed and cursed me. I stood my ground, and finally the policeman told her to strip. She howled and protested. At last, crying and cursing she dropped her skirt and there was my newest towel wrapped around her waist!

Such adventures as these kept me busy. I had no time to reflect on my fateful decision. Then one day a cablegram came. It was from my brother. "FATHER DYING. TAKE THE NEXT BOAT HOME."

Suddenly I realized the passing time. I was frantic for I wished to see your great grandpa once more. I was determined as never before. The next boat was sailing in a week and I sent your grandpa scampering after my ticket. Hurriedly I packed my belongings; I purchased a few gifts for my relatives and friends. The sailing day approached. Forgotten was our bathhouse. I was restless and nervous.

It seems that life is composed of many defeats and few triumphs. At least, it was for me. Another setback hit me. A few days before my sailing time my brother wired another message telling me that your great grandpa was dead. The world darkened once again. I stayed in bed for several days, having neither the energy nor spirit to resume my daily routine.

Once more the trip was postponed. My brother and sister could wait a little longer and I could call your father in a few months. With the trip to the old country as my goal, I worked hard. Business was good for it was the year of the San Francisco 'quake.

I remember the hour, the day, the place, when our bathhouse began trembling. It was a strange sensation though I had experienced earthquake trials in Japan. I was in the kitchen at the time. Objects swayed and fell off the shelves. From the three-storied building adjoining ours, bricks fell on our roof. Luckily the brick wall did not topple. Strangely we came out unscathed. I stood in the corner where our structure and foundation appeared the sturdiest. Our boiler worried me, afraid that it would burst any minute. We had damages, of course, but they were small.

Perhaps the cause was overwork, I don't know. I was weakened and fatigued. I complained so much of pains that your grandpa insisted on having a doctor examine me. First it was a Japanese family physician. Dissatisfied with his diagnosis your grandpa took me to an excellent white doctor. He said I had hernia. He recommended an immediate operation at a German hospital in San Francisco, endorsing the skill of a famed German surgeon whose name I have forgotten. Again I was to make a decision.

Stalling as much as I could, I wrote to my brother and sister. Immediately they told me to return and go to a skillful Tokyo doctor. I hesitated. I could have gone back for it was an emergency. Your grandpa said the final word must come from me. I must choose.

Do you see, children? I was again on the spot. It seems as if my whole life was a series of choices—a process for the betterment of myself and others. My latest decision came quite easily. It came like a flash to me one early morning while I lay awake in the bed: I was going to the German hospital in San Francisco, my fate in the hands of the German surgeon.

You are once again fleeing from your old country's call, I told myself. You are deliberately running away.

When I came out of the hospital I was on the road to recovery. Your grandpa sent an assuring letter to my brother and sister.

"Please tell them I shall visit them in the near future. Tell them that I will go back for my son as soon as I am well," I instructed him.

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An Unfinished Tale:

IN SEARCH OF A HAPPY ENDING

Shig Iitomi's Story has a Gentle Beginning And a Violence-Packed Middle — Only Time Can Determine How His Story Will End

By HISAYE YAMOMOTO

THIS is a dilly of an idea for a story, but there is an impediment which must be somehow dissolved before it can be written. The impediment consists of a harsh climax which doesn't help the story at all: this story is just too bitter throughout to go unrelieved by a bit of joy at the end. What I'm going to do here is outline the plot, in the hope that someone will come up with the inspiration, energy, or influence which will make a happy ending possible.

As a foreword, any resemblance of persons and events in this story to actual persons and events is not strange. Shig Iitomi lives today at I-ku 178, Otake-machi, Saiki-gun, Hiroshima-ken, Japan. He has not always lived there, however. In fact, he has lived there scarcely two years of his life, and he is twenty-nine or thirty now.

* * *

Well, the story begins gently enough, with Shig Iitomi's birth and relatively peaceful bringing-up in Berkeley, Calif., where his father made a living for the family by gardening. His parents, devout Methodists, were older people, already middle-aged when Shig was born and older still when Shig's sister Tamaki was born several years later.

If they had been younger, the whole story might have been different. But because they were getting on in years, they took a notion, as people will, that they had to have a last look around at the scenes of their childhood before they could die happily. Anyway, it seems to Shig now that they were just waiting for him to hurry up and finish high school so that they could take him and Tamaki to Japan. For he had no sooner graduated than his father was making arrangements to sell the modest house, the gardening route, the furniture, and other household effects.

Shig had grown up to be a quiet, handsome boy, on the shy side. There was nothing unusual about him—he was hardly a scholar; he played a decent game of basketball; he spent his summers working on a farm in Walnut Grove, to the north of Berkeley. If he was noted for anything, it was his dislike for dissension of any sort. In fact, a friend of his in those days, a friend who enjoyed a good fight, recalls now, with wonder in his voice, that Shig never once participated in the feuds which are a regular feature when adolescents get together. Yet Shig had quite an argument with his old man and old lady, as he called them, when he was informed of the family's coming trip to Japan.

Why was it necessary for him and Tamaki to go along he asked. Why couldn't he and Tamaki stay? They were capable of looking after themselves during their parents' absence.

Impossible, said the parents, they were much too young. Besides, it would be only a temporary stay; they would all be coming back to the States shortly.

Then why had they gone and sold everything, Shig insisted. That was an odd thing to do. And he had no desire to live in Japan, he told them further, he had no friends there, he didn't know how to speak Japanese—

Well, if he and Tamaki felt so strongly about it, they could come back to the States later by themselves, the parents offered.

With this promise, Shig and Tamaki accompanied their parents to Japan. This happened to be in 1941.

After the war broke out, there seemed small chance of their ever returning to America. Indeed, perhaps it was even by some dispensation that they were in Japan, for they soon learned, and this was among the milder rumors they heard on the subject, that the Japanese in the United States were being rounded up and herded into concentration camps. Shig and Tamaki, advised by their parents, obediently took out their Japanese citizenship papers. This made Shig eligible for the draft.

When Shig went for his physical, he pleaded for deferment on several grounds. Not only was he foreign-born and stranger to the language, he argued, he also had small stomach for being sent out to kill fellows he had grown up and gone to school with. But his attitude, as they say, only led to bloodshed: the officer in charge got furious; the town police developed a passionate interest in his comings and goings; the townspeople began to question his affection for the Japanese way of life; and Shig Iitomi, Berkeley High '41, became a soldier in the Imperial Japanese Army. He remained one for seven years, the last four as a prisoner-of-war in Siberia. His initiation into military life was made unduly violent by his broken Japanese: as he puts it, he "sure was slugged around," before he underwent an intensive self-taught course in the language in self-defense. (As a result, he is today able to decode the average Japanese newspaper and even able to write enough "to get by.")

And now comes the rawest part of the story, as Shig himself has written it in recent letters to a former Berkeley schoolmate:

". . . . I was in Hoten, Manchuria (Americans call it Mukden) at the end of the war. When the Russians came pouring into Manchuria, the battalions on the border fought till the last, but were overrun by the fast and larger Russians. At the time, Japan couldn't defend Manchuria for she had sent practically all her soldiers (young) down south toward the P.I.'s. There was only a small part of the army in Manchuria at the time. I was shot fighting in town. There were five scouts sent out (and I happened to be one) ahead into the enemy territory. We crawled through the buildings and finally located the enemies' position. But at the same time we were machine-gunned and out of the five, only two came back alive, and I happened to be one of the two. I was shot in my left arm below the shoulder (3 in.). The other guy was shot in the thigh and neck. He died about 2 days later. My arm is the same as before, only a scar left to remind me of war. We were taken prisoner at the end of the war and were sent into Siberia. Our camp was in Chita. And boy! talk about cold weather — well it's not cold or at least you don't say it's cold but all the rest of the guys used to say it hurts today. When it gets below 40 degrees you can't feel the difference, whether it's 40-50, or 60 degrees below. Everything is frozen stiff, even oil freezes. Anyway, four years and four months in that country was enough for me. The treatment was OK. They fed us alright. The clothing was also of Russian make."

In another letter, thanking his friend for a food package, but begging him not to abuse his budget, Shig explains, ". . . After all, I've lived on grass, cats, dogs, and have even eaten snakes in order to live. Yes sir—you can ask any guy that's been in the front lines, that when there's nothing to eat you'll eat anything you can get hold of. There's quite a number of guys, which isn't very surprising, who have even eaten human meat. That's no kidding, either, and I also have gotten human meat 2 or 3 inches within my mouth, but I just couldn't get it any further into my mouth. But that's the way it is when it's a matter of life or death. Talk about grass, I bet there isn't very many varieties of grass which I haven't eaten. And when you get back to civilized life, you hear doctors talking about vitamins and calories per person per day! — A bunch of hooey."

". . . Boy! Those Chinese are a tough bunch. They used to say the Chinese were weak, but that's all baloney . . . A Chinese is sure stubborn, he'll never tell anything no matter how much you torture him. Ways of torture—burn him, burn his hair, tickle him, make him drink water, stick him with pins, bury him, tie him upside down, beat him, burn his fingernails, etc., a lot more ways — that's war, and guys who did this used to be awarded medals! Isn't that cruel?"

". . . The minute after the war ended, the Chinese people started handing out red flags. There were a lot of street fightings.—And a hell of a lot of Japs killed too.—Soldiers and women—old or young women were raped, men killed — and—well it was a hell of a mixup. Those were days when your life wasn't worth more than 2 cents. The day after the war ended I was talking with a friend soldier behind a couple of sand bags in the streets, then all of a sudden he fell dead shot in the head. At first we were scared to even sleep. If we went to sleep, we didn't know whether or not we would ever open our eyes again. But after all a human being has to sleep. After 4 days and 4 nights of continued fighting and hiding, I was ready to give my life or rather risk my life just for a little bit of sleep. When it gets like that, nobody gives a damn for his life. It was so tough, some guys would go to sleep even in the tensest and toughest time of fighting.

"I guess you have heard of the self-blasters or human bombs. There are several kinds of them. The best known is the airplane self-blasters — with torpedoes or bombs tied to the plane they dive into enemy ships.

"I was chosen for this task against the Russians. But this is a different kind of human blasters—this is against enemy tanks. You tie a bomb on your back and hide in the road of the advancing tanks. As the tanks pass by, you run and throw yourself and bomb against the tanks, and boom — that's the end. I was supposed to go out for this task, but the bomb which was tied to me was a dead bomb. There was something wrong with the fuse, so out of the ten guys chosen I didn't go. It's a lucky thing I didn't go, either. When you are chosen for that task, everything that has happened in all of your life runs through your head in about five minutes. After that you can't eat nor sleep. That's why I don't want any part of war or be near one or even hear of one for the rest of my life."

Shig Iitomi was repatriated in December of 1949, reaching Otake-machi in time for New Year's. It was his first New Year's with the family since departing the States, but it was only a partial reunion: his father, he learned, had been dead four years.

Nor was there much to rejoice over otherwise. All the young men he had known before he joined the army had died in the war; almost every family in the locality reported members who had been killed, seared, or injured when the atom bomb fell on the city; food, clothing, and shelter were luxuries; there were neighbors who had quietly killed themselves to escape the daily struggle for food; in the city, no man could walk more than a few steps at night without being interrupted by some young girl offering the use of her body for the price of a pair of shoes (2,000 yen) which would begin disintegrating at the third or fourth wearing; taxes were so fabulous that the few who somehow met them were considered fools; and the day was rare that there was no news of some strike or mass demonstration in the cities.

To top it off, he could not find regular work for months. When he finally did, it was at a paper wholesaler's who could employ him only two weeks out of the month. On other days, from five in the morning to eleven or so at night and sometimes assisted by his mother and sister (whose regular job was at the town hall), he sowed, tended, and harvested, each in its season, the rice, maize, wheat, yams, potatoes, and cabbages of the small subsistence plot (for which, incidentally, the family was

(Continued on page 24)

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Life in New York:

BROWNSTONES and GENTLE LIVING

By MITSU YASUDA

NEW YORK aparment houses are phenomenal. Railroad flats, cold-water flats, studios, room-and-a-halfs, they have personalities all their own, irregardless of the rent.

People who live in apartment houses are a race apart. They are a people peculiarly indigenous to brownstones. They wage a continuous, and losing, war with the Super (superintendent), often a Super they have never seen. They swear they'll drown the kids upstairs come summer, neighbor kids they've never seen.

People who live in apartment houses are a strong people who share frustrations, aspirations, exasperations, and inspirations, but once in a while, they get frightened out of their wits.

To wit, by robberies.

Ruby Yamada lives with her husband on the upper 100 streets. The Yamadas live in a 5-room railroad flat, (which means, of course, that the rooms lead into one another, like a train). Ruby gets to her apartment by walking up four flights of stairs. At the head of the stairs to the left is her kitchen door.

One day Ruby got home a little early from her daily shopping. As usual, she let herself in by the kitchen door, and left her packages on the table. She then went past her bathroom, and into her baby's bedroom. She took an hour putting the baby to sleep. After that, she walked through her own bedroom, and reached the front room. This living room also has a door leading out into the hall.

She sat down wearily, turned on some soft radio music, and started to drift off. A short nap later, she was awakened suddenly by a funny noise in the kitchen. Ruby remembered instantly that there had been a wave of robberies in her district. She also remembered instantly that she had forgotten to lock the kitchen door when she came in.

At a time like this, most people are more frightened than curious. Not Ruby. She got up and padded to the living room door. Slowly slowly she opened it, and peered down the hall. Sure enough, two men were bent darkly over the kitchen door lock. They were making clicking noises as they attempted to pick a lock not locked in the first place.

So what did Mrs. Yamada do? Softly, ever so softly, she crept through the rooms — through her bedroom, through the baby's room, past the bathroom, and into the kitchen. Click, scrape-scrape, ker-clip went the thieves. Ruby stood on the inside, thinking who knows? Finally she took a deep breath, reached for the knob, and CLACKed the lock. Simultaneously she yelled WA!!! and threw herself on the door.

It must have been tumultous outside with the thieves. And then in a flash Ruby remembered that she had not locked the living room door. Acting now on pure instinct, she tore through the rooms to the front door. Breathlessly, she clacked locked that one, and not a second too soon. Furious at their blunder, the thieves had raced Ruby to the front door, and were now jiggling the door knob.

So then Ruby let go. "PoLEECE . . . poLEECE!" she started to screech, and jolted awake, the baby joined in. The noise apparently undid the thieves. They went bolting down the stairs and out and away.

Robberies in that district stopped for a while after that.

Tami Yamashita, though, saw a robbery and was not able to do anything about it. This is the way it came about, and all on a calm, sunny, summer day.

Tami, who lives on 96th Street, was cooking early supper. Her kitchen, like most New York York kitchens, looks out into the courtyard. The time is mid-afternoon, say about 4 p.m. She was peeling potatoes when she suddenly became conscious of activity outside her window. She turned her head, and noticed a slim rope going up and down.

Her first thought was fire, and then figured there was too little commotion for fire. She then thought of an elopement, which she immediately dismissed. Oh, they must be trying to put up a clothesline, Tami thought, when an object caught her eye and jarred her innocent thinking. Tied to the rope was a little radio. Up it went, past her window, to the apartment above. When the radio was unloaded on the floor above, zing fell the rope downstairs again. In a

(Continued on page 19)

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Brownstones and Gentle Living

(Continued from page 18)

minute or two, up came a camera, suru-suru-suru, slowly and lovingly towed upstairs.

Tami was petrified, and amused, at the same time. She could easily have reached out and grabbed the objects as they went swaying past her window. Here, to all intents and no good purposes, was a bald bold robbery, so nervy that nobody would think it was a robbery. Granted that the courtyard was small. Surely not everybody would think it was a new way of moving upstairs.

Tami, however, could do nothing. She had no telephone. The theft was being accomplished, obviously by two teams. They would have lookouts posted in the hallways. At the first sight of returning tenants, they would collect madly upstairs, dash up to the roof, and from there, hop skip and hurdle over the rooftops to a predetermined escape hatch. Tami, if she ventured out, would never reach downstairs.

And that's how she stood there, limp, while her neighbor's suits, another radio, a toaster, and a paper bag that jingled went up and off into the blue New York summer sky.

Less nervy bandits would probably have chosen air shafts for such profitable fishing. Air shafts are spotted here and there for, logically, air. Windows open into them, but the window across belonging to a neighbor, is never more than 10 feet or so away.

Len Kawata over on 106th Street, West Side, had a daily air shaft "show" he never missed. The man who took care of the furnace in Len's apartment was the man who lived across the air shaft. Mr. Korsky adores beer. Every day Mr. Korsky went through the same ritual. In the morning, he would go across the street to the "deli," (delicatessen), buy a half a dozen bottles of "suds," and trot down to his basement and furnace. All day long he would stay there, nursing his beer, tending his furnace, completely in love with his day.

He never let on to his big and corpulent wife that he drank beer. He never took it upstairs to his apartment, not because she would become angry, but because if he did, he said, she would drink it all. And every night, the irate woman would berate him for being tight. This tender scene would take place in the little room directly across from Len's. Like clockwork, around 7-ish, Mrs. Korsky's voice would begin to rise to a crescendo. Len would then turn off the lights in his apartment, pull up a chair, and watch the gentle domestic scene.

One Saturday night, Len says, Mr. Korsky must have hit the jackpot in his numbers games. He must have been drinking boilermakers because "he was really tanked. He must have been. He was talking back. The windows, both mine and his, were open, and he was standing with his back to the window. . . . Boy, was it fun!" Purple words flew for about 10 minutes, and suddenly Mrs. Korsky had had enough. She picked up a bottle of hair tonic and heaved. Mr. Korsky ducked. The bottle sailed out and right smack into Len's window. It missed Len by a hair, and crash! smashed against the wall behind him. Classic silence followed, then a furious closing of the Korsky window. And that cured Len Kawata of that.

Ann Kuriye is one girl who deserves profound admiration. Her one room and a half means a room and a shower stall, rigged up in what was meant to be a closet. Twice the faucet stuck, and twice the room was flooded, but Ann gritted her teeth and suffered. But one evening, she was washing her hair, and as seems to be the penchant of all showers, the hot water went off.

Quiet, reserved Ann blew her gentle top. Her hair sopping and

(Continued on page 23)

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TWO FABLES FOR TODAY

By Richard Akagi

The Young Goldfish

ONE AFTERNOON in New York City a young goldfish turned to others in the bowl and said, "This is a helluva life. Might as well be President of the United States as live like this. Gad, don't people know there are constitutional rights to privacy?"

He continued to talk and soon some of the more impressionable ones began to take up the gripe. They formed a Committee To Secure For Goldfishes Their Constitutional Rights To Privacy and elected the young radical as its chairman.

Shortly thereafter a group representing the Native Sons Of The Gilled And Wet called on the young goldfish and said to him, "Listen, bud, if you don't like it here you can go back where you came from. We don't stand for any of this subversive chatter down here."

But the young goldfish simply curled his whiskers, "Oh, stop flipping your fins. We know our rights. We'll say and do what we pretty damn well please."

That night the young goldfish was found mossed and scaled, and from that time on everyone in the bowl carefully avoided him. The revolutionary committee was quickly dissolved and its members hastened to join the Anti-Privacy Movement of the Golden Circle League.

The mistress of the house, seeing that the young goldfish stayed by himself at the bottom of the bowl and was shunned by the others, concluded he was diseased and promptly scooped him out and flushed him down the toilet.

The young goldfish came to the surface near the Statue of Liberty and floated on his back out to the Atlantic Ocean. "Now this is the life," he said, carousing on a bed of seaweed, "no more of that synthetic diet for me."

Presently he fell in with a school of minnows. They were a pretty backward lot and it wasn't long before he set them straight on a number of things and in the course of it got himself elected President.

One morning while President Goldfish (he capitalized his name now) was lecturing his minnows, the sergeant-at-arms whizzed in and panted, "Mackerels are headed in this direction!"

The young goldfish's constituents scooted for shelter, dragging their President with them. "Say," the young goldfish spluttered, "say, what the hell's the idea!"

"Mackerels!" blubbered one, "didn't you hear? Mackerels!"

"They'll eat us alive!"

"Mackerels?" asked the young goldfish. "What are they? Human beings?"

"They're big fishes who eat us little fishes, you constipated clam!" The one who answered was too terrified to be patronizing.

"Just some more fishes!" gurgled the young goldfish and stopped paddling. "Who ever heard of a fish eating another fish! Hey you! Wait! We can meet these guys



and talk out our differences." But the minnows were too busy swimming away to hear.

"The idiots!" snorted the young goldfish. "They don't know what it means to be a rational gilled creature." And he turned back to greet the onrushing horde. The mackerel gulped down the young goldfish before he could so much as smile a welcome.

MORAL: In the lexicon of youth, there ought to be a distinction between cant and can't.

* * *

The Ugly Duckling

Once there was a duck who awoke one morning to find all her eggs beginning to hatch, including the huge one which had caused her so much discomfort during her sitting period. Out from the huge egg popped the ugliest duckling the duck had ever seen. Immediately the duck made the round of her neighbors and cackled about the

(Continued on page 21)

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Two Fables For Today

(Continued from page 20)

prize she had brought into the world. Now this was no hick community. Everyone (except the mule, who was a confirmed miszoope) had television sets and listened to all the quiz programs, so that the people here knew what the score was. And they knew about the Ugly Duckling.

But some hens clacked about that the Ugly Duckling story was just a Hollywood myth, and besides it was silly to jump to conclusions so quickly. Such malcontents were swiftly squelched, however, when it was pointed out that their hens couldn't even hatch their own eggs but had to resort to incubators.

When the ugly duckling was old enough, the duck took her on shopping trips, and invariably the merchants would give the youngster a gumdrop or a piece of ribbon and a pat on the head.

Everyone knew that sooner or later a scout would appear in town and offer the ugly duckling (of course by then she wouldn't be the ugly duckling but a glamorous you-know-what) a contract to star in some stupendous production. In the meantime, the duck enrolled the ugly duckling in an exclusive dancing school and had a private tutor come twice a week to her home to give the youngster French lessons. All the while the ugly duckling grew larger and uglier.

Scouts from major studios and Broadway began to come, but they all left shaking their heads and saying that the youngster was still a couple of years away from TIME. (Obviously you have to reach TIME before you can be couple of years away from BIG TIME.) By now the ugly duckling was a menace to the dancing class. Apparently her feet would never stop growing.

And then it happened. One evening at home the ugly duckling was pirouetting before the duck, when she unwound too rapidly, became dizzy, fell on the duck and killed her.

It was very tragic. To this day no one knows how an ostrich egg got mixed in with duck eggs.

MORAL: If you're a duck, you'll find it much more pleasant to count your eggs before they're hatched.

President Liners Will Feature Japanese Cuisine

SAN FRANCISCO—In response to the tremendous success of the introduction of "national cuisine" aboard the American flag liners President Wilson and President Cleveland, American President Lines will send two special chefs to Japan to study methods of preparing unique Oriental foods, according to Mr. Tim Mullen, the company's catering superintendent at San Francisco.

A chef from each of the big luxury liners will spend several weeks in Yokohama and other parts of Japan in search of appealing recipes and studying the preparation and services of Japanese dishes.

"The prevalence of persons of Japanese ancestry traveling between Hawaii and Mainland United States and the Orient is a prime factor in our constant search for new and interesting Oriental dishes and we feel that by sending our two 'ambassadors of good cuisine' direct to Yokohama we can capture the native excellence of their foods," Mr. Mullen added.

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I HANG MY SHINGLE

By S. JOHN IWATSU

The borough of Bergenfield, N. J., is a suburb of New York City, facetiously called by its residents as the place where commuters sleep when they are not working in the city.

That may not be far from the whole truth among the commuters, but their wives and children remain at home to enjoy and thrive in the verdant environment. Following the general trend of living away from the congested city, I moved my family to a house at Bergenfield, my emotions mixed and strangely reminiscent of the time when the Nisei and Issei were evacuated from the West Coast. Then I joined the ever-growing rank of commuters to the city until 1949.

Realizing the futility of spending precious hours on the public conveyances (two and one-half hours, to be exact) and fighting with other strap-hangers, I sought to change my employment or, better yet, open my own practice as an architect.

About this time a commission to be the architect for a new church building was offered to me. So, throwing discretion to the wind insofar as employment security was concerned, I agreed to design the church and to supervise its construction in between the interminable meetings of the building committees and sub-committees whose members were equally harrassed by the limitations of time and funds as well as by the generous requirements of the building program.

The Church of the Good Shepherd, Methodist, was founded only three years ago. Its membership reflects many social groups as well as thirteen denominations and faiths. The young parents are very active in church welfare work and are keenly aware of the need for an active church school.

As is so common in an architect's experience, I was required to offer maximum usable space within means without sacrificing the traditional forms of the church building. A large order for the beginning practitioner.

Then, with wistful glances at the works of Frank Lloyd Wright, of Walter Gropious and of Mies van der Rohe, and their cohorts, and with sidelong glances at historical churches, I arrived at the present design, which was approved by the building committee after brief skirmishes.

The design may not be strictly in the Gothic tradition, but it was in spirit, because of the large amount of work contributed by the members.

The building exterior is simple in form, thus reflecting the simplicity of the sanctuary. The brick cross accents the location of the chancel and the out-door pulpit, the sacristy; the row of windows, the nave. The usual imposing stairs at the entrance were located in the vestibule, thus offering easy access into the church.

The social hall with stage, classroom, kitchen and utility rooms are in the basement. Because the educational building is projected in the near future, the kitchen was made small with a view toward expanding it when the classrooms are relocated.

The quick growth of the church-membership and the church school in the new building can be interpreted as due to the church.

The church membership and church school have grown largely. The membership has doubled and the church school has trebled. The growth of the latter shows the lack of such facilities in many communities of the nation.

And that is how architects are kept busy.



Church of the Good Shepherd, Bergenfield, N.J.

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Brownstones and Gentle Living

(Continued from page 19)

Tommy with suds, she threw on a housecoat and stormed down to the Super. When he opened the door, she marched right in and into his bathroom. There she finished washing her hair, glared wordlessly at the dumbfounded man, and stalked right out.

Ann does not live there any longer, but all who followed her and finds hot water, should observe a minute in silence to the girl who defied the almighty Super.

And finally, there is one Super in the 140ths who makes more money out of the rental of one room than probably anybody else in the city. The turnover is terrific, the tenant usually leaves something behind him, and the Super owes all this to a Nisei artist.

Henry Nakagawa used to have this little studio up on the top floor. The room was tiny even by New York rooming house standards, which makes it about the size of an apple crate. As if in an attempt to make the room as large as possible, there was no wallpaper, and the roof looked ready to cave in. The ceiling was slanted.

Hank the artist had a fiendish idea. He bought a can of black paint, and some green phosphorous paint. He colored the entire room black—floor, walls, the door, and the slanting ceiling. He then took the green phosphorous paint and carefully drew the footprints of one man's tracks on the floor, up the walls, across the ceiling, and out the door.

It was a novelty for a while, but Hank soon moved out. The story goes that the next tenant was a man who stumbled onto the "Room to Let" sign in the evening while he was punch drunk, and had rolled into bed and had promptly passed out. In the middle of the night, the poor man awoke suddenly to the terrifying sight of softly glowing footprints marching up and across the ceiling. He was last seen tearing up the street screaming into the night.

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IN SEARCH OF A HAPPY ENDING

(Continued from page 17)

hopelessly behind in taxes). Even when he put in a full day at the wholesaler's, it was necessary to come home and labor in the fields until dark. Some nights Shig staggered in from the fields to find the front steps grown to such dimensions that he had to drag himself up on all fours.

Still, Shig Iitomi and his sister had a dream to sustain themselves which few others dared to have: one of these days they would go home to California and live tranquilly ever after. They had it all planned. Their mother (who saw no point in returning at her age) they would leave in the care of relatives. They would make her remaining days radiant with gifts of food and clothing from America.

To this end, Shig and Tamaki wrote to the U.S. Consul at Kobe, applying for restoration of their U.S. citizenship. Tamaki seemed to get quick results. She went to Kobe for her personal interview in February, 1950 and came back with the encouraging impression that it was just a matter of time before her application was approved. Shig's hearing in Kobe did not come up until early summer, and then it lasted five hours, touching mainly on the delicate question of his army service. He emerged with his hope considerably bruised but still whole.

Also, he had been instructed to supply several missing affidavits having to do with his place of residence and his employment during specified periods. Collecting them took some time. Meanwhile, he had re-established contact with America through correspondence, and this whetted his appetite for the real thing. He read and re-read the letters from home, as did the newspapers enclosed by his friends in their occasional packages. With pain and joy mingled he poured over his copy of "Pod," the Berkeley High School annual. About once every two months, he splurged and went to the movies—he saw "Little Women," "Drums Along the Mohawk." Once, when he learned that the parents of a friend were coming from California to visit relatives in Fukuoka, on Kyushu island to the south, he borrowed money to go and see them. And whenever he happened across a soldier from the U.S. air base in nearby Iwakuni, his heart leaped up in hope—but none of the faces he so anxiously examined meant anything to him.

Then, in October, Shig had a letter from the Consul, asking him to return to Kobe with a witness to corroborate his statement that he had not willingly served in the army. Accordingly, in November, Shig took Tamaki to Kobe. There he made his sworn statement and Tamaki signed it. His file would now be sent to Washington for a final decision, he was told; he would know the answer in two to six months.

It was a long wait. The Christmas he had hoped to spend in America came and went. And New Year's Day, 1951. In early March, when the ice was beginning to melt and buds showed on the cherry trees, Shig wrote to the Consul, asking whether any decision had been reached. He continued to work at the paper wholesaler's and Tamaki at the town hall. Both spent their afternoons and evenings after work out in the fields, planting potatoes, beans, and cabbages. In April, the days grew warmer, the cherry blossoms burst into bloom, and Shig spent over two weeks in bed with a fever.

Also in April, pretty Tamaki gave up the cause and got engaged. She had rejected ten offers of marriage because she wanted to return to the States, but she was already twenty-four.

It was still raining in July when Shig received the final word: a Certificate of the Loss of Nationality of the United States. The paper, with the wary imperturbability peculiar to official documents, explained that the banishment was "said to be prescribed by the Secretary of State pursuant to Section 501 of the Act of October 14, 1950" in view of the fact that Shig Iitomi had expatriated himself "under the provisions of Section 401 (c) of Chapter IV of the Nationality Act of 1940 by serving in the Japanese armed forces from February 1, 1943 to December 4, 1949 as a Japanese national, such nationality having been acquired at birth."

"But my argument is that I did not join the army at my will," Shig protested in a fiercely agitated letter he immediately sent off to a friend in the States. "I didn't volunteer, I was commanded to go. On top of that I asked for a postponement of my case because I didn't know the Japanese language at the time of my call to arms. But you know how all the neighbors and people would despise you and look at you like as if you were a crook at that time if I didn't join. In other words, I didn't have any choice, but to join. So my argument is that I didn't join because I wanted to. According to the laws, if one served in an enemy's army, he is to lose his U.S. citizenship—yes, of course, I served in the Japanese army, but I didn't join at my will. In other words, join or else take the consequences. This is so damn disappointing, I don't know what to do or think . . . But damn it all, I'll get off there to the U. S. or bust!! I'll swim the damn Pacific if I have to. . . ."

• • •

Such is the story of Shig Iitomi. As I said, the only thing that keeps me from writing it is the soulful ending. By all rights, the account should close as the ship carrying Shig Iitomi home to America approaches San Francisco bay. Shig Iitomi will tremble at the railing, not knowing whether to laugh or cry. It will perhaps be a foggy day, but not too foggy, with just enough mist to blur the erratic and enchanting skyline of the city of hills. Shig Iitomi will strain in order to make out some landmark he can call by name. And as he succeeds, he will feel himself awakening at last from his nightmare of some three thousand days and nights?

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MAKO DISCOVERS AMERICA

The Discerning Eye of Youth Looks at this Strange New World

By MAKO IWAMATSU
With Illustrations by Taro Yashima

Editor's Note: Shortly before Pearl Harbor artist Taro Yoshima (Jun Iwamatsu) and his wife fled Japan for America after years of persecution by the Japanese police. They left behind their young son, Mako.

All of World War II and ten years were to pass before the family was reunited in New York City, now the home of the Yashimas.

In this article young Mako tells of his readjustment from wartime Japan to America and of his reunion with his parents.



"In a year or so I'll be going to college and major in architecture."

Dear K:

I haven't written even a single letter to an intimate guy like you. Forgive me.

I was separated from my parents for ten years before I came here. There was some sort of strange emotion in my mind while I was crossing the American continent—"how do I get along with my parents?" Though it was a silly thing to think, somehow I wanted to act like a kid being grown up toward by parents.

My new life with my family after meeting them at Penn Station was very satisfactory as if I found the light in the darkness. But for a whole month I couldn't call my parents with a decent word and kept on calling them "Oi Oi." When I just started to think I should do something about it, my mother told me same thing.

I wanted to call my father "Oyaji" and mother "Okan," as you know these words are spoken in the mountain village where I was evacuated during the war. These words have a characteristic of farmer's affection without any unnecessary meaning. They seemed pleased with that. My father showed me around the city whenever he had time and even when he had to go someplace for his business. He used to take me with him from the slum of New York to Park Avenue, two-bit theater to Music Hall, Coney Island and so on. We ate filthy hot dogs on the street corner. We ate Chinese food in Chinatown.

My first impression of New York was that people's living standard was exclusively on a high level materially, comparing to Japanese. I was surprised to see the babies fat like pigs. But sometimes I thought this huge stone-city looked like a machine which is being run by the strength of money.

The movies which enlarged my eyesights gradually to the unknown world were interesting. But those Hollywood movies, complicated and exaggerated, make me dislike. Westerns in which I could see the continental scenaries and horses running wildly kept me busy for a while. But I got sick and tired of childishness of same old stories, such as a hero appears on a white horse as usual and gallops after the outlaws.



"... A Chinese friend who couldn't speak English better than me was holding my books with a great care."

From this period my father started to take me to the foreign movies. So I had a chance to see the postwar Italian movies. They were depiction of actual people's life with fresh realities and something penetrate in my mind more clearly and deeply. Do you agree with me?

The food from all over the world were piled up in the stores. As I had a hell of a lot of "Oh Henry" on the boat till I contented, I used to feel to vomit whenever I saw them. Also my parents told me to eat this and that, as a result I got indigestion.

It was two months after my arrival that I began to go to school which my mother found in downtown. School had special English classes for foreigners. I who once handed in a blank sheet of paper on an English end-term exam, as you know, felt desperately the necessity of English. I studied it hard for three months, being with the Chinese, Italian, Jewish and Puerto Rican who came here after the war. For a while I could not say a thing with my own feelings, though I liked the intimate relationships between teachers and students. Teachers more or less like friends.

After a while I was able to understand what they were saying, at the same time I faced a vexation. The more you begin to understand them, the more you would see the defects of some teachers and students. For instance, my math teacher, an old woman who never tried to understand students and dealed problems with her attendance book. She turned out to be a sychophant as soon as she saw a student's parent. Her appearance was quite a shock to me, as I was in the new period to have an interest in advanced math.

Most of the students in my school were vicious New Yorkers and I couldn't find decent likeable friends. They were born and brought up in this huge city and they had no ambitions, moralities and philosophies. They were enjoying their lives with fights and smoking marihuana. I had nothing to do, with a terrible loneliness, feeling myself completely alone.

You know I become very brutal in fight if it once happens. One day finally it happened with three guys. Although they were just trying to kid me, I took it as if they were insulting me. I sticked on one of them unconsciously until I bust him up. Fortunately the rest of them disappeared in the crowds. When I was looking, with a bloody nose and a bruised cheek, for my books I left on the street, I found a Chinese friend who couldn't speak English better than me was holding my books with a great care. Within a year I wanted to get out of this joint and study in a decent school with decent friends.

I wanted to utilize my summer vacation to earn some money. As my parents aren't rich I couldn't spend much money on my own things. I also wanted to breathe the entirely different outer world's air, getting out of school atmosphere. That was five months after my arrival that I went to a Japanese employment agency and I made a comical episode.

The owner of this agency spoke in English to me who still wasn't use to it. You can imagine whether he spoke without any grammatical errors or not. Anyway, he told me, "I have a washing-dishes job," and I thought he said, "I have a job in Washington, D.C." and went home taking this job. Next day I was a dishwasher at a Chinese restaurant which wasn't so far from my house.

This job at a Chinese restaurant was mighty tough. I had to work

(Continued on page 28)

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The Happy Ending:

Return to Hood River

By Arline Winchell Moore

THE LADIES of the Japanese Methodist Church of Hood River recently held a bazaar at the Pine Grove Community Church, featuring a chow mein dinner. Approximately five hundred persons were served at the dinner, plus a number of home parties, where the refreshment problem was solved by picking up food from the bazaar. A pleasant air of friendliness prevailed throughout the evening. There was a ratio of about three Caucasian Americans to one Japanese American. No evidence of race grouping, as had been noticeable in former attempts at fraternization, was apparent here.

In 1942, when the train left Hood River carrying the unhappy evacuees to the gathering points for the WRA centers, one would have said that an affair such as the above would forever after be an utter impossibility.

Wild rumors of sabotage began to fly, and petitions were circulated for signatures to a pact which read, "I will do everything within the law to prevent the return of the Japanese to Hood River Valley." Extreme tensions gripped all of Hood River's citizens.

When the names of the soldiers of Japanese descent were blotted from the honor roll, mounted on the East and North walls of County Court House, December, 1944, something of a feeling of disaster hit this community. By that time many persons had heard from old friends and neighbors and sons serving overseas that had seen some of these boys work. They knew that lads bearing those names were loyally serving their country on both the Pacific and European fronts along with many others of their kind. Some definitely knew those boys had not been "relegated to a minor service on the home front where they could be easily watched," (the reason given for the act).

By February, 1945, when Min Asai, Ray Sato, and Sat Noji accepted the challenge to come home, as a test, tensions were at a white heat. Perhaps the most calming influence in those troubled months was a group of local citizens organized, with the approval of WRA, to pour as much oil as possible on the troubled waters of public opinion. These people knew that many persons were confused and concerned over the apparent disregard of the constitutional rights of American citizens in the mass evacuation movement. Without public fanfare this group worked quietly and individually, pointing out that what happened to one group could happen to another. They publicized as much as feasible the army releases on Nisei soldiers. Above all, heated arguments were avoided.

When the families began to filter back to their homes, this group and their friends did all in their power to make the lot of the returnees as comfortable as possible. Every effort was made to give them something tangible on which to lean until the people could get their bearings and achieve a restored self confidence.

The first year very little progress was made toward integration. From the very first there was a steady economic recovery. Those who could, proceeded at once to build for themselves homes equal to any in the valley. Those who could not build painted and restored, as far as possible, the buildings they owned. In a short time efforts were being made to secure some of this business.

In the last months of 1945, the 2200 boys who had served from little Hood River County's 12,000 population began to drift home.

Almost without exception these boys knew of the great job the Nisei had done in the service of their country. Most were anxious to tell the story.

Over and over one heard the comment, "Those boys were damn good soldiers, never backed away from anything." When the knowledge of the job these lads had done in the 442nd and in the Pacific Intelligence service became common knowledge to the public, a respect was born that demanded expression. No longer were the

(Continued on page 31)



A Christmas party by the Odell firemen calls for a bit of horseplay as Ray T. Yasui, member of the Odell force, tells Santa Claus (Adolph Fuchs) what he wants for Christmas.

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The Heritage: The Aged

A Home for the Golden Years

Fact, Fancy & Figures on a Down-to-Earth Subject: A Haven for the Aged Issei

By JOHN Y. YOSHINO

THE SUBJECT of the problems of the aged Issei and the need to establish some kind of a home to take care of them has been widely discussed in recent times. When we speak of a home for the aged Issei we are mindful of the fact that we have in our midst many kinds of aged people.

Not all aged Issei are poor, sick and/or homeless. Some of the Issei are well able to live independently in a home of their own because they have the means to do so either by being productive through employment or by using savings from prosperous days. Still other Issei are being helped by their children who can afford to give their parents a helping hand. These Issei may or may not live in the home of their children. Then there are a few whose only source of income is the general relief check or the old age assistance grant. Having this, they are able to make ends meet at the subsistence level.

Then there is the variation of all the above mentioned categories. The poor but healthy; the chronically ill poor, etc. So, the proposed home is to give a good home to these aged Japanese who want to live in a communal set-up in their golden years.

This article is being written to sharpen our focus on the subject. How widespread is the problem of the homeless aged Issei? No one knows for sure because no survey has ever been taken. We can only guess from other social indicators, such as the Japanese language newspapers in the Japanese communities all over the United States.

We do know that each year more and more Issei are passing from our midst. In terms of the total population of the United States, statistics bear out the fact that the number of aged people in this country is increasing at an alarmingly high rate. Thus the old age question has become a very important issue for government, business and the public. The study of the problems of the aged is becoming scientific—referred to as geriatrics in medical circles. A recent statement by a Social Security Board representatives indicates that one hundred years ago 1 out of every 38 people in this country was over 65. Last year it was 1 out of 13, and predictions are that by the year 2000 the ratio will be 1 out of 8. It can be said that the Japanese in this country are certainly not alone in facing this problem.

To secure the views of professional people we sought the advice of Miss Edith Prescott, public relations consultant of the Cook County Department of Welfare, who took the time to open up other very important sources of information for us. One such source was our contact with Jacob G. Gold, Executive Director of the Orthodox Jewish Home of Aged

Mr. Gold is from New York where he was a successful administrator and lawyer. He showed great interest in the Japanese problem of meeting the housing needs of the aged. He has had much experience in the planning, managing and financing of such programs, and has shared his experience with others interested in the way the problem was met and solved. When the National Conference of Jewish Social Welfare was held in Atlantic City last year, Mr. Gold served as a discussion leader on this topic. Some very constructive ideas came out of this study group which are being presented in the next few paragraphs. It concerns a blue-print or a framework for an ideal home for the aged.

When people realize the problems of the aged and then translate these problems in terms of human dynamics, the results usually are programs and activities of a scope and character unprecedented in community planning — as part of the total community program. Almost every phase of community welfare activity is related to the problems of the aged: the family agency, hospital, clinic, recreational agency, public and private housing, public assistance programs, occupational therapy, vocational bureau, nursing and boarding homes, and home care programs, including medical, nursing and housekeeping services.



How would you visualize the home of the aged? Is it to be a row of cottages? Is it a four or five story brick building? One group would have it look like this:

A building or group of buildings where the well and the sick are in separate sections, but integration of staff and program includes all in the social and recreational programs to the extent they are able.

The location, in a desirable neighborhood, accessible to transportation, shopping and other community activities and close to a general hospital with which a working agreement for emergency and medical supervision can be made.

The construction is fire resistant and the size large enough to be (a) economical to build and (b) to provide for the need and (c) to allow for reasonable growth. Provision will be made for some of the staff to live in. The home may be on a one story level, but care should be exercised to be sure that distance between facilities are rated to the capabilities of the residents or to their needs.

The residential sections for the healthy have single and double accommodations. There are clothes closet, bed, dresser, easy and straight chairs, writing table and lamp. Plastered and painted walls and ceilings and rubber tile floor and base. The bathrooms and toilet are centrally located.

The infirmary area, for the person temporarily ill or who needs assistance for some or all of his daily routines including dressing and eating, is similar in area and furnishings to the well section. Additional equipment which is needed is that which is helpful for bedside food and nursing service, when required.

The hospital division, for the temporarily acute case, or the chronic sick person who requires active nursing and medical care are single, double or four bedrooms. There are clothes closet, bed, bedside table and chair for each person and a lavatory in each room.

Nursing facilities are complete, and there is also a clinical area with rooms for examinations, therapy, drugs, laboratory and other necessary medical purposes.

Recreational, storage, therapeutic, social and spiritual areas and equipment and adequate personnel are also provided.

With all these facilities, the physical structure alone nevertheless will not make it a good home for the aged. It is the program carried on within those walls that is important. A Twentieth Century building might follow the standards long since found wanting in creative, geriatric care. When the attitude of the management—the board, the director and the staff—is one of true concern for the welfare of the residents, then the residents will reflect this feeling by contentment and security.

That is the framework for our thinking on the subject. The problems should be viewed generally. It can be a large home or a small home. It can be a non-pay, pay or a combination, for the well along or chronic sick. Certain basic elements will be readily apparent.

The Cost

One of the most important matters is that of funds. How is such an undertaking to be financed? Will there be enough funds available after construction or remodelling for maintenance and a surplus for emergencies?

The financial structure necessary in the establishing of a home for the aged is a highly complicated matter. It involves a large amount of money for both the original investment capital and the operational funds later. There is no reason to believe that this could not be accomplished, for we have among the Japanese in the United States many who have made outstanding successes in business and agricultural enterprises of wide scope. Added to these leaders are the many professional people in every community who have continuously demonstrated able leadership.

For some definite ideas as to the costs involved and possible ways of financing such a huge undertaking, we called on Miss Edna Nicholson of the Central Service for the Chronically Ill, Institute of Medicine of Chicago.

She said the staff of her agency would be very happy to help in any way possible for she is of the opinion that there are so few homes in the community at the present time.

Miss Nicholson reported that in regards to the cost of initial investment in similar ventures a recent survey revealed investments ranged from $11,000 to $20,000 per bed. These homes were established in multiples of 25 beds. In other words if a home for 100 beds were constructed, the initial outlay for land, building and furnishings would run in the neighborhood of $1,000,000, the minimum figure being cited in this instance.

The location of the home whether it be in the city, suburb or in some rural setting would spell the difference in land cost.

The Jewish group in Chicago, has gone into this type of construction quite extensively and their cost estimates were studied also. It is the opinion of one their leaders that initial costs could be brought down to a figure as low as $6500 per bed with the size of the first unit at around 60 beds.

For those who are amazed at the cost standards cited, it should be mentioned that the other alternative is to purchase, lease or rent an old building and make the necessary alterations to suit the purpose of a home for the aged that will conform to all city and state laws regarding safety, health and sanitation.

For example, in Chicago, it might be possible to make the necessary remodelling to utilize for this purpose the building the Chicago Resettlers Committee purchased this year. If such a plan were to be carried out it would lower initial costs tremendously. Since the Resettlers Committee is functioning at the present time as an agency receiving some support from the Community Fund it would be comparatively easy to modify its bylaws and its administrative policy to add this sorely needed welfare service to its program.

The home should be non-sectarian and open to any aged Issei who would qualify for admittance according to whatever applicant selection policy that may be established. Religious groups from the outside should be permitted to enter the home to minister to the spiritual need of the residents since participation in religious gatherings is one of the most important social functions in the life of the aged Issei.

It would be well to mention that social workers frequently hear about certain community pressures levied against minority groups in that area of the urban community where the large influx of the minority groups have taxed heavily the institutional facilities usually in the field of medical care. There are so few Japanese numerically speaking and quite widely dispersed throughout the country that there is little likelihood of any negative community pressures against the Japanese. The time

(Continued on page 30)

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Mako Discovers America

(Continued from page 25)

fourteen hours a day. But these Chinese people were very kind. I am not sure whether I made them recall the hard time they had on their arrivals or they wanted to treat me kindly since I came through the war's havoc in Japan. Anyway, I really felt the warm humanities in these Chinese's minds through this job. It's a funny thing, the development of my imitation on Chinese languages which was worthwhile to let my Chinese friend answer me at school in Chinese. "Oh No! I don't understand Shanghai."

My second and third summer I worked at a summer resort hotel in Long Beach. This job wasn't easy but as I had advantages on English and working experience I could accept it much easier. Most of the workers were young Nisei girls and boys. It was a good chance for me to know them on whom we had misunderstanding in Japan. It was natural to misunderstand them since they were working under MacArthur, although sharing a life with them, my mind was brightened. They aren't living comfortably as we thought. Their parents, Issei, have raised the children working on the farms and factories. The children, Nisei who started to work at a very early age to save money for college helping the heavy loads off their parents. Watching them without proper treatments as Hakujins, I felt ashamed having misunderstood them. I hope you agree with me.

At the beginning of February of second year I was transferred to a school, New Lincoln School, which is a very progressive private school. I doubt whether I made that test or school interested in me, who brought up in the war havoc in Japan. This school has a very small amount of students so that teachers are much easier to concentrate, develop and educate each individual characteristically and personally.

I am very pleased of being able to talk to teachers as my friends, brother and parents as teachers aren't nervous at all. Fortunately I got a scholarship otherwise I would have to pay quite an amount for tuition. I began to concentrate on most of subjects and am able to go for sports. The school gives frequent parties that every student can develop his intimateship to others. I suppose you haven't had such school yet in Japan.

But here again I am encountering with new problems. These students from rich families were brought up only in warm part of society atmosphere. They have very narrow visual fields and are very individualistic. They know how to cooperate with other people but hardly move onto action.

I'm playing soccer for the school and the coach gives us a pep talk before every game but their heads use hardly to accept it. Fortunately we won first three games by luck but lost the fourth one because of lack of cooperation. This is just an example; sometimes I feel disillusioned to be with them. But I have to say this to avoid your misunderstanding that everyone of them aren't like this: some of them are rather conspicuous as an individual.

I think I summarized my life and impressions in America. It might sound too negative to you though I don't regret being in America at all. Right now I think that I have to keep everything I got in Japan and also I have to get as much as possible in this country. In a year or so I'll be going to college and major in architecture with this policy.

Don't you think the war in Korea is a bloody one? I might be in service in any day. This, too, is one of my problems which have been bothering me for quite a while. How could I kill our ex-classmate Kim and his friends. It's impossible. Disaster should not be repeated to anyone as it happened to N's mother and sister who were burnt in the shelter. As I think of these things I become very nihilistic and can't stand it any longer and only the defects and inconsistencies of this world become noticeable.

I'll write to you again.

Your friend Mako



" . . . I thought he said, 'I have a job in Washington, D.C.'"

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My thoughts turn naturally at this season of the year to friendships I have made through both 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.
Dr. Roy M. Nishikawa, Optometrist
1237 West Jefferson Blvd. PA-8090 Los Angeles, California

WELCOME HOUSE

Asian-American Tots Start Anew In Shelter of Pennsylvania Family

By WILSON MAKABE

Lansdale, Pa.

"Friends of ours are friends of our children," said Mrs. Henry B. Ruth as she stood in the living room of her large, comfortable house, known also as "Welcome House."

Her sincerity and friendliness were transmitted into the atmosphere of her home and the youngsters who crowded around.

Ten-year-old Patricia Ann shyly stood a few feet away, while husky four-year-old Scotty practically climbed over me. Pauline, 5, squeezed past to get alongside Mrs. Ruth, who by this time was urging the youngsters to go upstairs to get cleaned up for a party. The children had been playing outdoors when I drove up to the house earlier.

Finally in came little Sandy (Sandra), so serious and yet unafraid of strangers.

It might have been any American household—but with a difference. Patricia Ann, Pauline and Scotty, as well as Barbara, 15, latest addition to the family, are of Chinese-Caucasian parentage, and young Sandy comes from Japanese-Caucasian stock. These children are as much a part of the family as the larger, blonde children of the Ruth household, John, 12, Patsy, 14 and D. Henry, 16.

Such is the composition of this amazing family, a "Welcome House" in spirit as well as reality. All have been legally adopted and have assumed the family name of Ruth.

Mrs. Ruth opened her home and heart to these Oriental-American children under a plan devised by Mrs. Richard Walsh, more widely known as Pearl Buck, the famous novelist who is internationally recognized for her outstanding contributions to interracial relations. "Welcome House" itself is a child welfare organization offering foster home care for Asian-American children.

Having people of Oriental extraction in their home is no new experience for the Ruths.

In 1942, after the mass evacuation of Japanese Americans from the West Coast, a number of Nisei came to Lansdale to attend the American Chick Sexing Company school, which was transferred from Los Angeles. The Nisei were faced with difficulty in finding a place to stay.

"I never before considered opening my house to take in boarders,'" said Mrs. Ruth, "but when I heard about the troubles the Nisei were facing, I took them. I've had about fifty or more Nisei staying in my home since then and there wasn't a one whom I ever regretted having."

When asked if she ever encountered any personal embarrassment or unpleasant experiences as the result of housing Nisei, she said she had received a number of anonymous phone calls or threatening letters, including some which were prepared by printed words clipped from newspapers and magazines.

These, she felt, were sent by persons who were formerly close to her but who did not want to reveal their identity. Such experiences were similar to those faced by others throughout the country who befriended the Nisei who ventured from the relocation centers.

The Ruths recently remodeled their home to accommodate the new additions to their family. The bedrooms are spacious and cheerful. The children have a cozy playroom for their books and toys. The large, glistening kitchen would delight any modern house wife. Even the beautifully decorated walls reflect the pleasant atmosphere of Welcome House, where musical talent overflows.

Actually the Ruth home is the second such house for part-Oriental children. The Welcome House board of directors, headed by Pearl Buck, owns a large stone farmhouse with fifteen acres of ground near Dublin, about fifteen miles from Lansdale. Here eight children of Oriental and Caucasian heritage live with their foster parents, Mr. and Mrs. Lloyd R. Yoder.

Even though the Ruths own their home and both Mr. Ruth and Mr. Yoder, a high school teacher, work on outside jobs, neither they nor their wives receive any pay for their care of their foster children.

* * *

(Author's Note: Anyone interested in the work done by the Welcome House project may contact the board by writing to Welcome House, Perkasie, R.D. No. 3, Pa. Although financial contributions and gifts are appreciated, the board more than anything else asks for friendship toward these children.)



The Ruth household likes to gather around the piano at Welcome House for an evening of song: Mr. and Mrs. Henry B. Ruth in background, holding Anne and Scotty; seated, left to right: D. Henry, holding Sandra on his lap, Patsy and Patricia Ann. John, foreground, leans on the piano.

Since the photo was taken, Barbara, 15, has joined this unusual American family.

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A Home for the Golden Years

(Continued from page 27)

has come when the Japanese should be thinking more in terms of what they as individuals and groups can contribute to promote the good of the general welfare.

In the organization of such a group as individuals or as an organization such as the JACL, the first step is to incorporate as a non-profit corporation, establish a policy and proceed with functional organizational matter. Despite the great need for more institutions to meet the growing need for medical and welfare services in the community, there are, actually very few sources of financial support for a new group to turn to.

As for federal aid, about the only significant legislation is public law 725, which makes federal funds available with matching state funds for constructions of hospitals. Whether or not funds from this source may be had for the construction of a home for the aged, depends to what extent the facilities are to be used for medical care purposes. In this respect it should be emphasized again that very closely tied to the problem of providing a good living arrangement for the aged person is the need to meet the medical problem of the chronically ill. Any building plans which ignore the latter half of the above mentioned problem of the aged would be absolutely unrealistic.

In one of the publications of the Russel Sage Foundation are found the listing of close to 300 foundations endowed to give financial help to worthwhile causes. It is believed that once the need for the Issei home is established and backed by sound operational policy governed by a responsible board, it is entirely possible that funds may be made available from one of the foundations.

For operational funds, help may be given by the community fund or chest of the area. For those aged Issei who qualify for public assistance, grants in proportion to their needs may be received. In this connection, according to Guy Foster, supervisor of the Institutional Service of the Cook County Department of Welfare, the Illinois Public Aid Commission is at the present time paying as high as $53.25 per recipient for subsistence and lodging plus medical care service rendered.

The size of the staff for such a proposed home for the aged is determined by the number and kinds of residents it is to serve. According to Miss Nicholson the typical ratio is 1 to 2. That means one staff member to every two residents.

Where there are many residents with health problems, or who just get forgetful and wander off, it is obvious that such a group needs closer supervision. In that event the ratio can drop to 1 and 1. One staff member to one resident. In a small home with many residents there is need for more sharing of responsibilities. A typical staff includes a registered nurse who lives in, an administrator and business manager, maintenance men to take care of the heating plant, and other equipment and personnel for housekeeping and food service. Other staff needs may be in the area of medical and nursing services, social service and occupational therapy.

The people who plan to establish a home for the aged spend a great deal of time studying the location for the home. And as it was previously mentioned there are many important reasons for this deliberation. Insofar as the Japanese are concerned, at least for many who are in the Middle West or the East, the West Coast and California in particular seems to be the place where they would like to either go or return.

Since the war with Japan there seems to have been a transference of the strong desire on the part of most Issei to go to Japan to the wishes of returning to California—their home. There is the argument that since most of the Japanese come from a rural environment of some kind, they may enjoy living out the remainder of their golden years in either a rural or suburban setting Another argument is that the Issei city dweller has become so conditioned to hustle and bustle of the city that he would miss the rattle and roar of the rapid transit train and other characteristics of the city known only to an urbanite.

Wherever the home may be located, as long as it is near good, fast transportation and easily accessible to friends and relatives will be acceptable and adaptable, notwithstanding the statement of social workers that a person of 70 or 80 cannot be expected to make a complete happy adjustment in a new environment. We can all remember the assembly center and relocation camp life when we saw the Japanese people make the best of the bad situations encountered by spending the time at play, work and study. The aged Issei residents of the home shall surely find some measure of happiness, contentment and security in such a haven.

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Return to Hood River

(Continued from page 26)

Caucasian neighbors of a family of Japanese afraid to speak when they met on the streets.

In 1947 and '48 the LDS Church co-operated with JACL in several joint affairs planned along the entertainments offered in a regular night club. These affairs were a success from the point of good attendance, with a 50% division of the net profits, but there was no evidence of integration present. Each group enjoyed the program and danced with their immediate associates. There wasn't even a noticeable exchange of greeting among acquaintances of the two races.

In June 6, 1947, Taro Asai was accepted to membership in the VFW and elected Chaplain at their next regular election. At this writing the Nisei membership of the Hood River Chapter VFW is composed of Mam Mojii, vice-commander; Koe Nishimoto, appointed to the Veterans Council of Hood River; Sho Endow Jr., Chaplain; and Harry Tamura, trustee.

Taro Asai is a member of the AGA Board, a co-operative fruit-selling organization, which handles approximately 66% of the tonnage shipped from this area. Mrs. Lena Omori is assistant to the superintendent of the Odell packing plant. She is considered so efficient and trustworthy that it is said the superintendent could take his vacation and leave her in charge.

In Hood River County, there are four highly efficient fire fighting units in each country district, equipped with the latest in equipment and manned with well trained personnel. At Parkdale, Harold Okimoto, Ray Sato and Minn Hamada serve with their unit; at Odell, Ray Yasui, 'Porky' Omori, and Sho Endow are members of the force. At Pine Grove, Shig Yamaki works with the group and on the West Side, Min Asai is a member of the force and is also their treasurer. These lads and their families are a part of all the activities of the members of the force. They attend all social affairs and take part in all the financing maneuvers such groups are always planning.

Sports have been another medium of integration since 1946. The Nisei were assigned certain days on the alleys as soon as they asked regarding bowling regulations. They at once formed two local teams which competed with other Nisei teams. After the first year they played both Nisei and Caucasian teams. Soon this situation changed to certain alleys being reserved for Nisei. Now the picture has changed to membership in both leagues established here. Garrabrandt Brothers and JACL are sponsors for two Nisei teams in the Fraternal League and Hackett's Radio and Appliance and Ideal Grader & Equipment are sponsors for the two teams that play with the Commercial League.

Baseball, soft ball and basket ball also played a part. For three years there were all Nisei teams which played the Caucasian teams as well as other Nisei teams. Now, if these sports are indulged at all, it is in mixed teams.

The Oregon Lumber Company was the first firm of major importance to offer the Nisei employment. Fred Kinoshita returned to a job he had held pre-war, in 1947. Y. Yumibi began work for them soon afterward.

Mrs. Eiko Morikado has been in charge of the Pine Grove School lunches for several years. She also works as clerk in the Pine Grove Grocery Store during the daytime hours she is not busy with the lunch program. Ruth Sumoge is regularly employed as a member of the Hood River Hospital staff of nurses. Joyce Kusachi served in Homer E. Ireland's dental offices during the past summer months. Jim Nishioka is employed with Bartol Motors as car salesman.

Mrs. Jan Kurahara has been a Sunday School teacher for several years in the Odell Methodist Church Sunday School and is the present president of the Sun-Set Circle Ladies Aid of that church. Ray Yasui is a member of the Central Vale school board and Mrs. Ray Yasui is the vice-president of the Central Vale PTA.

The affair described at the beginning of this article is the first inter-racial activity to be planned and executed by the Issei. Mrs. C. K. Iwatsuki was chairman of the planning committee on this very successful bazaar.

Much of this desirable state of affairs is due to the unwavering application of the Japanese people to the work, began by the 442, of, "proving themselves loyal citizens" of this United States of our. Some of it is the result of the letting down of war tensions and some of it is, no doubt, due to that American characteristic evidenced in our great political campaigns, where we fight lustily to win for our side, but, if we lose, we just as loyally support the winning side.

Something less than one half of the pre-war population of Japanese people returned to live in Hood River Valley. The Japanese decreased from a pre-war of over 500 to approximately 200, which is rather evenly distributed over the entire county.

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Picture Profile: FORD KONNO



When he visited Hiroshima, Ford Hiroshi Konno, America's greatest swimmer in the middle distances, met and posed with his namesake, 5-year-old Hiroshi Konno, who was born in the year of the atom bombing.

Ford Konno, now a freshman at Ohio State University, is the National AAU champion in the 1500 and 800-meter freestyle events and is America's outstanding swimming hope in the 1952 Olympics in Helsinki. The 18-year-old Honolulu Nisei already has raced the 1500 and 800 meter events in faster time than any other American swimmer in history.

Konno won the 1500 in 18:45.2 and the 800 in 9:39.9 in the AAU meet in Detroit in July. In Honolulu last July he bettered the accepted world's record of 9:35.5 held by Japan's Hironoshin Furuhashi in the 800 meters. Konno's time was 9:30.7. His 4:34.8 in the 400 meters this year also is better than the accepted American record of 4:39.6 made by Bill Smith in 1942.

In Helsinki next summer Konno's main competition is expected to come from Japan's Furuhashi and Jim Marshall of Yale, who will be swimming for Australia.

Konno started swimming at the age of nine. His first competition was with the Nuuanu YMCA at the age of 13. At McKinley High School in Honolulu he established three national high school freestyle records, of which two (220 yards at 2 min., 6.1 seconds and 440 yards at 4 min., 30.6 sec.) are also American records.

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Omaha chapter officials were led by Cecil Ishii, president, second from right in back row.

Officers protographed with Monsignor Nicholas H. Wegner, director of Boys Town, are: front row, left to right: Alice Kaya, member at large; Em Nakadoi, 2nd vice-president; Msgr. Wegner; Lillian Ishii, recording secretary; Lily Okura, corresponding secretary.

Back row: Jack Tamai, 1st vice-president; Bob Nakadoi, treasured; Cecil Ishii; and K. Patrick Okura, national vice-president.

Omaha Chapter Doubles Membership During 1951

By Lily A. Okura

THE YEAR started off with a bang for the Omaha JACL. Under the chairmanship of Em Nakadoi we had a membership drive, which ended in doubling of membership rolls over the year before.

An election was held with Kaz Ikebasu, chairman of the nominating committee, in charge. The following officers were elected:

Cecil Ishii, president; Jack Tamai, 1st vice-president; Em Nakadoi, 2nd vice-president; Lily A. Okura, corresponding secretary; Lillian Ishii, recording secretary; Robert Nakadoi, treasurer; and Alice Kaya, member-at-large.

On Feb. 24 the chapter held its annual installation dinner - dance with K. Patrick Okura as chairman. Approximately 125 persons attended the affair, which was held at the famous Father Flanagan's Boys Home. Mayor Glenn G. Cunningham gave greetings and Monsignor Nicholas H. Wegner, director of Boys Town, spoke. Dancing followed with music furnished by the Boys Town orchestra.

In March the Omaha chapter played host to a wrestling team from Japan, entertaining them in the homes of members, at Father Flanagan's Boys Home, the YWCA, the YMCA and athletic organizations.

April was the month for the Mountain Plains district meeting. Lily Okura and Jack Tamai were delegates from this area. Mrs. Okura was elected vice-president of the Central district. On April 27th the delegates reported to the chapter.

On May 25 a square dance was held at the YWCA under chairmanship of Lily Okura. Approximately 75 persons attended. Miss Marietta Conklin was the caller.

June was an exciting month with preparations for showing of "Go For Broke!" K. Patrick Okura was chairman, and June 7, opening night of the film, was designated as JACL Night. VIPs from Offutt Field Strategic Air Command attended, and the Offutt Field band played. Kenneth Kawami, 442nd veteran, appeared on stage. The chapter contacted the local press previous to the showing and ar-

(Continued on page 36)

A Discussion:

TO HASTEN THE DAY

By MASAO W. SATOW

OFF AND ON for the past ten years there have been discussions on "integration" and "segregation" in terms of the Nisei. In some of this there has been confusion resulting from loose terminology and discussants attempting to defend pet points of view. While these interesting verbal exchanges have been taking place, Nisei have been quietly and normally integrating more fully into American life.

Just what is meant by "integration" must be defined at the outset. Integration in the general sense we use the term is the participation of individuals in all of life upon the basis of their abilities and interests without regard to race, color or creed. While this is our specific goal as Nisei, it is also the ultimate goal of a democracy. The extent to which such integration is possible and realized in our country is the measure of our democracy's strength.

Segregation, of course, is the opposite of integration. However, what people term "segregation" is in reality what we choose to call "congregation." This confusion in terms is understandable, for from outward manifestations, both seggregation and congregation appear one and the same unless the causal factors involved in each are examined. Segregation implies something involuntary upon the part of the individuals segregated. Actually, segregation results from certain barriers and limitations imposed upon people which preclude their full participation in the life of their communities.

Congregation, on the other hand, denotes a voluntary action, a freedom of choice upon the part of individuals who come together as a group because of similar interests, backgrounds and associations.

In a democracy this freedom to choose one's own group and associations is fundamental. Yet during a war to preserve democracy, we had the ironic spectacle of one group of Americans trying to dictate to another group of Americans, i.e. the evacuees, who their associates must be and in what groups they could or could not participate, without any regard to freedom of choice or their interests and previous associations. Happily, not only did more sober heads see the fallacy of this position, but the very artificiality of the proposals built up resistances among the evacuees. Injunctions not to be seen on the streets in large numbers and "be sure to have non-Nisei at your socials" were simply against human beings doing what comes naturally.

During the period of our resettlement in the midwest and east, some well meaning individuals thought integration simply meant mixing with individuals of other racial backgrounds.

How shocked they were when it was pointed out to them that if integration were merely mixing, then there was better and more integration going on in the taverns and on the streets of near north side Chicago than in the churches of the city.

The fundamental objective is not the integration of one group into another larger group, but the group work objective of integrating the personalities of individuals. During prewar days when everyone was so concerned about the future of the Nisei, some of us felt that the basic job was to help Nisei develop themselves to their highest capacities, build in them character, train them in leadership and the ability to get along with other people. If we did a good job, then we need not worry about the future, whatever the circumstances they might encounter.

Congregation and integration are not mutually exclusive, as some would have us think. In reality, congregation is the starting point of a process which leads to integration. Congregation is essential to individuals of similar backgrounds and interests in acquiring a sense of security, some degrees of acceptance, developing confidence, and as a training ground for participation in other groups.

Individuals are in varying de-

(Continued on page 36)



MASAO W. SATOW, *National Director, JACL*

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Roy Inouye Heads Colorado Chapter During Past Year

By K. Ashida

Alamosa-La Jara, Colo.

THE SAN LUIS Valley chapter of the JACL is made up of members from the San Luis Valley in the southern part of Colorado. It introduces itself at its ports of entry as "The Roof Garden of America" or "The Home of the Red McLure Potatoes."

Practically all persons of Japanese ancestry in the valley live in Alamosa, Conejos and Costilla counties.

The JACL was organized and officers installed in 1949 by Roy Takeno, then regional director. Roy Inouye of La Jara was the first chapter president, followed by Francis Wakasugi of Blanca in 1950.

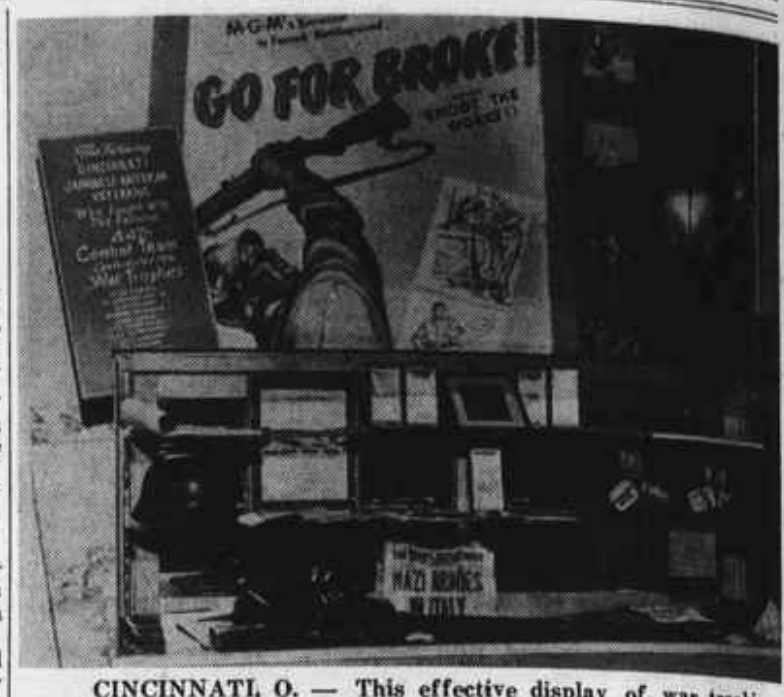
The chapter, which now has 79 members, elected 1951 officers in a meeting at the La Jara-Alamosa Buddhist Church, with the following results:

Roy Inouye, president; Rudy Yoshizaki, vice-president; S. Yoritomo, treasurer; Mrs. Maye Hishinuma, recording secretary; Mrs. Eva Nozawa, corresponding secretary; Fred Nozawa and Pete Uyemura, social chairmen; and George Nishikawa, Kiyoshi Katsumoto, George Hishinuma and Clarence Yoshida, members-at-large.

After the election, the evening was spent in playing bingo, with bakery goods given as prizes. The remaining pies and cakes were auctioned off.

Officers were installed Jan. 28 at a dinner held at the Log Cabin Inn in Alamosa. Judge Sheesley of that city gave a brief talk and swore in the cabinet members. Mrs. Yoshiko Inouye presented the JACL service pin to Francis Wakasugi.

The first JACL-sponsored picnic was held July 15 at popular Aspen Glade by the Conejos River under the chairmanship of Rudy Yoshizaki of Blanca. Mas Yoshida of Alamosa gave the welcome address. A fishing derby was won by T. Ogura of Alamosa. The afternoon was spent in games and contests, with persons of all ages participating. Ice cream, pop and beer were served throughout the day. The event was so successful that chapter members are already looking forward to planning the next one.



CINCINNATI, O. — This effective display of war trophies loaned by veterans of the 442nd was sponsored by the Cincinnati chapter of the JACL when "Go For Broke!" opened at the RKO Albee Theater in May.

The week of May 24 was proclaimed "Go For Broke!" Week by Mayor Albert D. Cash. The film was held over for a second week, and thousands of theater-goers stopped to see the display prepared by the Cincinnati chapter.

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IT WAS SMALL-FRY TIME at the St. Louis JACL picnic with Ed Koyama, announcer, and Pauline Sakahira, picnic chairman, giving out prizes to the very young generation.

St. Louis JACL Ends Sixth Year with National Group

By GRACE OSHIMA

St. Louis, Mo.

A RESUME of the sixth year of the St. Louis chapter, JACL shows that a variety of activities were held for its ninety Nisei members and four special members:

JANUARY: membership drive.

FEBRUARY: installation dinner-dance with Miss Mary Brooks, former WRA regional director, as guest speaker.

MARCH: farewell dinner for Henry Tani and his family. Tani was former vice-president and two-term president of the chapter.

APRIL: Japanese movie for the Issei.

MAY: Preview of "Go For Broke!" in cooperation with Loews inc.; with veterans of the 442nd combat team, members of the press and community leaders as guests.

JUNE: Issei tea and Japanese film.

JULY: Traditional summertime event—community picnic.

OCTOBER: Japanese film, ADC fund drive and JACL Lantern Hallowe'en party.

NOVEMBER: Japanese Diet members entertained in conjunction with Social Planning Council of St. Louis.

DECEMBER: New Year's Eve dance.

While the ultimate success of these events lay in the support and interest of the whole Japanese American community, the nucleus was the cabinet, which consisted of the following members:

Ed Koyama, president; Fusa Wakasa, vice-president; Skeets Hasegawa, corresponding secretary. Grace Oshima, recording secretary; Jimmy Hayashi, treasurer; Ida Hayataka, historian; Joe Tanaka, public relations; and Fred Oshima, delegate.

On the executive board were Dan Sakahara, Yuki Kato, Rose Ogino, Dr. K. Kimura and Mary Emma.

Although the major chapter functions were socials, civic participation was not neglected.



Ed Koyama, center, president of the St. Louis JACL, and Jimmy Hayashi, treasurer, and Grace Oshima, recording secretary, take charge at a regular monthly meeting of the chapter.

Salt Lake Auxiliary Group Supports Chapter Aims with Integrated Program

Women Take Over Special Duties For JACL Chapter

The good right arm of the Salt Lake JACL is its women's auxiliary, a three-year-old organization that has scored a notable record in its short history.

Success of the group might be credited largely to the fact the members have found the right balance in scheduling matters of civic and home welfare, education and pleasure, culture and fun.

Believing that all work makes Jill a dull girl, they alternate theater and dinner parties with educational talks on P-TA and schools, family welfare and hygiene. They hold summer meetings out-of-doors, combining outings with business matters. When cool weather sets in, they schedule their meetings at their own homes with two hostesses assigned for each meeting.

A notable membership inducement is Blue Cross, which is available to all members and their families.

A service organization, the auxiliary has tackled such problems as ADC fund drives, support for FEPC, sponsorship of UN activities. The group cosponsored the Utah FEP Committee and raised $300 toward its recent campaign in the legislature. Members took charge of a "chow mein" booth at a UN Crusade for Children, providing the prettiest and most popular food booth of the entire event.

The auxiliary works closely with the JACL. During the National JACL convention in Salt Lake it sponsored a tea at the Governor's Mansion, provided hostesses for special social events and took charge of the convention banquet.

It has sponsored two piano recitals, one presenting Yoshiko Niiya and the other presenting children of members in musical numbers. It also holds such special events as receptions for visitors, including a reception last year for three Japanese air executives.

Past chairmen have been Mrs. Doris Matsuura and Mrs. Lessie Yamamoto, with Mrs. Mary Shiozaki as current chairman. Recently elected for the next term was Mrs. Maurea Terashima.



The Salt Lake JACL women's auxiliary includes the members above, left to right, back: Mrs. Chick Terashima, Mrs. Amy Doi, Mrs. Kiyo Oshiro, Mrs. Tama Kojima, Mrs. Shizue Sakai, Mrs. Grace Kasai, Mrs. Hatsuko Yoshimoto, Mrs. Maurea Terashima, Mrs. Miki Yano; front row: Mrs. Alice Kasai, Mrs. Mary Shiozaki, Mrs. Lessie Yamamoto, Mrs. Doris Matsuura and Mrs. Rae Fujimoto.

Not present when the picture was taken were Mrs. Helen Kurumada and Mrs. Kimi Tobari.—Photo by Ben Terashima.

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To Hasten The Day

(Continued from page 33)

grees of readiness for integration, and we have to begin with them where they are, not where we think they ought to be. However, just because an individual belongs to one segregated social group, it does not necessarily follow that the the whole pattern of his life is one of segregation.

Some of the rabid integrationists seem to believe that integration can be achieved merely by preaching, simply by telling people they ought to integrate. Furthermore, they seem to think that this can be done wholesale. While there is always a place for the prophets who preach and denounce, more urgently needed is the kind of understanding leadership which has some idea of how individuals become integral members of groups, leadership which realizes that programs and activities designed for the integration of individuals must be appealing and satisfying to the participants. Under this kind of leadership individuals will find themselves normally enjoying activities and already integrated members of new groups before they are even aware of what is happening to them.

The process is akin to getting people out on the floor at a dance. It is one thing for members of the dance committee to go around exhorting everyone to dance, but it takes a little planning to conduct mixers where everyone participates naturally, where people find themselves having a good time with persons who were total strangers only few minutes before, and all without feeling self conscious or insecure.

The programs and activities of our local JACL chapters have been effective channels through which many of our members have taken an increasing active part in the life of their respective communities. We hasten to say, however, that due credit must be given all group activities in which Nisei participate, not only JACL, as facilitating the goal of wider participation in community life.

But JACL's distinctive function is in breaking down the racial barriers as well as preventing such limitations which keep members of our group from full participation in all of living. JACL does this through programs of public education whereby our acceptance is facilitated and through direct legislative and court action.

For what does it profit us if members of our group strive to be good citizens if racial prejudice and discrimination stifle ambitions, crush their spirits, and keep them from making their distinctive contributions to the life of their community and country?

JACL pledges itself anew to continue its efforts to hasten the day when the problems we face are only the basic problems which are common to everyone living in America regardless of color and race. Even when that day comes, we trust that all Nisei will continue to work for the strengthening of our democracy where every individual may make his home anywhere he chooses, work at any job commeasurate with his skills and abilities, and where every person may participate in all of life's activities according to his desires and interests, all without any limitation because of color, race or creed. This is the America of which we dream and for which we work, this is the better America in which all people can be better Americans.

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Martin E. Loff played Santa when the Omaha JACL held its Christmas party last year. Standing around with various expressions of fascination, boredom and delight are children of JACL members.—Ishii Studio Photo.

Omaha Chapter Doubles Former Membership Roll During 1951

(Continued from page 33)

ranged for an article and photograph.

The annual Fourth of July picnic was held July 1 with Alice Kaya and Jack Tamai as co-chairmen. A new system was utilized. The committee planned the menu and called individuals as to their needs. The system proved highly successful and more than 200 persons attended. Gary Zaiman was in charge of children's games. The afternoon program featured two hilarious baseball games, with the single men defeating the married men and wives coming out ahead in a husband-vs.-wives contest. A weiner bake ended the picnic.

After a cessation of activities in August, the chapter had a "welcome back" social on Sept. 28. A bingo party was held in conjunction with the social, and profits were placed in the 1952 delegates' fund.

A Hallowe'en social was held Oct. 27 at the YWCA with Lillian Ishii in charge. Stevie Takechi won the children's costume contest. Adult and children's games were planned under supervision of Kaz Ikebasu. A bake sale was held in the evening for the delegates' fund.

Final event of the year will be a Christmas party now being planned under Bob Nakadoi, chairman.

The Omaha chapter meets regularly at the Central YWCA, while the cabinet members hold monthly meetings to plan each month's activities.

Chapter events for the whole year are planned by the cabinet shortly after their installation early in the year.

The chapter makes a practice of sending flowers to members and friends of the organization whenever they are confined in hospitals or ill at home.

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Denver JACL Hits All-Time High As Chapter Signs 500 Persons

1951 Activities Highlighted By Confab For Mountain Plains District Council

By MICHI ANDO

DENVER had an all-time high membership of 500 this year due to an intensive campaign begun late last year. Two individuals on the membership committee, Mami Katagiri and Atsuyo Ito, each signed up over one hundred members.

The year's activities was highlighted by the regional Mountain Plains convention held in April under the chairmanship of Tak Terasaki, chapter president. Because the area encompasses such wide territory, every chapter was not represented. However, approximately 100 delegates were registered.

A JACL-ADC benefit was held during the convention with Tosh Ando in charge. Approximately $1700 was raised.

All the chapters in the area were asked to solicit contributions. Those individuals who made donations were given tickets for a drawing. Prizes offered included a $150 Treasure Trove (Mixmaster, portable radio, nylon hosiery, lighter, toaster, etc.), a wristwatch, pen and pencil set, a dinner and a merchandise order.

The committee in charge of the benefit decided that rather than to ask every JACL member in Denver to buy a certain number of tickets, contacts would be made on a person-to-person basis. Results were quite remarkable.

By printing advertising on the backs of the tickets, the cost for them was covered.

Five tickets were clipped together to form a book. These, together with literature prepared by the Mountain Plains office, were sent throughout the area.

The conference chairman undertook an intensive one-man campaign to reach untapped sources such as non-Japanese businessmen with whom he had contact.

Although the drive was organized less than two months previous, results were gratifying. It was felt that its success was due in large measure to those individuals who made great effort to reach the most people by personal contact.

A special showing of the movie "Go For Broke" was another feature of the convention.

Roy Takeno was elected district chairman for the new term. Other officers chosen to assist him are Sam Yonemoto, Albuquerque, New Mexico, So. Vice Chairman; Mrs. Lily Okura, Omaha, Nebraska, Central Vice Chairman; Tom Koyama of Montana, No. Vice Chairman; Bessie Shiyomura, Denver, secretary; Harry Sakata, Denver, treasurer and Sue Maruyama, Denver, historian.

Retiring officers were Patrick Okura, Omaha, chairman, Tom Koyama, Montana, No. Vice Chairman; Roy Inouye, San Luis Valley, Central Vice Chairman; Chiye Horiuchi, Denver, secretary; Tosh Ando, Denver, treasurer and Kay Nakamura, Kirby, Wyoming, historian.

In January the chapter participated in the "March of Dimes" campaign by sponsoring a "bridge night" under the guidance of Taki Domoto, Jr. Over $90 was raised. This was the second largest contribution to come from a bridge group to the campaign.

The local JACL aided the Issei in complying with the McCarran Internal Security Act which required report of address cards to be personally filed before January 24.

Because the JACL gave such splendid support to the Community Chest, the Red Cross asked for help in its drive. Mae Matsumonji was appointed to take charge.

As is the custom each year the Denver JACL again sponsored a Memorial Day service jointly with the Cathay Post 185. It was held at the Buddhist Church. Carol Tanaka served as chairman. Ove 150 persons paid respect to Colorado Nisei who died in the service of the country.

Rev. Masao Yamada, first Nisei chaplain, was a Denver visitor in June. He spoke before two gatherings organized by the JACL chapter.

An urban redevelopment program for the City of Denver has been planned. It calls for clearance of so-called slum areas and rebuilding to meet certain standards. Its importance to the Japanese community is underlined by the fact that 75% of the Japanese population in Denver dwell in these "slum areas" where actual condemnation and demolition will take place when the program gets underway. Min Yasui and Tosh Ando, local attorneys and active JACLers, have been attending meetings concerning this program.

Those claimants who filed evacuations claims through the help of the Denver JACL were again offered the assistance of the organization in filling the new compromise settlement bill. The chapter distributed translations for the new claims form and aided those who requested help at a meeting held in November.

The Denver JACL again held a fishing contest for the largest trout to be caught in a Colorado stream. Mike Kitano was contest chairman. Gene Covelli was awarded a trophy for placing first. The chapter also sponsored a Nisei basketball league with Dr. George Kubo in charge.

The inaugural ball on New Year's eve closed the year's activities.

The Denver chapter received a great deal of assistance and support from the regional office and its representative, Min Yasui. Although Mr. Yasui was not a full-time JACL worker, he devoted much time to chapter activities.

Santa Barbara Notes Record

By MARY KANETOMO

For the Santa Barbara JACL, the year 1951 began with an installation dinner for new officers at the Swiss Chalet. The Rev. Sills was guest speaker.

Month by month, the chapter recordered the following subsequent activities:

March: A membership drive, resulting in 59 members signed up; a financial drive for the ADC, with the chapter exceeding its original quota.

April: Service set up to aid the Issei in alien registration.

May: General meeting and pot luck dinner. Games were directed by B. Watanabe and A. Endo, co-chairmen.

June: Gifts given to eleven local Nisei graduates.

July: Annual Issei-Nisei picnic at West Beach.

August: Talk to members by Dr. Elmott on her recent trip to Japan as an adviser in education.

October: Pot luck dinner and general meeting with entertainment arranged by B. Watanabe and A. Endo, co-chairmen.

November: Community gathering to explain new evacuation claims compromise forms, with Saburo Kido as speaker.

December: Chapter participation in work of Council of Christmas Cheer through donations and volunteer work; general meeting for election of new officers.

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Coachella Notes Civic Participation By JACL Members

By Mas Oshiki

Thermal, Calif.

THE COACHELLA Valley JACL can be proud of its record not only as an organization but also for its participation, as a group and through its individuals, in the civic and community life of the valley.

Many members of this chapter are serving as officers and members of other service organizations. Nisei are on the board of directors of the Lion's Club and Rotary International. Another is president of a Parent-Teachers Association.

The JACL sponsors a bowling league with eight teams, but it has also entered a team in the Coachella Valley Service League and JACLers, as individuals, are bowling with a number of other teams in various leagues.

During 1951 the chapter was headed by Jack Izu, assisted by Ben Sakamoto, 1st vice-president; Henry Sakemi, 2nd vice-president; Mrs. Eiji Hashimoto, secretary; George Seto, treasurer. Elmer Suski, athletic director, and Mas Oshiki, reporter.

Officers were installed in February at an installation dinner at the Vendome Cafe. Tats Kushida, regional director from Los Angeles, directed the ceremony. Frank Chuman and Roy Nishikawa were guest speakers.

Bowling award winners were honored at an awards dinner and square dance in April at the BPOE Hall. The championship trophy was presented to the H & F Co. team, winners of the 1950-51 JACL bowling league. Team members Kuz Nagata, Henry Sakemi, Y. Ogimachi and Mas Oshiki also received individual cups. High average man in the league was Kengo Takano with 171.

In September the league put on a benefit buffet supper offering "all you can eat for fifty cents." On the menu were spaghetti, green salad, dessert and beverages. Excellent attendance was recorded and the treasury was bolstered to the tune of some 30 dollars. Bingo rounded out the evening's activities.

In October the chapter held a Hallowe'en party for children of the valley.

On Nov. 17 the JACL held another benefit, a pre-Thanksgiving buffet dinner meeting which offered a roast turkey plate with all the trimmings for fifty cents. Sound movies were shown.

The group's final event will be its annual Christmas party for children, with Santa providing gifts for everyone.

Sportswise, the chapter's bowling league is now in progress with eight four-man teams sponsored by the following produce houses: Crown Produce, Cal Vita Produce, H & F Co., Eagle Produce, Theron Hooker Co., Southwest, W. Fay Co. and Levy-Zentner Co. Crown Produce led at the end of the first round of play with 20 wins and 8 losses.

The JACL also has a team entered in the Coachella Valley Service League with the following on the team roster: Henry Sakemi, Kuz Nagata, Sam Musashi, Ray Ishimatsu and James Sakai.

Entered in the Coachella Valley Motor League is the Suski-Sakemi team composed of Elmer Suski, Jack Izu, George Shibata, Kuz Nagata and Tom Sakai.

Particularly noteworthy is the Nisei participation in the Coachella Valley Women's Bowling League.

Mickey Kitagawa is a member of the league-leading MacIntosh Drug Store team. Brookside Dairy has Alice Suski, while Hotel Indio has Lily Sakemi and Cherry Ishimatsu. Alice Sakemi and Mary Oshiki bowl with Vance's Pastry Shop.

Many JACLers also work with civic organizations in the valley.

Elmer Suski is a member of the Lion's Club board of directors, while Jack Izu and Tom Sakai are also members of the group.

George Shibata is a board member of Rotary International.

Nisei active in P-TA work include Mrs. Eiji Hashimoto, president of the Oasis School P-TA; Mrs. Alice Suski, membership chairman of the Indio P-TA; and Mrs. Mas Oshiki, reporter for the Oasis P-TA.

Philadelphians Regard Year With Pride of Accomplishment

JACLers Raise $1000 for ADC After Spirited Financial Campaign; Membership Drive Brings Fifty-Eight Recruits to Local Organization

By MIYO SHITAMAE

WHEN THE NEW YEAR looms inevitably ahead of us, it is then time to reflect on the months past, and the Philadelphia JACL in doing so, views with some satisfaction and a little concern the activities and accomplishments of the year 1951. Financially, legislatively, and socially we have been busy.

First and foremost, the chapter proudly met the JACL-ADC Fund Drive quota of $1000 under the capable chairmanship of Hiroshi Uyehara and the assistance of his team captains: William Sasagawa, Allen Okamoto, Mary Murakami, Isamu Uyehara, Miyo Sakai, Ernest Kurkjian, Frank Fujita, Emiko Ishiguro, Janet Yamamoto, Yoshi Tamaki, Alice Endo, Miyo Shitamae, and many faithful Issei supporters.

Two novel means of fund raising were initiated in the spring; one, the collection of newspapers and magazines under Jack Ozawa, and the other, the selling of stationery and greeting cards by Miyo Shitamae. Both endeavors have met with splendid cooperation from the members and have thus far proved quite profitable to the chapter treasury.

Sim Endow organized the membership campaign into a form of a football game with Captains Jack Ozawa and Yoshi Tamaki. Yardage was gained by the teams according to new or renewed memberships and the "gridiron battle" resulted in the addition of 58 new "recruits" bringing the total to 143. This included numerous Issei who turned out for monthly meetings.

The weekend of April 6, 7, and 8 saw thirty-two Philadelphians trek down to the nation's capital to attend the Eastern District Council Convention. The busy weekend included visits to Senator Duff's office, a session of the House of Representatives, a showing of the 1950 National confab movies taken in Chicago, a panel discussion, a banquet, a semi-formal ball, and sightseeing amid the cherry blossoms. The surprise preview of "Go For Broke" added an unforgettable note to the activities. Several Philadelphians figured prominently in the EDC elections. Included in the 1951-1953 cabinet were Sumi Kobayashi, recording secretary, and Jack Ozawa, treasurer. Tets Iwasaki was suggested as the EDC representative to the National Nominating Board and to the Board of the Pacific Citizen.

Along the legislative line, the subject of evacuation claims was the major topic of discussion at the October meeting at which time Tom Hayashi, New York attorney, explained the technicalities of the new "compromise" law. Betty Watanabe offered the members free notary service.

Chairman Dr. H. T. Tamaki and his Constitutional Amendment Committee proposed several amendments to the chapter constitution which were voted and accepted by the membership. Among points mentioned were the appointment by the president of a Public Relations Officer and the establishment of the "Jacler" as the official news organ. Grayce Uyehara has been serving in the aforementioned capacity and Sumi Kobayashi, as Publicity Chairman, has been editing the newsy "Jacler."

Socially, the meetings were brightened considerably by the variety of programs offered by Chairman Sue Onimura and her committee. A dinner, a panel discussion on the question: "Resolved: That the U.S. should adopt UMT," a Hawaiian Night with a kodachrome movie trip to the enchanting Islands, in addition to a beach party at Beach Haven, N.J., and the annual community picnic with square dancing in Overbrook were all greeted with enthusiasm.

The annual carnival, "Fun Festival" proved to be an entertaining and lucrative venture. Gary Oye and Noboru Kobayashi headed the successful affair which featured udon and osushi served by the Fujinkai.

Wedding bells beckoned two of our important women cabinet officers. President Naomi Nakano departed for St. Louis, Mo., following her marriage to Joseph Tanaka of that city in July. Again, the bells will ring and take with them Vice President Mariko Ishiguro who will soon live in Honolulu as Mrs. Harvey Aki. Noboru Kobayashi is ably carrying on the presidential duties until elections.

The memories of the past year are fading and now we must direct our gaze to an unknown new year. With the promise of a new and spirited cabinet and with the knowledge of a loyal membership to support us, the Philadelphia JACLers look ahead to 1952 with eager determination.

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AShberry 3-1238

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POT LUCK SUPPERS ARE FEATURED IN SAN LUIS OBISPO

By Susy Kunihiro

San Luis Obispo, Calif.

DURING THE PAST year the San Luis Obispo JACL held its meetings once every two months at members' homes. Many of them were potluck dinner affairs to encourage larger membership and to insure a good time for all attending.

A special project of the chapter has been the giving of farewell gifts to Nisei in the community leaving for the armed services.

The local ADC fund drive was a success with the chapter exceeding its quota. Both the committee in charge and the entire community gave wholehearted cooperation.

The chapter's August meeting was in the form of a barbecue at Arroyo Grande County Park. The whole community was invited.

An evacuation claims clinic was sponsored by the group on Nov. 8. Attorney Saburo Kido of Los Angeles was invited to explain the new compromise settlement plan.

Final event of 1951 will be an installation dinner-dance in December.

The chapter is proud to announce that from its small membership of 28 there were five representatives at the bi-annual district convention in Santa Ana.

Pocatello JACL Pushes Building Fund, Public Relations During Year Just Past

By BILL YODEN

A MAJOR PROJECT of the Pocatello JACL is building of a new clubhouse. At present the chapter has its own building, but its facilities are not adequate for its needs. Ultimate aim of the club is to erect a gleaming new building of its own design that will be large enough for meetings and socials.

In 1950 the club started a sugar beet project under Masa Tsukamoto, chairman, as a start toward a building fund, and the JACL already has tucked away several thousand dollars. All members have cooperated fully in the project, both in work and in donations, and the program has been a huge success.

Meanwhile, though the chapter plans to start its new building sometime in the future, the old building needed a paint job. George Sato was put in charge of a "paint up" committee and the present clubhouse was rejuvenated. Everyone turned out to help. The floor was sanded and the whole interior repainted. To add the finishing touch, the club voted to put Venetian blinds on all the windows. The results were indeed gratifying and everyone has been extremely pleased.

February started the ball of activities rolling for the Pocatello JACL. Our annual carnival was held to raise funds for our IDC quota. This is a one-day affair and does much to promote public relations for our group, since most of the guests are Caucasians. This year we held the first IDC meeting in conjunction with the carnival to show other chapters the work we are doing.

In March we held our annual local bowling tournament, and again our entries were mostly Caucasian. Both financially and as a gesture of goodwill the tournament was a big success.

June brought our annual picnic, and young and old pitched in for the fun, which included prizes and games for everyone. We also finished hoeing our beets for the sugar beet project started earlier.

In July we held our annual outing at Downetta, Ida. The young group attended. Activities included swimming, followed by lunch and a dance.

On August 9 the chapter went "all out" in sponsoring the local premiere of "Go For Broke!" Because of the good publicity on the radio and in the papers, the show played to capacity crowds during its entire run.

Issei Gold Star Mothers were presented with their stars at the premiere. Col. H. C. Braff, head of the organized reserve in Idaho, presented the awards and gave the major address. The entire program was broadcast from the stage of the Orpheum Theater over Station KWIK.

Pocatello is proud of the war record of its Nisei. From the Pocatello chapter 64 persons entered the armed services in World War II. Out of that number seven were killed in action.

In October the JACL bowling league began its 33-week run. A three-man team league was formed and competition is keen.

The first of November brought the harvest of our sugar beets under the leadership of Ace Morimoto and Guy Yamashita, co-chairmen. The hard work put in during the year paid off. With the crop all out we can sit back and reflect upon a job well done. Each year and each new crop brings our dream of a club building a little closer.

REEDLEY STARTS YEAR'S ACTIVITIES WITH INSTALLATION

Reedley, Calif.

The Reedley JACL started off its 1951 activities with an installation dinner dance at Belmont Inn in Fresno. Mas Sakamoto, new president, took over. JACL-ADC certificates of merit were presented to Denroku Sasaki, Kuichi Yamada, Magozo Ibara and Ichizo Kitahara.

Under sponsorship of the local chapter a successful Japanese community picnic was held in April.

The Central California district council held its quarterly meeting at the Arrowwood Cafe in Reedley.

Special July activity was a weiner bake and swimming party, held in conjunction with the local YBA.

A float was entered in the Reedley Fiesta and came through with a second prize.

In November the chapter started its 1952 membership drive, which was climaxed with a membership roundup social the following month.

Thus, with a clean slate and a feeling of work well done, the 1951 cabinet will relinquish their offices to their successors of 1952.

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★

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ROY "Waffles" OKAHARA, Rt. 1, Box 325-B, Livingston, California
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FRANK & KIYO SHOJI, Rt. 1, Box 210, Livingston, Calif.
ROBERT, JULIA, ARNOLD & JANICE JOY OHKI, Rt. 1, Box 288, Livingston
FRANK SUZUKI, P. O. Box 202, Livingston, California
TOM & CAROLINE NAKASHIMA, Route 1, Box 334, Livingston, California
YAYE & KAZUO MASUDA, 750 First Street, Livingston, California
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JUNE SUGIDONO, Corres. Sec. - LOIS KIMOTO, Rec. Sec.
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JACK YOSHINO, Alternate - BOB MANABE Treas.
BILL MINE, Reporter & Youth Activities
DR. F. ITO & TOM TAO, Co-Chairmen Membership Drive

Dayton Chapter Continues Work In Third Year

By Matilde Taguchi

Dayton, O.

THE DAYTON JACL chapter, founded in the spring of 1949, continued into its third year of existence with the support of a small nucleus of loyal and diligent workers who realized the importance of maintaining this group, although probably the smallest of the JACL chapters and claiming a membership of only 21.

The new president, Mas Yamasaki, and his cabinet were installed in January at an inaugural chow mein dinner. The installation ceremony was conducted by Mr. Carl Balcomb. Cabinet members were Yoichi Sato, vice-president; Mrs. James Taguchi, recording secretary; Mrs. Hideo Yoshihara, corresponding secretary; Hideo Okubo, treasurer, and Mrs. Frank Sakada, official delegate. Also specially appointed were Mrs. Frank Ono, program chairman; Dr. James Taguchi, ADC chairman; Frank Sakada, 1000 Club chairman; William Yukawa, membership chairman; Mrs. Joseph Mori, "PC" subscription chairman, and Mrs. Fred Toyama, "Sunshine" committee chairman. In spite of the size of the group, President Mas Yamasaki managed to call frequent cabinet meetings and monthly general meetings.



Dayton JACLers, l. to r.: Mrs. Hideo Yoshihara, Joe Mori, Mrs. William Yukawa, Yo Sato, Mrs. Y. Sato, William Yukawa; sitting: Mrs. Fred Toyama, Mrs. James Taguchi, Joyce Yukawa, Mas Yamasaki, Mrs. Frank Sakada, Darryl Sakada, Dr. James Taguchi, Hideo Okubo; and seated on floor: Dawn Sakada and Aiko Yoshihara.

Main attention of the group was directed toward supporting the National JACL by collecting its share of dues and ADC funds. This was implemented by a paper drive, headed by Kay Yoshida, and tax stamp collection with Mrs. William Yukawa in charge. These measures plus a collection of voluntary donations resulted in a successful completion of our obligations toward ADC.

Other activities during the year included securing such interesting guest speakers as Mr. Amron Katz, physicist from Wright-Patterson Field and Rev. Herman Ray, pastor of Linden Baptist Church and former missionary in Japan for 25 years. A very much enjoyed community picnic was held in August at Madden Park.

A special project was undertaken when the movie, "Go For Broke," was shown and consisted of participating in a panel discussion over radio station WING on the topic of the Nisei problems and the brilliant record of the 442nd.

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May the Holiday Season and the year ahead
bring you much happiness



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Watsonville, California

Placer County:

JACL Audit Written On the Credit Side

By ROY T. YOSHIDA

Placer County, Calif.

AUDITING of an organization's value to the community it serves is the same as an audit of any firm's book—it must show a credit balance to be considered a success.

A thorough check-up of the varied undertakings by Placer County JACL chapter for 1951 shows a very favorable balance.

Thumbing through the chapter's ledger of activities, we find many creditable performances that proved once again that JACL is a "must" wherever people of Japanese ancestry reside.

The achievements hereafter listed are the fruits of efforts expended by our leaders, to wit: Frank Hironaka, chapter president, and the five district vice-presidents—Koichi Uyeno, Loomis; George Hirakawa, Penryn; Kelvin Mitani, Newcastle; Harry Okusako, Auburn; and Masaru Morishige, Lincoln.

Annual membership drive was held in January with Kelvin Mitani as chairman. By knocking on the door of every potential member and giving with a good spiel for joining, the chapter was able to sign up 270 members—a new high for Placer JACL.

The big county-wide community picnic, which attracts visitors from all over Northern California, was held on May 13.

With Koichi Uyeno and his special events committee handling the general arrangements expertly and efficiently, some 2000 people enjoyed a very funful day at the JACL recreation park. With several concessions in operation, the picnic had a carnival-like atmosphere which went well with the older groups.

The big hit of the day was the colorful picnic queen contest with three lovely lassies vying for the honor.

Sakaye Tenma, Placer YBA entry, won the title in a close race with Kaye Horikawa (Placer youth club) and Janice Makimoto (Loomis MYF). Queen Sakaye was crowned by her predecessor Satoko Makishima in the center ring.

During the summer recess the chapter sponsored two baseball teams. The "varsity" played in the fast Placer-Nevada league, being the first Nisei entry to be accepted in the loop's long history.

Playing heads-up and hard-driving type of game in a highly sportsmanlike manner, the team immediately became the circuit's best drawing card. Crowd-pleasing performances by such diamond stalwarts as George Goto, one of league's leading hurlers, Bob Kozaiku, James Yokota, Norman Matsuoka and the Hayashida brothers enabled the team to make many friends for the chapter.

The big event of the year was the annual goodwill dinner held on Tuesday night, Nov. 27, at the Loomis Legion Memorial hall with Koichi Uyeno as general chairman. This annual event is sponsored by the chapter as part of its public relations work.

Mike Masaoka, national legislative director, was the guest speaker at this year's 11th annual dinner, which had a near capacity crowd of some 250 chapter members and guests in attendance.

Showing great pleasure at the turnout, Masaoka stated that the affair was "the largest and most successful goodwill dinner ever sponsored by any chapter in the whole United States."

The chapter is also sponsoring a credit union, which began accepting members early in November. Officers are Cosma Sakamoto, president; Hiroshi Takemoto, vice-president; and Tom Yego, treasurer.

As another public service feature the chapter, in conjunction with the Placer Evacuation Claims committee, will assist all local claimants desiring help in filing their claims

(Continued on page 42)

Santa Clara County Group Has Program of Community Projects

THE UNITED CITIZENS LEAGUE of Santa Clara County had a year of activities, both civic and social, which involved many hours spent by the loyal chapter members.

The New Year's Eve dance at the Peter Burnett Jr. high school gym was the outstanding social activity in the area. The new year was ushered in with a large crowd of cheerful people with noisemakers, confetti and laughter. Bob Kent and his popular orchestra supplied the music for the year's opening program.

The first business agenda for the year was to aid the Issei to fill in their Alien Registration forms. Mrs. Ruth Hashimoto headed the committee, which worked day and a good part of the night for a week.

The new cabinet was installed in a program held at Dinah's Shack in Palo Alto with Professor Claude Settles of San Jose State College officiating. Professor Settles, a long time supporter of JACL, installed the new officers as follows:

President: Shig Masunaga, San Jose.
First vice-president: Sachiye Endo, San Jose.
Second vice-president: Muts Furiya, Mt. View.
Secretary: Mrs. Kei Ishikawa, San Jose.
Historian: Mrs. Fujiko Okamoto, San Jose.
Treasurer: Henry Hamasaki, Los Altos.
Reporter: Phil Matsumura, San Jose.

February saw some 125 delegates converging to San Jose for the Western Nevada-Northern California JACL district council meeting at the De Anza Hotel with the local chapter as the hosts for the day. During the luncheon, certificates were presented to various Issei and Nisei of this county in recognition of their past loyal support of the league and its program.

In March the chapter solicitated the area by mail for ADC-KKD (Anti-Discrimination Committee and Kikka-ken-Kisei Domei) donations. Later in the month, a get-acquainted social was held at the First Congregational church student center with a diversified program of dancing, card games, table tennis, movie and refreshments to welcome the new members and the old.

During May, the UCL joined hands with all the Japanese churches in San Jose to sponsor the annual inter-denominational memorial services at the Oak Hill cemetery on Memorial Day. During the evening the Cemetery Council sponsored a benefit movie, the funds from which are used to pay for the perpetual care of the Japanese section of the cemetary.

A barbecue at Wieland Gardens was held in June with about 75 members and friends attending, A delicious barbecue with an unlimited supply of free beer made this affair one that has had many requests to make it an annual affair.

The annual UCL benefit Japanese movie was held on the evenings of July 3rd and 4th at the Buddhist gym with Sachiye Endo in charge. Due to the excellent community response, our treasury benefitted materially.

Due to the efforts of Wayne Kanemoto, who engineered the promotion of the movie, "Go For Broke," the Japanese Americans here enjoyed very good public relations in our community. The management of the Studio Theatre provided free passes to the veterans of the 442nd Regiment Combat team, and the UCL paid for tickets for the veterans' wives and special guests for the opening night June 27th.

Corsages donated by Mayfair Nursery were presented to the Gold Star mothers and the veterans' wives at the opening ceremonies. William Arii of Cupertino and Jack Kawamoto of Palo Alto, two of the most decorated veterans of the 442nd in this area, were interviewed by master of ceremonies Norman Paul of Station KSJO. Mayor Clark Bradley of San Jose presented President Shig Masunaga of UCL a proclamation declaring June 27th as 442nd day in San Jose.

In September Akeriro-kai honoring all those over the age of 70 in our community was held. A program of entertainment and refreshments was prepared by chairman Sachi Endo and her committee. The third biennial pioneer's nite was held in the Buddhist gym with about 85 guests present. The local Hanayagi-Kai presented the entertainment with an array of vocal talent, odori and short skits. Words of welcome were extended to the guests by Chairman Endo. Those in charge of various arrangements were:

Wayne and Betty Kanemoto, invitations; Kel. Ishikawa, Phil Matsumura and Joyce Furiya, table settings and arrangements.

Mrs. K. Endo, Mrs. H. Tanase, Mrs. M. Nakanishi, Mrs. Shig Masunaga, Mrs. Eiichi Sakauye, Mrs. Robert Okamoto and Mrs. Henry Kiyomura, refreshments.

Mrs. Leroy Takaichi, hiki-mono.

Shig Masunaga, Akira Shimoguchi, Henry Hamasaki and Tom Mitsuyoshi, custodial committee.

As the year closes, we look back at the many inter-racial and intercultural meetings that have been attended by our executive board, the discussions and dinners and speeches we have taken part in, and we feel that the UCL has taken another step forward in bettering community relations.

TULARE CHAPTER BACKS PREMIERE OF NISEI FILM

By TAKASHI ISHIZUE

Tulare County, Calif.

THE TULARE County JACL embraces a large area covering the towns of Dinuba, Lindsay, Orosi and Visalia and their surrounding areas.

In 1951 the chapter's major activities included sponsorship of two openings for "Go For Broke!" a barbecue outing and an evacuation claims clinic.

The "Go For Broke!" openings were held at the Visalia Theater in Visalia and the State Theater in Dinuba. Excellent cooperation was given by the management of both theaters and impressive opening ceremonies were held for this film honoring men of the 442nd combat team.

The barbecue was held Aug. 31 at Mooney's Grove. All districts cooperated in the handling of arrangements, and a large turnout made for a highly successful outing.

Evacuees were assisted in filling out new compromise claims forms at a chapter claims clinic held in November. Stenographic aid was given all requesting it. Numerous claims are now being worked on in this manner.

Extending the season's
HEARTIEST GREETINGS
to Everyone
Dr. and Mrs. Randolph M. Sakada
4723 Kenwood
CHICAGO 15, ILLINOIS

Season's Greetings from . . .
MILWAUKEE CHAPTER JACL
Host: Midwest District Council Meeting 1952
MILWAUKEE, WISCONSIN

"Wishing Everyone
A MERRY CHRISTMAS
and
A HAPPY NEW YEAR"
PHILADELPHIA JACL

Wishing All
A MERRY CHRISTMAS
and
A HAPPY NEW YEAR
SANTA BARBARA JACL
CALIFORNIA

Season's Greetings from the
EDEN TOWNSHIP JACL CHAPTER
CABINET MEMBERS

MIN SHINODA — HENRY WADA
KIMI FUJII — KATS TANABE
GEORGE MINAMI — TOICHI DOMOTO
HAMAKO NISHIDA — GIICHI YOSHIOKA
KAZU OKADA — TAK SHIBA
TOM HATAKEDA

"GREETINGS
from the
SAN LUIS VALLEY CHAPTER OF JACL
"The Roof Garden of America"
COLORADO

SEASON'S GREETINGS
from
The Land of Enchantment
ALBUQUERQUE JACL CHAPTER
NEW MEXICO

Sincere greetings for the HOLIDAY SEASON to all our friends
Etsu and Mike Masaoka
300 5th St. N. E.
WASHINGTON 2, D. C.

Warmest Greetings to all our JACL-ers and supporters
Mas and Chiz Satow
★
SALT LAKE CITY

Murray JACL Initiates Novel Features

By TONI USHIO

Murray, Utah

EACH YEAR the Mount Olympus JACL officers and members strive to make the coming year bigger and better than any preceding year. Activities and meetings are planned with care to provide mutual benefit and enjoyment for all.

During the year 1951 the chapter was under the guidance of Mits Hoki, president; Lily Matsumori, 1st vice-president; Utao Waki, 2nd vice-president; Fumi Harada, corresponding secretary; Kathy Tamura, recording secretary; and Dorothy Mukai and Kiyoshi Mitsunaga, social chairmen.

Meetings during the year were varied and included many novel and educational presentations. Members of the chapter were divided into four groups and four of the yearly meetings were turned over to these groups after completion of business matters.

Unusual ideas were put into play, including use of a "night club" theme with floor show, entertaining skits and talent reviews.

In January the **Mount Olympus Circulator,** chapter newspaper, was brought out for its initial appearance. Chapter members in the armed forces and out-of-state were sent copies to keep them informed on hometown affairs. Lily Matsumori was editor of this lively sheet.

During the year the social chairmen and board members planned a succession of interesting activities, including the January ice-skating party, a "Spring Tempo" dance held at Memory Grove in May, a progressive outing, a dinner meeting at Rose Garden Inn, beach parties, bowling sweepers and a Tri-Chapter Lagoon Nite. Meetings held in the interim featured talks by guest speakers.



"Up front" at the Placer County chapter's 11th annual goodwill dinner on Nov. 27 were (left to right): Tom Yego, toastmaster; Frank Hironaka, president; A. B. Broyer, county district attorney; State Senator Harold Johnson; Mike Masaoka, ADC legislative director; and Francis Lindsay, assemblyman. Koichi Uyeno was chairman. —Photo by George Makabe.

Placer County Audit

(Continued from page 41)

under the new compromise settlement plan.

In the social field, the chapter co-sponsored the annual graduation dance with Placer YBA and Loomis MYF, at which time the Nisei graduates of various schools in the county were honored.

The chapter put on a successful orchestra dance as part of the gala picnic program at the Loomis Legion Memorial hall, with Frank Fujita, social chairman, in charge.

Plans are now being made for the annual Year-end social, tentatively set for Saturday night, Dec. 29, at the Loomis Legion Memorial hall. During the intermission the new 1952 cabinet will be sworn in at an installation ceremony.

All in all Placer JACL had a very busy and fruitful year. It was a year with many trying moments due to undertaking an unusually ambitious program. But thanks to fine co-ordinated efforts of the cabinet, the old guard, and the members at large, the chapter was able to close another successful year.

Now, we must look forward to 1952 with a new set of officers to guide us with fresh vibrant leadership and with a new set of resolutions to carry on our JACL program.

Greetings from —
MONARCH REFRIGERATION
KEEK SAIKI
1558 North 9th St.
Fresno 6-2393

★

Season's Greetings
Seichi, Fusa, Donald, Bruce & Ellen Grace Mikami
752 Pottle Ave. 2-8889
FRESNO, CALIFORNIA

★

Holiday Greetings
SUMIO KUBO, D.D.S.
204 Mason Bldg. 6-4471
FRESNO, CALIFORNIA

★

Holiday Greetings from
JOHN & FRANCES YANASE
3777 Olive Avenue
FRESNO, CALIFORNIA

★

Season's Greetings
WEST FRESNO FLORAL
1519 Kern St. Phone 2-6810
FRESNO, CALIFORNIA
Mr. & Mrs. Todd Sugai

★

GREETINGS
AKI COMPANY
Hardware & Sporting Goods
1537 Kern St. Fresno
Phone 3-6403
Satoshi & Yas Kuwamoto

★

"Greetings from
Hugo, May Cheryl & Kirk Kazato"
3753 Olive Street
FRESNO, CALIFORNIA

★

"Happy Holiday Greetings"
Dr. & Mrs. Henry Kazato
Ernest Wayne & Janice Ann
304 Hawes St. Fresno, Calif.

★

Season's Greetings—
TOKIWA SUKIYAKI
Japanese Sukiyaki Dinner
Chinese Dishes
943 E St. 6-5329 Fresno, Calif.
Mr. & Mrs. S. Matsuura
George Iwasaki

★

SEASON'S GREETINGS
JITSUMIYO MARKET
1408 Kern St. Phone 4-1830
FRESNO, CALIFORNIA
Mr. & Mrs. T. Jitsumiyo

★

GREETINGS
JOE'S SHOE REPAIR
1420 Kern St. Fresno, Calif.
Mr. & Mrs. J. Nakamura

★

BEST WISHES
ARIE'S BARBER
1513 Kern St. Fresno, Calif.
Prop. Harry Arie and
Tak Saito, Jim Tsuda

★

Season's Greetings
Bill's Flower Shop
Phone 6-5480
Flowers For All Occasions
1417 Kern Street
FRESNO, CALIFORNIA
Mr. & Mrs. Bill Nikaido

Holiday Greetings . . .
ERNY'S DRUG STORE
Prescription Pharmacy
Tel. 2-3286 1409 Kern Street
FRESNO, CALIFORNIA
Mr. & Mrs. Erny Yamaguchi

★

GREETINGS
SERVICE CLEANERS
935 E. Street
FRESNO, CALIF. Phone 6-3309
Toshi Koda George Koda

★

Holiday Greetings
Mr. and Mrs. Fred Yoshikawa
529 Oleander
FRESNO, CALIFORNIA
Phone 4-0780

★

Season's Best Wishes
MR. JOHN KUBOTA
1911 S. Van Ness Ave.
FRESNO, CALIFORNIA
Phone 3-3696

★

GREETINGS
SAKURA ZUSHI
1425 Kern St.
FRESNO, CALIFORNIA
Phone 2-7853
S. Goto

★

Season's Greetings
Horibe Barber Shop
1421 Kern Street
FRESNO, CALIFORNIA
George Horibe

★

MERRY CHRISTMAS
George, Sumi, Diane and Arlene Suda
1250 Martin Avenue
FRESNO, CALIFORNIA

★

HOLIDAY GREETINGS
Tom Sakamoto and Family
202 Valencia Ave. Phone 3-5638
FRESNO, CALIFORNIA

★

Holiday Best Wishes
DR. & MRS. KIKUO TAIRA
258 Meridian St.
FRESNO, CALIFORNIA

★

GREETINGS
Mr. & Mrs. Paulo Takahashi
1433 Kern St. Phone 6-5487
FRESNO, CALIFORNIA

★

Season's Greetings
WASHINGTON HOTEL
1413 Tulare St. Phone 4-5511
FRESNO, CALIFORNIA
Mrs. T. Ono

★

HOLIDAY GREETINGS
FRANK KAMIYAMA
PHOTO STUDIO
1413 Tulare St. Phone 3-0569
FRESNO, CALIFORNIA

★

Best Wishes
ROYAL PHARMACY
DRUG STORE
Prescriptions - Sundries
Cosmetics
1417 Tulare St. Tel. 6-3292
FRESNO, CALIF.
Sam S. Fujimura

Season's Best Wishes
WESTERN HOTEL
1431 Tulare St. Phone 4-4292
FRESNO, CALIFORNIA
Takeo Sekiya

★

Holiday Greetings
JOE'S CAFE
1025 F St. Fresno, Calif.
Phone 3-5875
Kazuma Takemoto

★

Season's Greetings
HOME DRUG STORE
Y. Ozawa
1147 F Street
FRESNO, CALIFORNIA

★

GREETINGS
MARUKO CYCLERY
1153 F St. Fresno, Calif.
Phone 4-4845

★

BEST WISHES
DR. FUSAJI INADA
AND FAMILY
728 Collin
Fresno, California

★

SEASON'S GREETINGS
FRESNO FISH
919 F St. Phone 3-7415
FRESNO, CALIFORNIA
Min and Tom Saito

★

HOLIDAY WISHES
NISEI RECREATION
935½ F Street Phone 3-9814
FRESNO, CALIFORNIA
Bob Yoshikawa

★

BEST WISHES
TANAKA RESTAURANT
935 F St.
FRESNO, CALIFORNIA
Mr. & Mrs. Frank Tanaka

★

GREETINGS
LEO WATCH SHOP
1015 F St. Fresno, Calif.
Phone 4-1511
Mr. & Mrs. Leo Nishioka

★

Season's Best Wishes
Dr. and Mrs. George Miyake
LARAINE - KENNETH
SUSAN - GREGORY
Fresno, California

★

Season's Greetings
ROYAL JEWELRY
911 F St. Phone 6-1845
FRESNO, CALIFORNIA
H. Masada

★

BEST WISHES
DR. & MRS. I. SAITO
915 F St. Phone 2-9107
FRESNO, CALIFORNIA

★

Season's Greetings
Okamoto's Jewelry & Gifts
917 F St. Fresno, Calif.
Phone 3-1591
George and Henry

Season's Greetings
MITZI'S
SCHOOL OF TAILORING and COSTUME DESIGNING
1144 F Street Fresno, California
Phone 2-3892

SEASON'S GREETINGS
PAY LESS MARKET
1103 E St.
FRESNO, CALIFORNIA
Phone 2-2772 George Sakai, Prop.

Greetings
ASSOCIATED INSURANCE SERVICE
1419 Kern St. FRESNO, CALIFORNIA
Phone 6-1164
Tom Shirakawa — Mike Iwatsubo

SEASON'S BEST WISHES
SAKAMOTO & OGAWA
GENERAL INSURANCE
and
REAL ESTATE
Phone 3-0318 937 E Street Fresno, California
S. G. Sakamoto Hoagy Ogawa

HOLIDAY GREETINGS
SUNNYSIDE PACKING COMPANY
GROWERS - PACKERS - SHIPPERS
CALIFORNIA FRUITS & VEGETABLES
Fresno, California
M. Omata F. Y. Hirasuna

SEASON'S GREETINGS
from the
FRESNO AMERICAN LOYALTY LEAGUE
FRESNO, CALIFORNIA

Capital JACL Holds Confab

By Eiko Narita

THE WASHINGTON, D. C. Chapter had a varied and successful program. The program included lectures, movies, socials, a variety show, picnic and was climaxed with a Christmas-New Year installation dinner and ball.

The highlight of the year was the Eastern District Council Convention held at cherry blossom time in April. Some 120 delegates and members, including National President Randolph Sakada and National Director Mas Satow enjoyed the scenic beauty of Washington. Congressman Chet Holifield addressed the convention dinner, on civil liberties, stating that he was in favor of equality in immigration and naturalization for our parents.

Besides the business and the election of E.D.C. officers, the delegates saw the 1950 National Convention movies, with running commentary supplied by National Vice President Tom Hayashi and Mike Masaoka. One of the high points of the Convention was the first Eastern preview showing of "Go for Broke," which was shown in the lush private studio of Eric Johnston.

Dr. George Furukawa and Mr. Jun Hino, co-chairmen, handled the Convention most capably.

One of the most successful meetings of the year was the talent and variety show. Not only were the members and their friends entertained by local talent and impromptu songs and hulas, but were treated to an interpretation of songs by the "Andrews Sisters" by the back-bone of the Washington, D. C. chapter—Jun Hino, Ira Shimasaki, and Don Komai, chapter president, decked out in dresses and high-heels.

The chapter enjoyed its more serious moments. It had talks on China and movies on Southeast Asia; a report on the San Francisco peace treaty conference by Herb Gordon and Mike Masaoka. Both these chapter members attended the epic meeting . Another very successful meeting was a talk on civil defense, in which members were told of precautions to take in case of an atomic raid, activities of civil defense volunteers, and some of the steps being taken with

(Continued on page 48)



Fresno JACL officers, photographed during the annual inaugural dinner at the Sequoia Hotel on Jan. 27 are: standing (l to r) Fred Hirasuna, alternate delegate; Dr. Robert Yabuno, official delegate; Dr. George Suda, president; and Dr. Sumio Kubo, vice-president; seated: Toyoko Hoshiko, recording secretary, and Caroline Matsuyama, corresponding secretary.

Absent from the picture are Grace Mano, public relations director, and Ben Nakamura, treasurer.—Photo by Paulo Takahashi.

Season's Greetings

Holiday Greetings . . .
ASAMI SERVICE
TEXACO
Poppa Asam
Mama Asam
and
All the Asam's
1201 Eye St. Phone 918
REEDLEY, CALIFORNIA

Season's Greetings
Grower Supply Co.
The Home of Farming Equipment
FERGUSON TRACTORS
953 G St. Phone 44
REEDLEY, CALIFORNIA

Yuletide Greetings
Reedley Auto Supply
House of Quality Parts
1000 G St. Phone 98-99
REEDLEY, CALIFORNIA
Prop. Mrs. A. Lamm

Season's Greetings
FOO YICK
1429 I St. Phone 254
REEDLEY, CALIFORNIA
Prop. Foo Yick

GREETINGS
HOUSE of CHUNG
The Place to go in Reedley
1401 I St. Phone 236
REEDLEY, CALIFORNIA
Prop. Geo. & Harry Chung

Season's Best Wishes
OSAKA CLUB
1413 I Street Phone 815
REEDLEY, CALIFORNIA
Wong, Prop.

HOLIDAY CHEER
ORIENTAL CLUB
1427 I Street Phone 158
REEDLEY, CALIFORNIA
Chuck G., Prop.

Holiday Greetings
YANO'S SERVICE
A-1 Painting
also
3-M Under Seal
1348 G St. Phone 602
REEDLEY, CALIFORNIA
Prop. Eddie Yano

Best Wishes
Earl I. Eymann
REAL ESTATE
INSURANCE
From Homes to Farms
see Eymann's
1125 G Street Phone 179
REEDLEY, CALIFORNIA
Prop. E. I. Eymann

SEASON'S GREETINGS
Reedley Motor Sales
Dealer
Studebaker Cars & Trucks
Quality Used Cars
Leo "Osaka" Terkanian
1390 11th St. Phone 435
REEDLEY, CALIFORNIA

Holiday Greetings
LEES SERVICE
Mobil Gas - Tire Recapping
(All Sizes)
AUTO REPAIRING
1900 11th Street Reedley
Phone 774
Charles, Ben, Gifford, John

Season's Greetings . . .
TEJERIAN'S
MEN'S STORE
1108 G Street
REEDLEY, CALIFORNIA
Prop. Ed Tejerian

GREETINGS
Ratzlaff Motor Sales
DODGE & PLYMOUTH
CARS & TRUCKS
905 G St. Phone 777
REEDLEY, CALIF.
Prop. Albert Ratzlaff

Season's Greetings
Tom's Radio Shop
The difficult we do immediately —
The impossible takes a little time
1355 Eye St. Reedley, Calif.
Prop. Tom Sasaki

Season's Greetings
DOC'S FOUNTAIN
In here
The Banana Split
is a "Split"
1311 Eye St. Ph. 535-W
REEDLEY, CALIFORNIA
Prop. Doc & Ruby Sakamoto

BEST WISHES
Hirose Service
"If You Want Hell —
Come to Shell"
1402 11th St. Reedley
Phone 910
Marshall Hirose, Prop.

GREETINGS
FRANKLIN LIFE INS. CO.
Springfield, Illinois
"Save and Have"
JACK GUNTHER
405 Elm Phone 215-M
REEDLEY, CALIFORNIA

MERRY CHRISTMAS
Jack's Auto Service
The Place To Go
SEASIDE GAS
AUTO REPAIR
1501 Eye Phone 916
REEDLEY, CALIFORNIA
Prop. Jack & George

Holiday Best Wishes
Kimura Trucking
We Haul Anything
From Here to N.Y.
Just Call 333
Manning & Alta (Shed)
REEDLEY
Geo. Kimura, Prop.

Holiday Greetings
Reedley Watch Repair
Sub Yamaguchi,
Watchmaker & Prop.
1318 G Street
REEDLEY, CALIFORNIA

GREETINGS
SAKAI GROCERY
For All 'Budahead' Chow
Sakai is (IT)
1415 I St. Phone 267 W
REEDLEY, CALIFORNIA

Season's Greetings
PENNER BROS.
1023 G St. Phone 308-408
REEDLEY, CALIFORNIA
MENNO - DAN - WALT

HOLIDAY GREETINGS
VIC'S BARBER SHOP
Vic - Harold - Nino - Jesse
1315 Eye St.
REEDLEY, CALIFORNIA

SEASON'S GREETINGS
SAM'S
Flying "A" Service
P. O. Box 64-A Phone 911
REEDLEY, CALIFORNIA
Prop. Sam Miyakawa

GREETINGS
ALAN'S PLACE
1445 I Street
REEDLEY, CALIFORNIA
Prop. Mrs. Lillian Teranishi

HOLIDAY GREETINGS
Colonial Flower Shop
(The Silent Token)
1724 11th St. Reedley
George Okamura, Prop.

GREETINGS
NEW TOKYO INN
1333 I St. Phone 920
REEDLEY, CALIFORNIA
K. Nakata, Prop.

Season's Greetings

JACL
Reedley Chapter 1951

Charles Abe	Mrs. Frank Kimura	Yoshiko Sakai
Mrs. Chas. Abe	George Kimura	Mas Sakamoto
Helen Abe	Kaizo Kubo	Ruby Sakamoto
Masaru Abe	Yoshiko Kubo	Fumi Sano
Hitoshi Aoki	Kazuo Kunishige	Mrs. Fumi Sano
Harold Arakawa	Mitsu Kunishige	Frank Sasaki
Taro Asami	Mae M. Kuroda	Mrs. Frank Sasaki
Frank Doi	George Kusatake	Midori Sasaki
Tom Doi	Koji Kusatake	Miya Sasaki
Tomako Fujioka	Genshi Matsushima	Tsutomu Sasaki
Haruichi Hanemoto	William Minami	Kay Shigaki
Mrs. H. Hanemoto	Isamu Miyamoto	Hiromu Shimizu
Hiroshi Hashimoto	Sho Miyamoto	Mineto Shimizu
Shig Hashimoto	Dan Mizokami	Mitsuye Shimizu
Shizuye Hashimoto	Hideo T. Morikawa	Jack Shimono
Marshall Hirose	Hiro Morikawa	Yei Shimozono
Tashi Hori	John Morita	John Taguchi
George Hosaka	Mrs. John Morita	Yutaka Takanishi
Henry Hosaka	Charles Murase	Frank Takayama
Sayoko Hosaka	Setsuko Naito	Mike Takusagawa
Kan Ibara	Tak Naito	Akio Tamami
Terashi Ibara	Michi Nakagawa	Yoshihiko Tatami
Kenji Ichihana	Sumi Nakagawa	Alan Teranishi
Toru Ikeda	Fred Nishida	Hiro Togioka
Mrs. Toru Ikeda	Kenneth K. Nishida	Noboru Togioka
Jack M. Ikuta	Ben Nobuhiro	Mrs. Noboru Togioka
Harry Inn	Katsumi Noji	Sayoko Togioka
George Inouye	Jack Oda	George Tomisaka
Yoshiko Ishida	Makoto Oda	Ben Uyeda
Margie Isozaki	Mrs. Makoto Oda	Hanaye Watari
James K. Ito	Masao Oda	Makoto Watari
Sanpei Ito	Jack Oki	Kaz Yagi
Charles Iwasaki	Fred Okino	Yoshio Yamada
Mrs. Chas. Iwasaki	Hiroshi Okino	Dr. S. Yamaguchi
Tadashi Iwasaki	Wataru Okino	Shizuko Yamashita
Sadako Kai	Fred Omachi	Eddie M. Yano
George Katsuki	Masashi Osato	Mrs. Eddie Yano
Kiyo Kawamoto	Hideo Otani	Shigeo Yokota
Frank Kimura	Nob Otani	
	Hiroko Sakai	

Northern Wyoming JACL

By TOM MORIOKA

The Northern Wyoming JACL instituted a novel project this year to help Nisei servicemen keep in touch with the JACL. All GI's are given paid-up memberships in the organization. The plan was instituted in April and the chapter hopes to make for closer JACL-GI relationships.

The chapter started its new term under Kaz Uriu, president, in April. Dr. Minol Ota, former president, directed the installation service for Uriu and his cabinet.

In July a picnic was held at Deaver Reservoir with the Montana chapter invited as special guests. This Fourth of July affair was well attended.

In September the chapter entered a team in the American League at the Worland Bowling Alleys.

A meeting with Masao Satow, national director of the JACL, was held on Dec. 8, as well as an "appreciation night" party at which Issei of this area were honored.

Final event of the year will be a New Year's Eve dance.

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Cincinnati JACL activities were led by the cabinet above: left to right, Mrs. Frances Nishibayashi, corresponding secretary; Mrs. Miyako Kamikawa, recording secretary; Tad Tokimoto, treasurer; Mrs. Mutsu Takao, 2nd vice-president; Hy Sugawara, 1st vice-president; Kenji Muraoka, Issei representative, and Masaji Toki, president.

Cincinnati Climaxes Year With Potluck Supper

By Grace Oikawa

Cincinnati, Ohio

CLIMAXING a very successful year, the Cincinnati chapter of the JACL held its last meeting Saturday, Nov. 17, at the First United Church with a potluck supper, which more than 125 persons attended.

Highlighting the business portion of the program were speakers Richard Akagi, Midwest regional representative of the JACL-ADC, and Charles Parker, authority on Far Eastern affairs and news analyst and commentator on Station WLW. Parker was a member of the U.S. military government for 30 months after the war and was stationed in Osaka, Hiroshima, Okayama, Nagoya and other cities. Speaking in Japanese as well as in English, he told of his study of the Japanese language and customs and observations of the Japanese. His description of his travels in Japan brought back many memories for the Issei present.

Akagi spoke on the future of the JACL and said that at the chapter level the members could further the cause of the organization by participating in civic activities, being aware of employment problems, caring for the aged Issei, particularly the unmarried men.

The chapter was led by Masaji S. Toki, chapter president in 1951.

An election meeting on Nov. 17 resulted in selection of the following cabinet for the coming year:

Dr. James Takao, president; Joe Sugawara, 1st vice-president; Mrs. Lorraine Tokimoto, 2nd vice-president; Sally Okura, corresponding secretary; Mrs. Shiz Yee, recording secretary; and Roy Sugimoto, treasurer.

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Milwaukee Notes Participation In City Activities

Milwaukee, Wis.

The Milwaukee chapter recorded a notable list of activities during 1951, including numerous events in which they participated with other civic groups.

Activities included:

Participation in the International Institute's annual dinner; JACL Valentine party at the Institute social room; attendance at the International Relations Club dinner at the Knickerbocker Hotel; JACL dance at the International Institute; a paper drive, started in May and still continuing; annual food and games bazaar at the YWCA in May; first annual picnic in June at Jackson Park; second annual picnic at Kletsch Park; attendance at the Foreign Students' Dinner at Schlitz Brown Bottle; ADC fund drive in September; October social; and the Holiday Folk Fair.

A Christmas party will be the final event of the year for the chapter.

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Community Program Pushed by JACL Chapter in Detroit

By DORIS FUJIOKA

WITH A FEELING OF PRIDE and accomplishment, the Motor City chapter of the JACL closes another successful and eventful year.

During 1951 the Detroit JACL served the community in many ways. It provided activities for the Japanese Americans but also participated in many civic functions.

1951 officers were installed in February at a dinner dance at the Hotel Fort Shelby. Main speaker was George Schermer, director of the Mayor's Interracial Committee, who said in his talk, "Pathways to Integration," that organization of minority groups was an important step toward complete integration.

Installed were Sutemi Murayama, president; Wallace Kagawa, 1st vice-president; Ben Ouchi, 2nd vice-president; Aiko Nakatani, recording secretary; Agnes Asakawa, corresponding secretary; Setsu Fujioka, treasurer; Rosalia Miyaya, historian; and Lloyd Jolchi and Sud Kimoto, delegates.

President Murayama's ability and leadership were inspiring to all and it was with much regret that the chapter bade him farewell later in the year when he returned home to New York. Wallace Kagawa took over the reins and under his capable leadership the Detroit JACL made great strides in 1951. Membership that year reached 175 after a drive under Sud Kimoto.

Most important activity during the year was the second biennial Midwest district convention held Sept. 1 and 2. Peter Fujioka was chairman. Aside from business sessions there were golf and bowling tournaments, a banquet and ball, an open forum and a closing buffet supper. Edgar A. Guest, noted poet and philosopher, was the banquet speaker and Gov. B. Mennen Williams charmed the crowd at the ball with his sincerity and informality. The buffet supper, to which families and children were invited, was a novel idea in convention history. Special entertainment was provided for the children and the food was cooked and donated by women in the local chapter.

In March the chapter featured a special program for the Issei with Japanese movies. The chapter had a box lunch social and bingo party in June with the Mr. and Mrs. Club, a local Nisei couples group. Profits went toward convention expenses.

A stimulating forum on "Nisei and Citizenship" under Chairman Shig Ochi was held featuring short talks on problems faced by the Nisei in the Midwest.

The JACL participated in the celebration of Detroit's 250th birthday festival in July. Girls in Japanese kimonos danced at an international folk arts program at Belle Isle. Toyo Carey, Agnes Asakawa, Janice Kodani, Catherine Ishioka, Toshiko Horiuchi, Nobie Nanjo, Rae Okamoto and Carrie Yoshida were the dancers, directed by Janice Ouchi and Mrs. K. Horiuchi. Victor Fujimoto, Shig Itami, John Miyagawa and Tom Hashimoto demonstrated judo.

The chapter cooperated in the Detroit premiere of "Go For Broke." During United Nations Week in October, the JACL cooperated in an international dinner at the International Institute. Local girls acted as waitresses. Late in November the group helped in presenting the International Institute's 21st Old World Market. The Japanese booth sold many Oriental items.



Dancers (left to right) A. Asakawa, Y. Yoshida, R. Okamoto, N. Nanjo, J. Kodani, T. Carey, K. Ishioka and T. Horiuchi were part of the JACL's contribution to Detroit's 250th birthday fete.

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ALASKA

GREETINGS
from
Wrangell, Alaska

★

TOMMY
LILLIAN
LILA MAE &
TARO OGAWA

New York Chapter Initiates Novel Program for Funds

By MARY KASAHARA

New York City

1951 turned out to be a very eventful year for the New York JACL. The year was inaugurated in January with candlelight cabinet installation held at the McMasters Hotel and was climaxed on November 17th with a fund-raising carnival.

The following cabinet members were officially installed at the dinner: President, Frank Okazaki; Vice President, Mitsu Yasuda; Recording Secretary, Masako Yamasaki; Treasurer, Sachi Tanaka; Corresponding Secretary, Sumi Hiramoto; Program Director, Gerald Kubo; Financial Director, Loren Kitazono; Membership Director, Eddie Miyamasu; Publicity, Chiz Ikeda; Historian Mary Kasahara.

A vigorous membership drive under the leadership of Eddie Miyamasu was the first major project attempted by the new cabinet. A goal of 200 members was set by the membership committee. It was a difficult task but with a persevering committee, the membership again exceeded the 200 mark.

A pledge committee was formed by Loren Kitazono, the financial director, to raise funds for the local chapter. Loren devised a pledge system whereby members and friends were asked to contribute $1.00 a month for a period of one year. Under this ingenious plan, the pledger would be given twelve envelopes with which to send in his monthly contribution. The mail response was quite encouraging and the funds are just beginning to come in.

Responsible for many of the chapter's activities was the program committee headed by Gerald Kubo. Subcommittees were established as follows:

Cultural committee, Tomio Enochty, chairman; technology, Tosh Hirata; athletic; recreation, Kris Inaba; homemaking, May Hirata; "Copy Club," Mitsu Yasuda; legislative, Tom Hayashi; and community welfare, civic service, citizenship and member welfare.

Each sub-committee was to be responsible for its own program of activities. The most outstanding performance was the cultural committee which sponsored a series of concert and theater parties as well as several forums, one of which was the "Iconographic Symposium" which featured Mac Oike, a New York artist and sculptor, and Morton Straus, prominent prize-winning photographer whose photographs adorn many, many exhibits. This affair drew a good crowd.

Tom Hayashi's legislative group which has been working closely with the ADC all year sponsored a service meeting in October at which Tom explained the workings of the new evacuation claims law to large groups of Issei and Nisei; Rev. Alfred Akamatsu acted as interpreter for the Issei.

One of the most active committees was the educational committee whose chairman, Woodrow Asai, was ably assisted by his wife, Hisayo. This committee put on the following meetings:

1. **Security Depends on Democracy.**
2. **Civil Defense Night.**
3. **Speech of the Rev. Masao Yamada, former Chaplain of the 442nd.**
4. **Dr. George Nagamatsu presented his film on Japan taken on his trip last year.**
5. **A tea given in honor of Yuriko Amemiya and Michiko Iseri, two Nisei dancers in "The King and I".**
6. **The Japanese Peace Treaty and Us, with Mr. Robert I. Homman and Mr. T. Matsuoka, prominent businessmen in New York City; Dr. Alfred Akamatsu, Minister of the Japanese Methodist Church; Akira Hayashi, E D C Chairman; Henry Gosho, Editor of the "Japan Desk" of the "Voice of America"; and Roku Sugahara, Columnist for Pacific Citizen.**

The crowning accomplishment of the season was the Anti-Discrimination Committee benefit carnival held on November 17th at the Rand School. It was an all day affair with different community groups taking charge of their own booths and concessions. The carnival attracted close to a thousand locals and out-of-towners. The credit for this grand success goes to Mitsu Yasuda, the Vice-President and Chairman, and her hard-working committee. With over seventeen booths from basketball throw, roulette, bingo to sushi, the response was one of total success.

The New York Chapter wishes to close with greetings to everyone across the nation and thanks to the many friends who have helped and supported the Chapter.

Washington JACL Is Host to EDC

(Continued from page 43)

respect to identification of school children.

The Washington, D. C. chapter enjoyed a successful year in 1951 under the leadership of Don Komai, president, with the able assistance of his cabinet: Mrs. Claire Minami, 1st vice-president; Toro Hirose, 2nd vice-president; Ethel Fukuyama, recording secretary; Eiko Narita, corresponding secretary; Ben Nakao, treasurer; and Hal Horiuchi, board delegate. Also capably assisting were members of the executive cmmittee, Mrs. Chizuko Kobayashi, social chairman, and Akira Nose, editor of the D. C. New Notes.

The 1952 cabinet was installed at the Christmas-New Year dinner ball, and consists of the following:

Rikio Kumagai, president
Tosh Enokida, 1st vice-president
Ben Nakao, 2nd vice-president
Kathleen Iseri, recording secretary
Mieko Kosobayashi, corresponding secretary
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MUSIC IS THEIR WAY OF LIFE

(Ed. Note: Aiko Tashiro, author of this article, is well known in her own right as a musician. She has played in recitals and concerts in the United States and Japan, including a series of appearances on the Japan Broadcasting network, and has taught piano in Tokyo and New York City where she now resides. A native of Seattle, Wash., she is Mrs. Shig Hiratsuka in private life.)

By AIKO TASHIRO HIRATSUKA

A COUPLE OF DECADES AGO it would have been dificult to write a fair-sized article about Nisei musicians. Now the problem is how to narrow down even an arbitrary selection.

We know that there are many musicians who should be mentioned here, but of necessity we can name only the following. In our choice we have tried to cover a cross-section of the United States. Also, we have tried to ferret out people of diverse musical skills as well as solo talent, which is, of course, the more publicized.

In alphabetical order, therefore, here are a number of artists who typify the whole group of Nisei musicians:

Kei Imai, teacher of piano and organ in Kernersville, No. Carolina, was first regarded as something of a "novelty" in the small town of Kernersville in the tobacco-producing Piedmont region of North Carolina.

Today it's said that most mothers want their children to study with Miss Imai, and her waiting list is long. She and her husband, James Nelson, are on the faculty of Kernersville High School.

Miss Imai was evacuated to Poston during the war with the rest of her family (her father is the Rev. K. Imai, longtime Methodist minister in Dinuba, Calif.) and went from there to junior college and then to a four-year college (High Point) in North Carolina. While at High Point she met her husband and married him while still a student. She has a B.S. in music with a major in piano and organ.



KEI IMAGI

The Nelsons are parents of a four-year-old daughter, Viki.

Tomi Kanazawa, lyric soprano, may well become this generation's most noted interpreter of the Madame Butterfly role.

Her singing of the Puccini heroine's role in San Francisco's Opera House only a year ago brought comment from Marjory M. Fisher, S.F. News critic, that "no finer portrayal of Madame Butterfly has ever been given in our Opera House than that given by Tomiko Kanazawa." In Seattle the Times critic said, "I have never heard an interpretation of the familiar 'One Fine Day' projected with the emotional eloquence that she gives it." Few young artists have elicited more downright rapture from the critics than Miss Kanazawa, whose press notices have been lavish with praise.

Of recent years she has been touring the continent with notable success, performing in Norway, Finland and Stockholm. Concerts last year in France and Palestine were cancelled as a result of her husband's illness, but she is expected to make her Palestine engagements this year.

Her other operatic appearances as Mimi in "La Boheme" have elicited as much favorable comment.

Miss Kanazawa is, in private life, Mrs. Leo Mueller. A native of California, she first won acclaim when she was named the outstanding young musical artist in Southern California in a competition sponsored by a local musical federation.



TOMI KANAZAWA—Miyatake Photo.

She is the first singer to sing the role of Cho-Cho-San in "Madame Butterfly" in a television production of the opera which the NBC Opera Theater produced in 1950. The production, televised by the NBC network, was viewed by more than a million people. She also has appeared in the role with opera companies in New Orleans, Cincinnati and other cities.

In Nov., 1951, Miss Kanazawa returned to the United States from her triumphal Scandinavian tour. She left almost immediately for a series of concerts in Alaska.

Lily Miki, an outstanding Nisei artist, is a musical prodigy who started piano lessons at Juilliard School of Music when she was seven and was a perennial honor student, winning the Harry Rosenberg Memorial, Frank Damrosch scholarship and Morris Loeb prizes. Shortly after her graduation she made her debut with the Chautauqua Festival orchestra under Frances Autori, after which she was engaged for a number of solo concerts, plus a tour of the Mid-West sponsored by the lecture service of the University of Minnesota.

Her most recent concert appearance was Dec. 5, when she played the Mozart A-Major Concerto with orchestra in New Britain, Conn.

For the past two seasons she has played concerts in England, France and Italy.

Miss Miki is married to Andrew McKinley, violinist, singer and head of the Bronx House Music School in New York. He was in the original cast of Menotti's "The Consul," making a tremendous hit with his legerdemain as well as his singing.

McKinley is emphatic that his wife do not teach but devote her time to preparing and continuing her concert career. She and her husband have separate studios in the same building, where she puts in five hours of practice a day. She disbelieves what many people say—that she should make her New York debut now. She believes an ill-timed debut can hamper a young artist. She prefers to study more, gain concert experience abroad and within the United States and only then try New York's Town Hall. Next year Mr. and Mrs. Andrew McKinley hope to make a joint concert tour.



LILY MIKI

Helen Nakamura, symphony orchestra violinist of Denver, is one of the few Japanese Americans in the large symphonic orchestras in this country. She is a graduate of the University of Denver.

James Shigeta is the Nisei lad who hit the big time only a few months after winning the Ted Mack national amateur contest in 1950.

Singing professionally as Guy Brion, he has been heard at the Mocambo, Chicago's Palmer House and the fabulous Flamingo in Las Vegas and on the Edgar Bergen, Bing Crosby and Hedda Hopper shows.

James is a mere youngster of 22, but a strapping, good-looking five-feet 11.

The only musical training he has had was that given him by Richard Vine of the University of Hawaii, where Shigeta studied for three years as an English major. His college life was interrupted in 1950 when he won the Amateur Hour contest.

We happened to be at Madison Square Garden the night Shigeta appeared. It was the "big night." Noisy bobby-soxers stamped, clapped and yelled when the personable young man from Hawaii—leis and all—appeared. There was a by-now familiar reference to the 442nd, as Ted Mack asked: "You have a brother who was in the famous 442nd, don't you?"

"YESSIR!" The applause was deafening.

But it was on the merits of his singing that he won the grand prize.

Shigeta's career, which began that night, was sensational but brief: in September, 1951, he entered the Marine Corps.

But he has won another honor, this time in a non-musical field: he has been chosen for Officers'

(Continued on page 52)

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Placer County:

RETURN FROM EXILE

By ROY YOSHIDA

The serenity which marks the life of Japanese Americans in Placer county today is quite a throw-back from that which existed during the early resettlement period.

Being one of California's anti-Japanese "hot spots," homecoming for Placer evacuees was anything but happy—with few persons extending welcome. In those hectic days it took a brave man with strong conviction to show open friendship for Nisei.

Of the many untoward incidents, the Doi and Sakamoto cases are best remembered for rank disregard for justice and fair play.

Perhaps more brutal forms of discrimination were shown by some misguided students — particularly at the high school level. Being made targets of insulting epithets and being ostracized from normal school activities, Nisei students went through many harrowing experiences.

Today all that is in the past. It was a nightmarish chain of unhappy events for those who were among the early returnees. But it did have one redeeming feature, it tended to solidify Placer's Japanese Americans into a strong unit.

Today the position of Japanese Americans here is strongly entrenched. In fact the Nisei's relationship with Caucasians is better than ever before.

Just what brought about this metamorphosis? The answer is manifold.

No doubt the major credit should go to the fine public relations work done by the Placer County JACL.

The chapter spent its early reactivation period uniting Placer Nisei into a strong body. Once that was achieved, the chapter leaders turned to the important task of converting prominent civic leaders into strong JACL backers. Unquestionably it was through their support that JACL was able to gain some semblance of equality for the Japanese people.

Participation of Nisei athletes in school sports had a telling effect in bringing about better relationship among students.

(Continued on page 53)

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The Heritage: Art

Space Composition in Two Dimensions

By Jobo Nakamura

THE APPEARANCE of abstract collages with an oriental touch in the bay area galleries caused a flurry of interest in the quiet, young man named Nobuo Kitagaki.

To seek Nobuo Kitagaki, you would have to find him outside of the usual Nisei world. A man of sensitivity and an insatiable love for life and people, Kitagaki chooses to live in what is probably the most interesting and fascinating part of San Francisco — the North Beach. His friends for the most part consist of bums, critics and dilettantes in the arts, bartenders, rebels against the Main Street conventions, "hopheads," and the neighborhood intelligensia.

You may walk into a tiny little cafe like "Little Pisa," its walls literally covered with fresh paintings of the local artists and its floor sprinkled with sawdust. Here, in the corner, you may find Kitagaki conversing quietly with an artist friend while nursing a glass of good Italian wine.

Then he is eager to invite you over to his bachelor's apartment in a wooden building overlooking Telegraph Hill, immediately off the garlic-scented streets of Little Italy where the world's best spaghetti is cooked. His window looks out onto the tiny crooked streets lined with cobblestones and the picturesque little wooden houses rendering the scene with Bohemian charm. The life of Nobuo Kitagaki is not the stereotyped existence of a struggling young artist living in a garret feeding on canned sardines and crackers. His civil service job as a transcriber with the Social Welfare Department of the state keeps him financially stable. His apartment is not luxurious but is furnished with contemporary American furniture, some home-made with an Oriental feeling. The use of shoji, or sliding doors, is a feature.

Kitagaki first excited the imagination of art lovers with a collage picture "Death Descends on Hiroshima" at the annual watercolor show of the S.F. Art Association at the Museum of Art in Nov., 1948, although his collages have been exhibited in Chicago by the Midwest Artists League in 1947 and at the Exhibition Momentum, 1948, and drew much attention there.

After a modest one-man show in Berkeley at the Garden Library Gallery in July, 1950, the Lucian Labaudt Gallery in San Francisco took note of the interesting manner in which Kitagaki "manages to infuse non-objective art with an illusive Oriental objectiveness" and invited him to show his work to a wider and more critical audience.

Critic Alfred Frankenstein who is invariably reserved in his comments about the work of any new artist may have betrayed his restraint by his overtone of enthusiasm for the work of the young Japanese American. "These works are of the puristic, geometric variety," he wrote, "trembling at the point of balance between the diagram and the composition, but always enough on the side of composition to justify their existence on works of art. . . . Kitagaki has plenty of ingenuity . . . he uses just enough ingenuity to give each design an individual character, but no more."

A collage, as Kitagaki would put it, is a "re-creation of moods—some are architectural and some are just optical illusions." To an untrained pair of eyes, collages seem at first to be purely abstract designs of colors and shapes, but the more you look at them the more they seem to tell a story. It is like reading the simple lines of haiku, Japanese poems, in which the meaning becomes stronger the longer you look at them. Kitagaki, however, denies that he tries objectively to convey a message or attempt to achieve "social reality."

Although water color is his chief medium, Kitagaki employs colored paper to a great extent and in some instances he is compelled to use pieces of string, tobacco wrappers, twigs, leaves, wire, or strips of cane seating pasted on to his drawings to set a proper mood. "I want to be a constructive abstractionist . . . with an Oriental touch," says Kitagaki. This space control, the unscientific use of perspective, sensitive lines, and the use of delicate colors in his pictures are all reminiscent of Japanese paintings.

While most young artists dream of New York and Paris, Kitagaki earnestly hopes to travel some day soon to Japan and live in Kyoto, the seat of Japanese art. He is interested in the Kabuki theater and reads whatever he can get hold of concerning the subject in English. He feels that the art field is a fertile one for young Nisei with talent in the arts. It is in this field that the Nisei can capitalize on their American influence and their Japanese background. The public appreciates the tradition of delicate Japanese art work. He cited that the French artists have long acknowledged a debt to the Japanese painters from whom many of the early French impressionists have drawn inspiration.

Nobuo Kitagaki was born and bred in Oakland, California, and was an active Sunday School teacher (he tells you this with a certain irony in his voice) at the Buddhist Church before the evacuation. His parents are living in Oakland. Kitagaki was at Fort Snelling during the war, and at that time, he won as a first prize award the gold medal in the Seventh Service Command's Army Art Contest for his Indian gouache and ink rendering, "Design for Ballet" which was put on display at the National Art Gallery, Washington, D.C. It didn't take the army long to discover his usefulness in the art field and Army brass soon transferred him to the Special Service branch to do art work in the post theater and the art galleries.

After the war, Kitagaki won entrance to Cooper-Union, an art school which requires no tuition but a rigorous examination to get in. In other words, he was one of the few chosen from 900 applicants to study at that art institution. It was at the Chicago Institute of Design in 1947-49 that he became powerfully influenced by Moholy-Nagy and while he was studying under the Great One, he dropped his conventional water color style to take up collages and other abstract drawings.

(Continued on page 55)

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Music Is Their Way of Life

(Continued from page 49)

Candidates training.

Mariko Taniguchi, singer and pianist of New York City, is now in Italy on a Fulbright fellowship.

She received her musical training at the Eastman Conservatory in Rochester, N.Y. She came to New York in 1944 and became a member of the Robert Shaw Chorale, frequently accompanying as well as singing. Musicians who have heard her play or know her personally speak highly of both her ability and her pleasing self.

She has sung at the Berkshire Musical Festival and was voice coach at Sarah Lawrence College before going to Italy on a Fulbright.

Ruth Watanabe, musicologist and teacher of music theory, did her undergraduate work at the University of Southern California, where she left one of the most brilliant scholastic records in the history of the school.

She received her bachelor of music degree in piano, summa cum laude, in 1937, and then her A.B. in English literature, also summa cum laude, in 1939. In 1941 she received her A.M. in English literature and then her M. Musc. in piano and musicology in 1942.

After the evacuation she went to Eastman School of Music and the University of Rochester, and then to Columbia, where she received her Ph. D. in musicology in 1951. In the interval she taught music history at Eastman and English literature at the University of Rochester.

Her current work includes teaching at the Eastman School of Music and writing. She has had a number of works published in musical journals.

Ruby Yoshino, soprano and voice teacher in New York City, recently joined the faculty of the Contemporary School of Music.

Her career began at the age of 13, when she appeared in amateur shows, singing with Horace Heidt and Ted Lewis, to mention only two. Her repertoire then consisted of semi-classical songs and blues.

Her first formal training began when she was 18, and while a student at the University of California she was presented in recital at the Greek Theater, first student ever to be presented on that concert series.

Until the evacuation, Ruby was much in demand as a soloist on the West Coast. Moving to Denver of necessity, she was there only a short while when the JACL asked her to make a goodwill tour with Dr. T. T. Yatabe. The tour covered much of the Eastern seaboard, as a result of which she happened to come to New York to live.

In 1945 she married Rudolph Schaar, well-known coach-accompanist from Vienna. She and her husband have been instrumental in organizing the "One World Ensemble," an interracial quartet which has toured much of the country. When it appeared in New York City, the Musical Courier noted: "The highlight of the program was the group of native songs of the Japanese soprano (Ruby) Yoshino, sung with beauty and charm."



RUTH WATANABE



RUBY YOSHINO

Her Chicago and New York debuts in 1950 were notable events. More recently she has been heard on radio and in a recital at the Brooklyn Museum. Enjoying her teaching as well as her solo work, her students have included a number of Broadway musical stars.

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Picture Profile: JAMES SHIGETA



James Shigeta, popular singer from Honolulu, is known as "Guy Brion" to those who have heard his rich baritone voice in the Mocambo in Hollywood, Palmer House in Chicago or the Flamingo in Las Vegas.

In 1950 he won the Ted Mack Amateur Hour Contest. Appearing at Madison Square Garden, the lei-covered Shigeta boomed out with Cole Porter's "Night and Day," and won the 1950 national Amateur Hour championship. His success in the next few months was little short of sensational. He teamed up with Hawaiian-born singer Charles Davis, took the stage name of Guy Brion, and began a career which was halted only in deference to Uncle Sam. Late in September of 1951 he was inducted into the Marine Corps.

Yoshida:
Return to Placer County

(Continued from page 50)

Best exponent of this was George Goto of Penryn, whose uncanny ball handling and court generalship steered the Placer College basketball team to California JC tournament championship in 1949. His scintillating, colorful style of play all season melted many a cold heart encased in athletic-minded people.

What Goto accomplished at Placer College was ably emulated by James Yokota of Newcastle at Placer Union high school, where he won many sports honors with his varied athletic talent.

Of course, this does not mean other Nisei athletes did not make fine athletic contributions. Neither does it mean that student prejudice was broken down by athletic prowess alone. Those who attained high scholastic honors — too numerous to mention—did much to restore racial equanimity along the corridors of our schools.

In the final analysis, much credit should go to the Nisei themselves for their exemplary behavior under most trying circumstances. By being industrious and trustworthy, by their perseverance in conducting themselves as upstanding citizens in the face of mounting odds, the Nisei gradually broke down the barrier of hate and distrust.

Today there are many Nisei working in establishments which heretofore hadn't even considered hiring Japanese Americans. But once the ice was broken all employers were pleasantly surprised and pleased with the Nisei's unassuming efficiency.

Two Nisei girls are working for Bank of America—Ellen Kubo at Newcastle branch and Mae Sakauye at Loomis branch—a thing unthought of a decade ago. Tom Yego, staunch JACLer, is a member of the department of agriculture staff. Frank Nimura is employed in the local office of the soil conservation district. Cosma Sakamoto, another fine JACL leader, is a "trouble-shooter" for Heggblade-Marguleas, a fruit shipping firm.

Thus Nisei have out-distanced racial prejudice in Placer County. But that does not mean they can rest their oars and ride the tide of serenity.

There is no room for complacency in the life of Japanese Americans. As long as there remains even one person who holds within his heart even a trace of racial bias, the Nisei must remain vigilant in preserving his rights as an American citizen.

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HE DREAMS UP GADGETS

By YUKI KATO

ALTHOUGH JOSEPH K. TANAKA has cast aside his role as one of JACL's most eligible bachelors, he still maintains his status as a designer first and always, as a public speaker in great demand, and as an expert in the field of human relations. To his already crowded schedule, Joe has now added "domestic responsibilities" and the opportunity to carry out such ideas as three dimensional murals, hand-stenciled draperies, a decorative but functional desk, and lighted wall panels.

After his marriage in July to Naomi Nakano, also an active JACL member and then president of the Philadelphia Chapter, and a combination honeymoon and summer school session in Mexico, Joe returned to Washington University in St. Louis where he teaches modern design. In his class in modern furniture, his students not only design chairs and coffee tables but execute their plans as well.

Joe entered the design field by way of mechanical engineering, in which he has a degree from Washington University. This was followed by a year of graduate work at Columbia University. The temperature of turbines and the pulsations of steam engines left him cold. Then a friend who was secretary to Frank Lloyd Wright, the noted architect, got him interested in designing for industry. It was a new business, a depression-born trend toward keener styling and catering to public taste.

He was in the midst of spouting new ideas for gadgets when he was drafted. He spent three years in training camps designing visual aids, such as scale models of rifles and mortars. A large scale model of the M1 rifle with a real trigger mechanism was widely copied for demonstration in other camps.

Going overseas as an infantry replacement, M. Sgt. Tanaka joined the famed 442nd Infantry regimental Combat Team and saw service in Italy. There he met his younger brother Chester, who graduated from Washington University Law School and now works as production director for the Consumers' Union publication in New York. Another brother, Edward, who is following his father in the restaurant business, was on his way to the regiment when VE-Day came and he was sent on occupation duty in Germany instead.

Back from the wars, Joe reopened his offices at Designers and Builders Associated with two former associates and began turning out gadgets in earnest.

They produced an aluminum fruit juicer that sold by the thousands, an all aluminum deep-freeze that's still on the market, a rock crusher, a sugar mill, and modern furniture. He made architectural scale models which featured such extras as fully lighted and furnished apartments, replicas of ranch-type mansions, a deluxe model of a new car dealer's lush emporium. His more recent brain children include packagys for ladies' toilet articles, a vending machine for hot coffee, and the interior and exterior of a restaurant owned and operated by his parents, Mr. and Mrs. Haru Tanaka.

A current project may make a solarium of every hospital room and nursery where patients or children now stand, sit, or lie still while a narrow band of light administers a one-sided tan. He is working on a scheme to flood the entire room with ultraviolet light. Joe is also design consultant for a large national organization, Creative Playthings, Inc., which handles children's toys and furniture.

Joe is one of the few Japanese Americans born and reared in St. Louis, and is relatively new to Nisei circles. As a result of wartime relocation, the St. Louis Nisei colony has some three hundred persons, some permanent residents and some students. In St. Louis, a community unlike the large cities where a larger number of Japanese reside, individual assimilation has resulted instead of the usual group congregations. There is no one group to which the people can turn for help or advice except the St. Louis JACL, which has been accomplishing a mammoth job in community relationship.

Because of his nativity in the St. Louis community, Joe has been called upon on numerous occasions by both the Japanese and the non-Japanese to help with welfare and personal problems. Although he himself has not faced the problems of the Nisei and Issei who relocated to the Midwest area, Joe feels for his fellow Nisei the hardships and tribulations they experienced during the war years. His interest in the welfare of the Nisei and Issei is shown by his active leadership among the Japanese in St. Louis; he has given his time unstintingly whenever the need arises.

Problems such as helping the Nisei and Issei to find jobs, acting as contact man when positions are open, directing both the Japanese and the non-Japanese to proper places for information, are some of the everyday occurrences he experiences. St. Louis has had many groups of visitors from Japan, studying problems of power plan systems, radio stations, and the police department, and Joe is frequently called upon to entertain them.

While serving as president and cabinet member of the St. Louis chapter of the Japanese American Citizens League, he visited Missouri Senators Kem and Donnell to inform them of the JACL legislative program. He sees to it that proper publicity is given the work of the ADC and other programs. The Japanese American Citizens League is the only organized group

(Continued on page 55)



JOE TANAKA

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HE DREAMS UP NEW GADGETS

(Continued from page 54)

of Japanese in St. Louis; therefore, his many activities are planned to include the Nisei, Issei, Sansei, and Chinese and Hawaiian young people as well.

Other community activities which claim his interest and support are the Campus YM/YWCA Board of Managers at Washington University, program committees of Girl Scout groups, and Toastmasters' International, Midtown Chapter.

When he isn't teaching, designing, or dreaming up new gadgets, Joe is busy lecturing and lobbying for the Nisei cause and for better community relations. He has made many speeches in the past year, covering such varied audiences as youth groups, adult groups, professional groups, church groups, service clubs, veterans groups, college groups, and high school students.

A "Veterans' Trio" consisting of himself, a Jewish ex-G.I., and one of Catholic faith regularly tours the city's high schools during Brotherhood Week, talking to the students about the importance of getting along with others. Joe is known as the anchor man of the trio.

Virgil Border, executive director of the St. Louis office of the National Conference of Christians and Jews, says, "Joe is more than just a speaker in our group. He has the knack of putting himself over in youth groups where, we believe, it is most important to begin to foster better understanding and to reduce prejudices. We consider him a consultant in this field.

"On panels, he inspires the members and has a very leveling kind of influence which helps to minimise emotional outbursts. He maintains good poise, and rebuffs, which are numerous at times, are handled in a dignified, sensible manner.

"We consider Joe an outstanding citizen and we are proud of his work in promoting better understanding and harmony within all groups of the community."



NOBUO KITAGAKI—Photo by Tom Okada.

Space Composition in Two Dimensions

(Continued from page 51)

Kitagaki's work is neat and precise. He seeks for the logical cleanliness and full vision, devoid of loosely trailing connotative association while collage is traditionally a non-objective form.

Eleanor Jewett of the Chicago Tribune described Kitagaki's work as carrying the delicate sensitivity of his teacher, Moholy-Nagi, and "the combination of Oriental background, rich in intelligent details, with imaginative doodling."

Such has been the response wherever his pictures have been exhibited. With rapid acknowledgment of his contribution to modern art, local galleries (not already mentioned previously) which have presented his collages in the last year (1950-51) are Henri Lenoir's Vesuvio, San Francisco; Siminoff's Decorative Art Show at Hotel Claremont, Berkeley; Oakland Art Gallery; Decorative Art Department at the University of California, Berkeley; Temple Sinai's "Arts in Action" exhibition, San Francisco, and the Termon Baker presentation, Monterey. This is indicative of the up-and-coming popularity of this imaginative young man who works with colored paper and string.

In January, 1952, Nobuo Kitagaki will present a one-man show of three-dimensional experimentation in collage at the Berkeley Garden Library where his work first gained recognition in the summer of 1950.

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SHELLEY OTA

Shelley Ayame Ota might be termed "Nisei author of the year" as the result of publication in 1951 of "Upon Their Shoulders," a story of two generations of Japanese in Hawaii. Her book was a study of an immigrant group readjusting to a new world.

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ONE WORLD IN SEATTLE

Words and Pictures by Elmer Ogawa

SEATTLE'S MAYOR made a proclamation during Seafair Week, in which he named our old neighborhood Seattle's *"International Center."* The title reflects the conditions to which this community has become adjusted.

As in many a "Little Tokyo," the war years brought an infiltration of many peoples. In the confusion and congestion, the former internees had to seek readjustment. That readjustment is characterized by two major developments.

First, the birth of a new community feeling in which six (including Indians) ethnic groups cooperate in the civic, cultural, economic, social and political life of the community. As the result is praiseworthy, so is the significant work of the Jackson Street Community Council under the able leadership of Executive Secretary Ruth Manca. In liaison, and in the development of a cooperative unity, the Council probably is one of the most distinctive organizations in the nation.

The second phase of the readjustment may perhaps be described as integration, though it is true that the tofu factory, the confectioner, and the sukiyaki house relocated in or near the old premises.

Significant are the changes in employment and housing, and the new vista is bright indeed. From the industrial shops to the most specialized professional offices in the city, Nisei merit has been proved and accepted. To the Nisei it has brought a feeling of well being and security.

In the matter of housing, resignation to existence in a slum-like "Little Tokyo" is becoming a thing of the past. The apparent theme in the quest for new and better housing is, "Design for Living" and the standard is high as evidenced by recent purchases. Beacon Hill is the point of highest concentration. An apparent reflection on this trend is that a Caucasian-owned neighborhood supermarket now features a special section of imported Japanese groceries, dried fish and all.









Right, top to bottom: Royalty from the Seafair annual celebration visits the international center and gets lessons in the use of chopsticks. While Prime Minister Larry Dugan looks on, Dan Sarusal coaches Seafair Queen Shirley Flowers and Mrs. K. Okiyama lends a hand to His Royal Highness King Neptune, William O. McKay.

The International Branch of the Seattle First National Bank is well named, when one scans its customers and employees. Nisei girls on the staff: Mae Natori, rear, pro-manager; Bernadette Sasaki, Bernadette Horiuchi, Grace Kasahara and Amy Takano at phone.

The diversified racial groups in Seattle's interracial community find common ground in their love for art. Here, in a critique at the home of George Tsutakawa, University of Washington art instructor, artists Kay Chong, James Washington and John Matsudaira appraise a work, "Shopping Center," by K. Nomura.

Nisei veterans receive canvassing assignments for a Community Chest drive from Ruth Manca, executive secretary.

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Playlet:

PREMIERE AT THE MIYAKO

By Mary Oyama

(Editor's Note: The Nisei Experimental Group, known more familiarily as NEG to its enthusiastic supporters, recently presented its premiere performance of "The Plums Can Wait," a study of Nisei-Issei life, at Los Angeles' Miyako Hotel. The production inspired the following playlet by Mary Oyama.)

Time: 5 A.B. (After Bomb)
Characters: You, Me, Everybody
Setting: Little Tokyo, Los Angeles: Scene 1: Kitchen, Scene 2, Conference Room, Miyako Hotel, Scene 3, Yellow Cab.

• • •

TELEPHONE VOICE (Could be Director Okubo): If the minimum 38 first nighters don't show up, we'll cancel the Saturday, Sunday performances, oke?

Narrator's voice: Hardly "öke," for that gloomy pronouncement set an uneasy prelude to the evening's debut, so unsettling that supper was dismissed in favor of a hastily bolted banana. And soon you found yourself lightheadedly climbing the stairs of Little Tokyo's "finest," a modest place but good enough. Easily accessible, centrally located.

• • •

KAZIE (could be someone you know, nervously ascending first flight, eyeing simple sign with pointing arrow "EXPERIMENTAL GROUP UPSTAIRS," another "QUIET PLEASE," a third in Japanese calligraphy; she thinks, turning up second flight): Must be a translation of the first two, maybe Okubo's work. So much to do, so much to worry about. (In mounting trepidation) Have my worries, too. What if Marlon Brando comes, as my Israelian guest promised—oh Lord!

(Turning into dingy-dark corridor) How keep him incognito to the cast? Pass him off as Eurasian —Joe Yoshimoto? One fourth Japanese? Will he suffer the inquisition of a high-school-calibre theatrical? (turns into another hall) The kids should have been warned to utmost perfection of performance, their morale rallied against any such dire act of God, and worse yet: what if NOBODY comes?

(Closes eyes in dread of opening Conference Room door, fearing rows of empty seats. Shoves way in.) A full-capacity house, thank God! (aloud) Whew!

RESERVATIONS CLERK: Did you say something?

Narrator: Master of Ceremonies Okubo, under a canopy of six orange-cellophaned lights, clad in impressive formal montsuki (family-crested attire of a Japanese gentleman) stood beside a small console-type table. Raising a closed fan in his hand, he signalled baton-like for silence. Grouped around in concentric circles, the Nisei and non-Nisei audience focused eyes upon him.

KAZIE (seats self beside Ben-Amotz, a youthful Alan Ladd or Jeff Chandler): Glad you came.

BEN-AMOTZ (researcher in cinematography sent by Israelian government): Marlon couldn't come —overtime at the studio. But I brought Ronnie here. (Introduces pleasant collegian-type girl).

KAZIE (nods, thinking "Thank God!" but aloud): I'm SO sorry (to self): For their sakes, hope the play turns out okay. (Clutches purse anxiously as lights dim, Okubo-san clacking sharply upon two oblong blocks of wood, traditional props of the classical Japanese stage. Darkness muffles room.)

Narrator: From somewhere out of the darkness "backstage," if such there is to central staging, there trailed forth the plaintive notes of a Japanese flute, the voice of which sounds like music coming over the snow of a black and lonely night. Eerily, gently, a melancholy lay in minor key tremuloed through the hush.

Sights and sounds were resurrected, dream-memories which you thought you had buried long ago in the forgotten limbo of childhood: samurai tales and flashing swords, flickering pine-torches smoking in the night. Chanted ballads of vengeance and gory beheadings in the snow. When and where had you lived these days before?

As your Japanese "heritage" stirred in uneasy response, you marveled as the play unfolded. Not bad, you thought, not bad at all.

The Play Within a Play Unfolded

Lights open upon a Northern Californin bunkhouse of an evening early in June, presenting a tale of conflict between two Nisei brothers on a farm. Tom, the idealist-dreamer, and George, the conscientious filial, quarrel over the crisis of impending eviction, which to one is a means of escape and to the other a dangerous threat to their dubious security.

At the climax of the quarrel, the usually self-contained, stoic widow-mother breaks down in an emotional collapse, which forces an immediate decision. Two possible solutions to their problem are presented by two different casts, one directed by Nisei Hiro Okubo and another cast by Ted Samuels. Both present interesting studies in comparative treatment, timing, pacing, mood.

With lines bi-lingually spoken by both interracial casts, in Japanese by the Issei mother, Mrs. Wada, and in English by the boss, Mr. White, and the Nisei American brothers, a certain authenticity marks the two performances. It is a novel experience to witness a play written by and about Nisei, enacted by Nisei and non-Nisei actors—like seeing oneself on the screen. Thought-provoking, too.

At the conclusion of the play, calls for "Author, Author," brought forth an embarrassed Kashiwagi to take modest bows.

• • •

Narrator: After the finale, there was much to discuss during the social hour which followed.

BEN-AMOTZ: The Japanese flute was wonderful, but the story a bit weak—lacking in dramatic values.

RONNIE: Yes, but within the slight framework of the one-act play that it is, with attendant restrictions, wasn't the presentation very good? Considering the cast was non-professional, didn't they do well? They are student-beginners, aren't they?

KAZIE: (between tea-sips and munching on rice cookies): They're all beginners, playwrights, actors, everybody. In fact, this was Kashiwagi's first play, and we need more playwrights to furnish us with working material. We could stand more novelists, too, as the Nisei still have no first magnitude writer. Everything is just beginning. Give us time and we will produce more creative artists. Remember our Issei parents have only been here since the turn of the century, the Nisei only since World War One, and people never knew we existed until World War Two. If World War Three doesn't mess things up, we might evolve some sort of cultural synthesis as our contribution to American culture. (Stops suddently, thinking, what stuffy things am I saying?)

BEN-AMOTZ (to Kazie): By the way, what's

(Continued on page 61)

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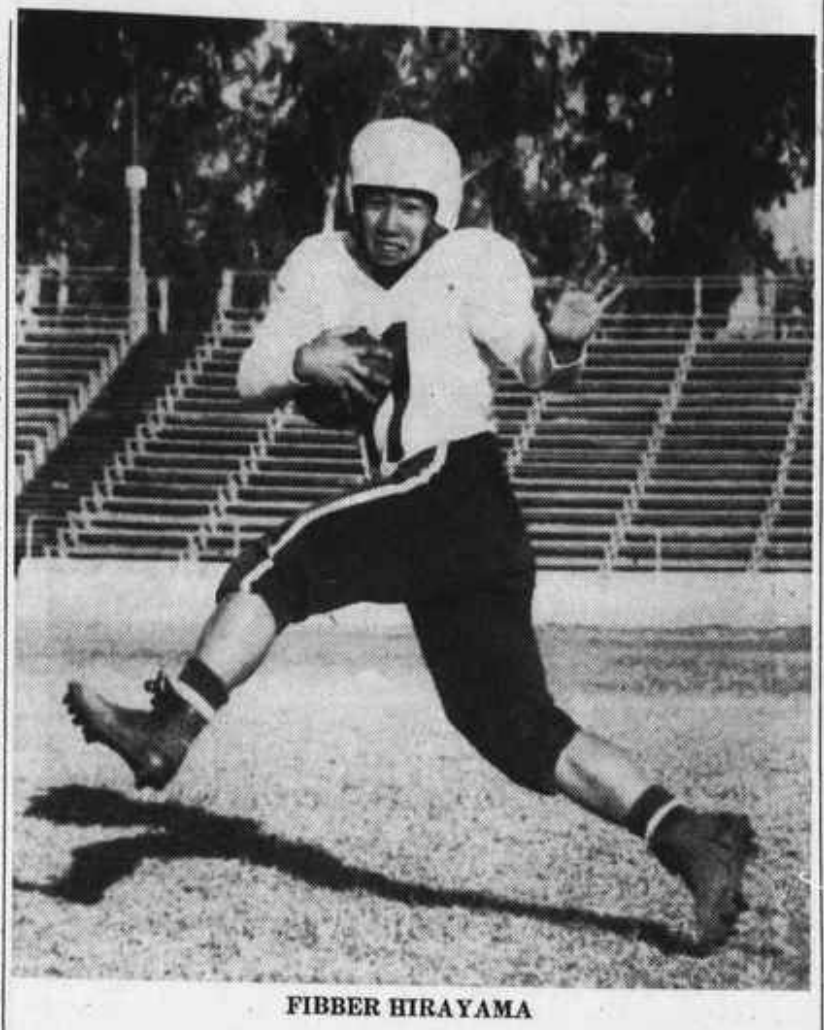
Naming any one man as the greatest in the country at any particular line of endeavor is a pretty risky business, and when you make it something as nebulous as "Pound for pound the best athlete in the nation," you are really asking for truoble. But Fresno State College athletic fans are willing to take that risk in claiming that honor for their great little football and baseball star, Satoshi "Fibber" Hirayama.

The five foot, four inch, 137 pound Fibber has just concluded his third and final varsity season for the Fresno State College Bulldogs, and it places him with the all-time great small backs in the history of football. Statistics, including his average of better than five yards per carry for his three years of play, tell only a small part of the story of his value to the Bulldog cause.

Used at either left or right halfback in the tricky Split-T formation, Fibber ran from either position, sometimes on alternate plays, without a mistake. An unusually quick starter, he was as apt to bolt through the middle of the line on a quick opening play as he was to skirt the end and give the opposing linebackers fits with his ducking, cutting, and change of pace. When tacklers ganged up on him at the line of scrimmage, he could pass over their heads with disconcerting effectiveness, and had one 61 yard touchdown pass play to his credit this season. But not all of his gains were of the spectacular type. More than once, when two or three yards were needed at a crucial point it was Fibber who dove through for those small but important gains.

An example of Fibber's play, one of many such, occurred in this year's game with Santa Barbara College. He broke through for about 20 yards, was cornered by two tacklers, lateraled to left half Herman Hamm and took both tacklers out with one clean block. Only the fact that Hamm touched a chalk line en route to the goal nullified a certain touchdown.

In intercollegiate baseball, perhaps the statistics do tell the story of Fibber's effectiveness. In 1950, as a sophomore, he took the California Collegiate Athletic Association batting championship with an average of .406 and was named on the all-CCAA team. During the campaign he caught, played third base, second base, and shortstop as well as in the outfield. Bulldog coach Pete Beiden's dilemna was simply that he didn't know where he could use Fibber best—he was invaluable wherever he played.



FIBBER HIRAYAMA

Through the 1951 campaign, while Fresno State was winning 36 out of 40 games and winning recognition as one of the nation's top college nines, the name of Hirayama appeared in the batting order for every game.

With the Bulldogs forced to take on several Class B minor league clubs in order to find any kind of competition, he batted .309, scored 46 runs, hit 10 doubles, one triple and one homer, drew 40 bases on balls, stole 36 bases, including several thefts of home plate, and was credited with 35 runs batted in. He again won all-CCAA recognition, and topped the conference in runs scored, doubles, and stolen bases. His 1.000 fielding average speaks for itself.

Rival coaches, sports writers, and professional scouts agreed that he could have been a sensation in the Class C California League, in which the St. Louis Cardinals own the Fresno club, but with one more year of college baseball eligibility, Fibber is paying no heed to professional offers yet.

One of the most popular men on the Fresno State campus, Fibber is a good student, active in campus affairs, and extremely modest about his athletic accomplishments. His popularity is attested by the fact that FSC students this year elected him "Campus King," an honorary title in which his main official function is to escort one of the young lady candidates for the title of Campus Queen up to the coronation throne at the annual Queen's Ball.

A P.E. major at the college, Fibber has not yet decided whether to go into professional baseball upon graduation, to enter the coaching field, or to seek one of several other openings possible. Whatever he decides, Fresnans to a man are certain he will be successful in it.

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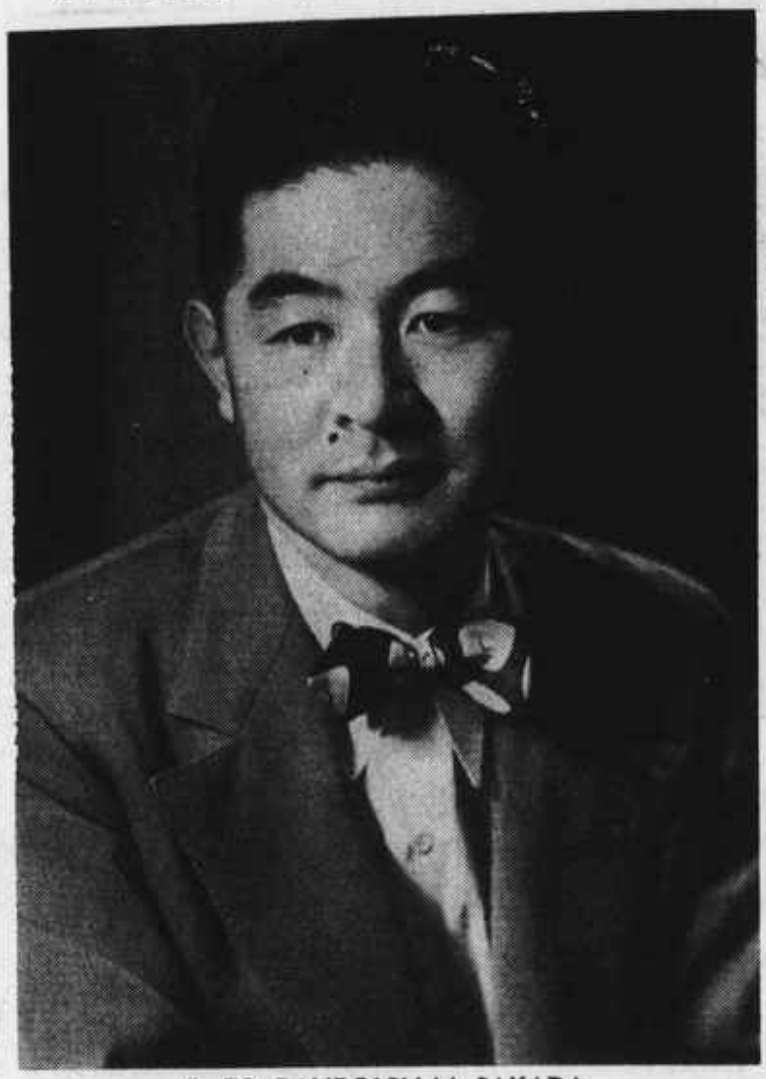
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JACL'S WORK IN 1952



By DR. RANDOLPH M. SAKADA

Twenty-one years ago JACL was founded as a national organization. This is a historic milestone in the brief history of the unparalleled success of the JACL. Yet, the crucial test as to whether we, as a group, can once again ably live up to our national motto, "Security through Unity" will come early in 1952 in our attempts to secure remedial legislation for equality in immigration and naturalization as stated in the McCarran and Walter Omnibus Bills.

The passage of these bills will mean that we will have won equality that has been long fought for and worked for over the many years. Yes, the blood of thousands of Nisei soldiers who earned a glorious record in combat was shed in a large part so that our parents can enjoy full equality in and under the law. How would we as Nisei benefit from such laws, As long as our parents are denied the privilege of naturalization because of their race, we are still second-class citizens. Why? Think for a moment. We are citizens merely because of the accident of our birth. We are citizens merely by sufferance and not by acceptance.

1951 has been another great year for our organization. The Exacuation Claims Compromise Act was passed, and we now expect the completion of some fourteen thousand claims within the next year or two as compared to the old law which would have taken some seventy-five years or more. Up to thirteen per cent of the bills passed in our recent sessions of Congrss have had direct benefit to persons of Japanese ancestry.

In 1952, we find that we have come to a time in our existence as an organization when we see the end of one phase of our work and a new one unfolding, that is, the chapter or local phase. All of our chapters must actively become aware of their civic, political and community responsibilities and awaken the Nisei to these needs. The National JACL is giving serious consideration to evolve a program for the local level.

If we can always remember that our achievements to the present day are the foundation for the greater accomplishments tomorrow, we cannot help but become "Better Americans in a Greater America."

May the Yule season bring countless blessings to each and everyone of our friends.

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PREMIERE AT THE MIYAKO

(Continued from page 58)

your relation to this group? Are you a player, too?

KAZIE: No! Just a sort of patroness or unofficial encourager of the arts. The kids deserve a lot of moral support.

BEN-AMOTZ: We have to leave now, but I'll be sure to tell Marlon all about this. Goodnight.

AL MIYADI (23-year-old ex-editor of Crossroads): Just one more sob from the mother and I would've bust down crying!

MAS KOJIMA: (Phi Beta Kappa union organizer): And did you hear that brother George character—the funny Anglicized way he pronounced the words "Dai Butsu" (Great Buddha) like "Dye-boots. ooh." Even I, with my lousy Japanese, could have done better, I think.

KASHIWABARA (Cal Tech grad engineer): Naughty-naughty. Did you hear Tom call his brother a sonofabee right in front of his Mom?

OKUBO (patiently to guest who has suggested something about a Madame Butterfly play):—Japanese mistress of the first American ambassador to Japan. You know who Townsend Harris was?

GRACIE (Nisei staff member of local Negro weekly, winking as she refills Kazie's teacup): Plenty of Madame Butterflies now. Ask the occupation.

SOMEBODY ELSE: Modern Butterflies die no more of broken hearts. Nosiree. Now she gets her man like the Canadian Mounted Police, and GI Joes gets her passage-entry toAmerica by act of Congress, no less.

KASHIWAGI (passing Kazie more cookies): Hi.

KAZIE (taking some): Thanks. Your play was okay. Your unofficial encourager would have been very proud of his protegee tonight. Too bad he couldn't have been present. Better write him all about the premiere. He'd want to know . . . (to self) or would he? Would the status of Nisei cultural evolution matter very much to a serviceman concerned with the life and death business of war? The Korean war obtruding like Banquo's ghost. (to Kashiwagi in lowered voice) This war is no picnic.

KASHIWAGI (nods, his mobile face changing to an expression of gravity): Ken's son is in the war, too.

KAZIE (as if to self, reminded of own Boy Scout age son): Hope the boy returns safely.

NARRATOR: "Our planes sprayed the fleeing enemy with flaming napalm."

KAZIE (to self, annoyed, disturbed): What if the situation had been reversed? More planes, more napalm, more men. More tea to exorcise the ghost.

GOMPERS SAIJO (young artist): Hey, where in hell's the tea?

TEEN-AGED UNDERSTUDY (thrusting head forth from rear kitchenette, hen emerging to collect empty teacups): No more tea. Scram, you . . . everybody's going home.

Narrator: The crowd was exiting into the hall, but you hovered around in exhilarated curiosity as the MC began to dismiss the cast with admonitions to hurry home for needed sleep and rest for the morrow's performance. Only the old faithful standbys remained to gather props under a sprinkling of post-mortem advice. Leading man "Tom" relaxes on the prop cot, arms covering his weary eyes.

OKUBO: Frank, in your last speech you should have kept your voice under control. (Folds up chairs.)

FRANK (sliding off cot): Yeah, I know. Nobody was more surprised when my voice cracked like that. (Stacks folded chairs into corner.)

OKUBO (doffing montsuki robes, once more becoming Hiro Okubo, mundane employee of Grand Central Market, Third and Broadway.) How do you fold these robes? (Rolls robes a-la-scroll, in a manner which would have made orthodox Issei shudder, jams roll under arm and moves to door): Thirty-eight people before intermission. More came later, more than 40.

KAZIE: "Approximately 50 enthusiastic devotees of little theater witnessed the performance. . ."

OKhBO: Why didn't the Ano Mainichi News send someone to cover tonight? We didn't get enough publicity. Sent all the papers plenty of pics and handout stuff."

KAZIE: Ano staff—cultureless philistines. Their absence doesn't mean a darn. But on second thought, Kono Mainichi representative didn't come either. Maybe busy—give them two more days of grace.

FRANK (suddenly remembering he is treasurer as well as leading man and prop-boy): Oh, we forgot to count the money.

OKUBO: How much in the hat?

FRANK (counting and stacking): Enough to cover sembei, tea, incidental expenses.

NARRATOR: Tea. "Our planes sprayed the fleeing enemy. . . ."

KAZIE (to self): The draft can surely wait until NEG can afford more tea.

OKUBO (yawns): God, I'm tired. (Sigh.) Call a cab for me. Got to tip the janitor. Everything back in place? Oke. (Switches off light as Frank disappears down hall.)

KAZIE (recovering, glances back at vacant Conference Room): Not a bad place, just the right size. Did NEG get it for free?

OKUBO (following through door): Rent three dollars. (Looks to see if Frank is gone, lowers voice) Thank God, tomorrow's payday. I sunk $59 into this. Don't tell anybody, can't worry the cast with financial worries. We need a——

KAZIE: An angel. Aren't there any well-off, art-minded Issei who'll give us money? A press-agent, too. It's embarrassing for the playwright-actor to toot his own horn. You need a hostess-receptionist, to catch supporters' names, addresses, phone-numbers. A book for same. Haven't you even got a tablet? Pick one up at the dime-store for you. Need a technical crew, too. More men.

Narrator: More time. So down the stairs, into the lobby, out to the street corner. Frank was gone but the cab he called, waiting. In the cab you offered to pay your share of the ride, remembering the flatness of Okubo's pocketbook, not wanting to seem a cadger of rides. But he waved you away.

OKUBO (protesting): Think, THINK of a true Japanese gentleman's haji (shame.) Don't be so crude and unladylike as to mention money. Say no more about it! (Tired smile creases plumpish, kindly face, wavering into an outright yawn.)

KAZIE: On second thought, if Brando had come tonight, it wouldn't have been so catastrophic. Have a feeling he would have been artist enough to recognize that we had something here. (to self) Someday an international theater with an interracial cast in a world at peace. Time enough and the whole world for a stage. . . .

NARRATOR: If the Ghost were properly exorcised.

VOICES: Goodnight, goodnight.

• • •

(Author's note: Marlon Brando was interested. According to subsequent reports from NEG he attended their celebration party. The Ghost is still around.)

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THE FOREIGN TRADE GAME

By ROKU SUGAHARA

HARDY NISEI SURVIVORS of the foreign trade game, from Manhattan to Li'l Tokyo, are casting anxious eyes at 1952.

1952 is going to be the big year.

With the Japanese Peace Treaty now historic fact, the feeling is current that Japan's trade with this country will reach full bloom come the first of next year. The barriers are down, the obstacles cleared, and it's clear sailing ahead.

At least that is the hope of the foreign trader. Add to this situation, Japan's desperate need for dollar credits and her realization that she must export to survive.

Of course it is not quite as easy and simple as that. It is not like turning on a faucet and finding a steady stream of profitable items to import into this country. There's the little matter of raw materials, competitive pricing, customs duties, and accurate specifications.

Today, Japan finds herself in a peculiar situation. No longer is she able to flood merchandise into any sector of the world. In the first place, she does not have the productive capacity and in the more important phase, her prices are no longer competitive. With rising labor costs in Japan, coupled with the towering raw materials prices, the Japanese items find much competition from the European countries. High freight rates, increasing tariff duties, and consumer resistance to Japanese goods are other factors which hamper Japan's long road back to economic recovery.

Japan today exports about $70,000,000 worth of goods a month. Most of this merchandise, about $25,000,000 each month, is coming into this country. The New York and eastern seaports handle close to $20,000,000 or 80% of the total Japanese exports.

There has been a radical change, however, in the present foreign trade scene as compared with the pre-war trading. Whereas as much as 75% of the total business with Japan was handled by the super-Kaishas (companies) before Pearl Harbor, this traffic now has been diverted to various and sundry import-export houses.

At the present time there are some 60 Kaisha representatives here in New York handling the affairs of 28 of the larger post-war Japanese corporations. Their volume of business is only a mere 10% of what their predecessors handled before the war.

The Nisei foreign trader has also entered into this new picture. There are close to 30 Nisei firms who are still doing business here. My guess is that they handle about 5% of the total Japanese import volume in this city, or do about $1,000,000 worth of business a month.

• • •

The Nisei importer in New York is a new phenomenon. Most of these hopefuls emigrated from the West Coast. In the last five years about 125 companies were started in these parts. About 95 of them have folded their tents and quietly gone out of existence. Most of these casualties dropped a large bankroll and went back to the west coast with a realization that it is not so easy to operate a profitable venture in this highly competitive area.

What were the main reasons for their failures?

Well, there are a combination of factors. For the most part I would say the difficulty has been the inability to get delivery of goods from Japan. A huge amount of samples were always obtainable but large import orders were unfilled. There was also the difficulty of obtaining uniform quality in the material imported. Deliveries were often slow. In other cases the import order did not measure up to the samples. Financing, or the lack of it, often proved a downfall. It takes large sums of money to conduct an import operation, especially when Japan demanded 100% of the purchase price before the material was loaded on a ship. The handicap of a shifting and ambiguous price policy in Japan also hurt the Nisei trader. He found price quotations on the same item were all over the lot.

There were other lessons that the Nisei importer in New York had to learn.

He soon found out that he could not cover the entire range of customers for his importations. He had to decide to operate through a broker, a jobber, or a wholesaler. He found out that "connections" were important and that the "right" customer was hard to find. He also realized that Manhattanites were hard, shrewd, cagey, and deceptive operators. He had to learn the lesson of "cutting in" people on the deal and the importance of "greasing" the right palms. He found out that New York was a city where some one could "always get it cheaper" and where some one could always "get a higher price."

Overhead costs were mounting, so were the transportation costs, the cable and telephone expenses. The Nisei trader was caught in between and he soon was eased out of the picture.

Today the hardy 30 Nisei firms form the hard core of importers who handle this $1,000,000 worth of trade with Japan per month. Some of their business may be taken away when the Kaishas re-establish themselves, but the feeling current among them is that they can hold their own.

• • •

There has been a decided shift in the type of imports coming in from Japan to this country.

During the 1930s the main export item out of Japan was raw silk. Close to 30% of the total valuations of Japanese exports was in silk. Now, in the 1950s, raw silk is just a minor item. The silk importers here are doing just 10% of their pre-war business. It seems that nylon and rayon have taken over the market during the war years.

Today we find that scrap metals and semi-finished metals lead the list of imports from Japan. Porcelainware, sewing machine heads, chemicals, frozen tuna fish, finished textiles, toys, and novelties are also important items coming from Japan. Binoculars, cigarette lighters, cameras, and canned goods are other importations coming into this country in sizable quantities.

What are the prospects for the dominance of the Japanese Kaishas in this post-war era? Not as good. That is my guess.

Gone are the billion-dollar Japanese corporate bodies like Mitsui, Mitsubishi, NYK, OSK, and others. Their post-war facsimiles are only mild copies of the original. They do not have the finances and the facilities to compete on a world-wide basis as a decade ago. They do not have the personnel and talented leadership.

Of this much we can be certain.

Japan, like England, must export to survive. Despite many obstacles she must somehow recapture the markets she lost during the war years.

The volume of business between Japan and the United States, must, of necessity, increase. It is also logical to assume that several of the larger Japanese companies will establish branch offices in this country.

Not for a good many years, however, will the Kaisha return to its pre-war eminence and power. In the meantime, the Nisei foreign trader can reap the benefits of these changing times. He, too, when firmly established, will be hard to dislodge.

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Short Story:

"... AS A HATTER"

By YURII KYOGOKU

"WHO CAN it be so late?" Mother said as she went to answer the door.

Oh, good evening, Mrs. Numata. Won't you come in?" I heard her saying when I went into the front room.

"I know it's awfully late but I was passing by your house and saw the light so I thought I would come to thank you for being so kind to the children while I was away," said Mrs. Numata as she came in and seated herself in the armchair.

"It was nothing at all," Mother said. "I wish I could have done more."

Noticing me, Mrs. Numata said, "Oh, hello, Kiyo. Here," and suddenly tearing off a bunch of daisies from her hat and handing them to me, "aren't they pretty? Better put them in some water before they wilt."

When I returned to the room, holding the glass of water with the daisies in it, carefully, I heard her saying:

"...it was the rains first of all which spoiled the lettuce crop. All the lettuce rotted and got slimy. And then wind started to blow day after day; the house got dusty and gritty. Everywhere I walked the sand crunched under my shoes and the baby was blown away. Some nights I could hear him crying for me in the wind but he wouldn't be there when I went outside to find him. Whenever the wind blew, I couldn't rest and so I went to the hospital. It was calm there with green lawns everywhere. I used to sit in the sun with my eyes closed. It was peaceful and quiet; the wind stopped blowing."

She was silent for a while; then seeing a photograph of my older sister in her wedding dress on the mantel, she began again:

"Oh, what a beautiful bride all in white. When I was married, I didn't even change my dress. I got off at San Francisco with a picture of my husband and he had my picture; it was the first time I ever saw him. We got into an automobile and went to some kind of building and were married. Numata is kind, he doesn't say anything, but I think he wants a beautiful bride all in white. Maybe my daughter can have a white dress when she marries. She's only ten yet; she doesn't know anything, the hardships and troubles of being a wife. Work, work, work all day and late at night and then the wind comes and takes away your baby. You, too, Kiyo, you don't understand, but wait till you grow older, then you will see "if I'm not right."

Mother came in just then with some tea and a candy bowl filled with red peppermint bullets. I hadn't even known she had left the room. "Won't you have some tea?" she asked Mrs. Numata.

"Thank you. Tea was one thing I missed at the hospital. They made me drink milk. The smell used to make me sick; I had to throw it away before the nurse came, down the..."

The doorbell interrupted her; it was Mr. Numata come to take her home.

"Goodbye," Mrs. Numata said popping a peppermint bullet into her mouth so the words came out indistinctly, "Thank you for the tea."

Mr. Numata stayed behind to whisper to Mother, "Thanks for calling me up. I was getting worried about her. Good night."

After they left, the house seemed suddenly very quiet and I felt so sad tears came to my eyes. "Why did you act that way, Mother? As if you didn't want to listen to her and wanted her to go home? Why?" ;

Mother came over and stood beside me and gently stroked my hair. She didn't say anything.

I looked at the daisies coming apart in the glass; the water had turned into a muddy greenish-yellow.

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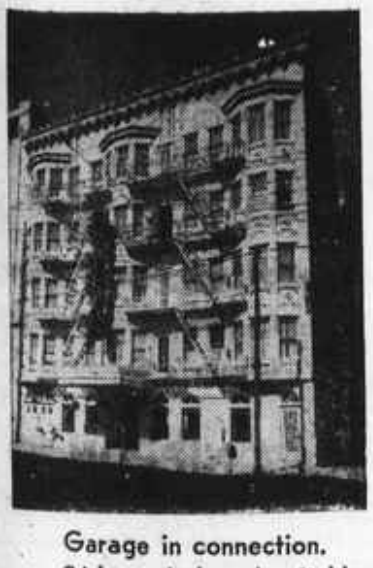
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Picture Profile: OSAMU HAYASHI



OSAMU HAYASHI

Like many other young men in radio today, Osamu Hayashi, disc jockey and program director for Station WKNA in Charleston, W. Va., got his start while in the armed forces.

Hospitalized in Italy while a member of the Nisei 442nd combat unit, Hayashi's interest turned toward radio. He became interested in broadcasting and got some valuable experiences as a member of the Armed Forces Radio Service.

In November, 1946, he joined the staff of WWNR, a Mutual affiliate, as a staff announcer, a job which included such diverse chores as disc jockeying, newscasting and serving as special events director. He did local programs with such headliners as Elliot Lawrence, Tex Benecke, Johnny Long, Ray Anthony, Bob Chester and Charley Spivak. He did a political nationwide broadcast with Rep. Joseph W. Martin and covered the coal strike of 1947 for the Mutual network. His other shows included a Children's feature program with Bobby Benson, juvenile cowboy star, and a cooking school with Swift and Company's Martha Logan.

From 1947 he served as program director for WWNR, but moved over to WKNA in September, 1951.

His current job is primarily of executive nature. He supervises station schedules, does program analysis and production and program planning.

He has not entirely surrendered broadcast duties, however, though he limits himself to one weekend broadcast and a daily disc show.

He uses "Don Hays" as a professional name.

Young Hayashi, who is a brother of Akira Hayashi, New York JACLer, is married to the former Louise Thompson of Beckley, W. Va. The Hayashis have two children, Fern, 3, and Drew, 9 months.

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His Parish The World:

"FATHER JOE"

Story and Pictures by Vincent T. Tajiri

THE BOYISH-LOOKING young man in the stiffly-starched clerical collar paused for a moment to draw softly on his heavy briar pipe; then, leaning forward, he continued in that soft-spoken deliberate manner of his, with each word seemingly analysed before being permitted to be uttered, "My life has been centered on three things: one, religion; two, education; and three, social welfare."

The young man expounded for a brief moment on these three things and then, apparently embarrassed to have spoken of himself, smiled and awaited the interviewer's next question.

The young man was Rev. Joseph Kitagawa, whom the Nisei call "Father Joe." In the three fields of his interest, he has contributed much to the Japanese in the United States.

As a minister of the Episcopalian faith, Father Joe typifies a new concept in religion. As contrasted against the melodramatic, gesticulating ministers, (so prevalent in the pre-Pearl Harbor era), who were out to save souls, pack the pews and send their congregation back to their meager homes to be content with the sparseness of their lives in the hope that in the after-life their souls would romp merrily through the meadows of heaven, Father Joe's religion is on an intellectual, practical, workable level. With an intense belief in the potentialities of the human race, his sermons are devised to assist his congregation and the community in bettering themselves by the acknowledgement of social responsibilities; and to further develop their latent skills by education.

As one young student who has worked with Father Kitagawa summarized, "Father Joe believes in the development of integrated, responsible, human beings."

To best evaluate a man, one uses as a measuring stick his achievements. In Rev. Kitagawa's case, this would be extremely difficult, inas much as his work has mostly been in the realm of the intangible, the immeasurable and the unspectacular. Father Joe himself modestly believes that it will be ten years before one can judge the result of his influence on those who came under his guidance.

Much of Father Kitagawa's work, particularly that in the social welfare field, has been of a confidential, personal nature; therefore we are limited, in this article, to discuss only those known, publishable facts about the man.

Born in Osaka, Japan, the second son, fourth child of Chiyokichi Kitagawa, an Episcopalian minister who served many years as a missionary in Formosa, young Joichi, in his boyhood, dreamed of becoming a fireman.

The Fire Department lost another aspirant when Joichi Kitagawa, following his graduation from Rikkyo university with a Bachelor of Arts degree, entered the Central Theological college in Tokyo where he later graduated with a Licensia in Theology. While making plans to attend school in Australia as an exchange student, Rev. Kitagawa entered church work, concentrating much of his time on the youths in whom he had always been so deeply interested.

Father Joe was never to consummate his plans of an education in Australia. In February, 1941, he was called by Bishop Huston of Seattle to assist his brother, Rev. Daisuke Kitagawa, at the St. Peter's church in Seattle and the St. Paul's church in Kent. In September of the same year, still in the pursuit of further education, he enrolled at the Church Divinity School of the Pacific at Berkeley, California.

Again, his search for further education was interrupted; this time by something which occurred on a misty Sunday morning in December at a naval base in Hawaii. The attack on Pearl Harbor had a great influence in charting the direction of Father Joe's later career.

Due to the recentness of his arrival into the United States, Father Joe was sent, along with approximately 1,000 other Japanese, to the Santa Fe Detention camp in New Mexico. Here he was elected to the post of executive secretary of the camp, a position that brought him microscopically close to the Japanese in the United States—their problems, fears and frustrations. It was, at best, an unenviable job. One of its main requisites was to act as an intermediary between the camp authorities and the internees, and this marked him as an easy target for any dissatisfaction that arose on either side. An invaluable asset, which contributed to his efficient performance in that particular job was his mastery of both the English and Japanese languages.

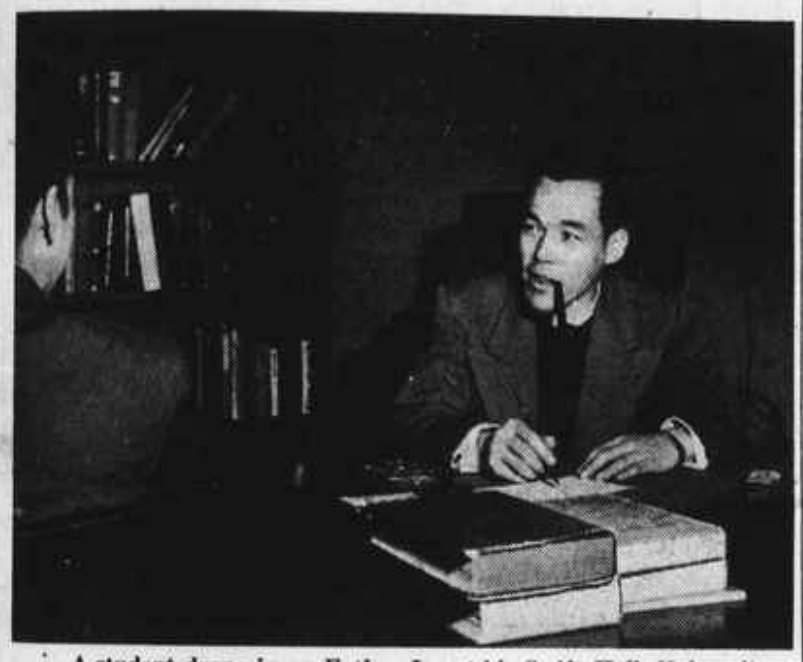
Arriving at the Minidoka Relocation Center in December of 1942 with a sudden realization of his potentialities, confident of his mission in life, Father Joe immediately began working for the people.

In Minidoka his activities were

(Continued on page 70)



Father Joe and the Rev. Littlefield, rector of the Church of the Redeemer, chat with some of the younger church members after services.



A student drops in on Father Joe at his Swift Hall, University of Chicago, office. Father Joe teaches a course in the history of religion at the university.



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A Short Story

POINT OF VIEW

By ALLAN BEEKMAN

"It depends on how you look at things," the new club member said.

"Does it?" Kenzo inquired. He was hunched over the card table, the sullen droop to his lips increasing as his losses mounted.

"It does," the new member continued. "I found it out the same night I discovered what was wrong with me."

Masa, Kenzo's opponent looked up. "Hana fuda" is secondary to Masa's interest in psychoanalysis. "Was something wrong with you?"

"What was wrong with you?"

"That's part of the story," the new member said.

"Oh, it's going to be a story," Kenzo said. He turned his spiky black head and scowled at the new member. "Does the story have a happy ending?"

"Yes."

"A truly happy ending?"

"Absolutely."

Kenzo carefully placed his cards face down on the table. He leaned back in his wicker chair. "Let's have the story."

* * *

As I mentioned before (the new member said) it depends on how you look at things. That accounts for the situation between Naomi and me. We had been friends before I'd gone to Japan—before I'd even joined the army. We'd been friends in high school—a little more than friends.

We'd have been a lot more than friends, maybe, excepting for one thing. She had a trait she sometimes indulged, of making me feel small. For example, let's say I had on a new aloha shirt.

She'd say, "What a pretty design on that aloha shirt!" Then she'd shake her head and add, "But the color clashes with that of your pants."

Maybe it contributed to her self-esteem to hurt me. But it irritated me. And every time I felt like I was about ready to go overboard for her she'd say something like that. And it would cool my ardor somewhat.

But at the time this story begins our boy and girl infatuation was just so much water under the bridge. After I'd gotten married in Japan I put the whole memory of it out of my mind.

At least I put it out of my mind until I stood there in the YW patio, here in Honolulu, one day, holding Naomi's hand and introducing her to the bride I'd brought back from Japan.

On this particular day—it was about a week after Setsuko, my wife, arrived from Japan—I was showing Setsuko around town and striving to help her like the place.

Then we met Naomi. Naomi had always had a sweet figure. Now it had rounded and matured. Seeing it now—artfully draped and exposed by the scarlet dress with the plunging neck line she wore—it was enough to make a guy drool.

She took my hand and held on to it and said, "Toshi! I'm so glad to see you! You look so well! So fine! So handsome!"

You can imagine how I felt!

Naomi speaks Japanese fairly well. And Setsuko was naturally pleased to find someone who spoke her own language. The girls were the same age. And right from the start they seemed congenial.

I was so pleased to see them hit it off I straightway forgot the slights I had received at Naomi's hands. They were small, unimportant things anyway; and my recollections of her, in general, were pleasant.

I had some business to attend to that afternoon. I had intended to send Setsuko home. But Naomi invited her to spend the afternoon with her. They had fun that afternoon. A week later, while I was away at work, Naomi called at our home. After that she came often.

When the baby arrived, a couple of months later, Naomi helped a lot. I don't know what we should have done without her. She was around often, and my interest in home was keen.

One evening when I came home Naomi was sitting in the living room watching, through the open door, Setsuko bathing the baby in the kitchen. I sat down beside Naomi and she said softly, so softly I'm sure Setsuko couldn't have heard it:

"How happy she must be! She has so much!" Then she sighed. Her beautifully groomed black head drooped. "I have so little!"

I suppose I should have felt pity when I heard this. But the way she said it, it didn't seem strictly an appeal to pity. I turned and took a good look at her. The lashes of her half-closed eyes were black smudges against the smooth olive of her cheeks. Her fine full lips were parted. The emotion she engendered in me definitely was not pity.

When I lay by Setsuko's side, that night, listening to her placid breathing, I saw Naomi as she had been that day. She had been wearing a Hawaiian print sun dress that left her plump shoulders bare. I remembered the firm flesh disappearing beneath the taut rayon

(Continued on page 67)

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Civil Rights Defense Union of Northern California

Beekman: POINT OF VIEW

(Continued from page 66)

that covered her round full breasts, rising and falling with the sigh she had given; I remembered the trim knee peeping from the form fitted skirt.

Thereafter I couldn't have put her out of my mind if I'd tried. But I didn't try. It was fun—thinking about her. I had only to close my eyes and the thought of her came over me like a warm, exquisitely painful flood.

Things weren't quite right between me and Setsuko. She's pretty and cute as a doll. She's interested in art, like me. She's gentle and tractable. She also likes to cook and keep house; and that's a fine thing for a guy like me who likes his comfort.

But I could see she wasn't too happy. I thought maybe she'd seen too many American movies in Japan. And when she came here and found there are poor people here, too, and irritating problems, and the necessity of the daily struggle for sustenance, she may have felt a little cheated.

But I hadn't misled her. She couldn't blame me for her illusions. And, the fact is, she didn't blame me. But I had grown a little self-conscious around her; and the more strained our relations became, the more I became preoccupied with Naomi.

One night at dinner I found Setsuko especially thoughtful. Looking across the table at her round, sweet face, with the frank eyes spaced far apart, I sensed something was up.

When she began clearing the dishes away, without turning to look at me, she said, "Naomi San phoned. She wants us to go over to her place tonight."

Naomi had a little apartment where she lived by herself. I'd never been in it. I'd never been alone with Naomi, for that matter—not since I'd been married.

Setsuko began stacking the dishes in the sink. "It seems strange that she should invite us. She knows the baby hasn't been feeling well. She knows I don't want to take the baby out."

"Well, then," I said, "maybe she really doesn't want us to go."

"She says it's important," Setsuko said, "She says there's something important she must tell us."

Then, in a flash, I seemed to grasp the meaning of the invitation. Naomi wanted to be alone with me. Knowing Setsuko and the baby wouldn't be able to go, she had used the invitation as a subterfuge to get me, and me alone, there.

I could hardly keep from trembling, or keep my voice under control. But I told Setsuko I was tired. I said I wanted nothing so much as to stay home and read the paper. I said I hated to drive at night. In short I gave her all the objections I felt she might want to hear.

Then I changed my tactics. I reminded her of all the kind things Naomi had done for us. I reminded her that, until now, Naomi had asked nothing in return. I told her the request, though irksome, was small. I was prepared to sacrifice my comfort and inclination to the demands of common courtesy.

As I was putting on my shoes Setsuko came to my side. Her forehead was puckered with little lines of worry. "It's strange," she said, "that Naomi San should ask us when she knows you are the only one able to go."

"Probably something very important," I told her. And I shook my head in grave concern and ambled off.

But once in the car, and out of earshot of Setsuko, I dropped all pretense. I put my foot on the accelerator and made it to Naomi's place in record time.

I parked the car before Naomi's apartment. I ran up the porch steps. The window shade beside the door had not been drawn more than half way up; and as I rang the bell I peeked over the top of the shade. And this peeking, however it may violate the canons of etiquette, seems to me the one prudent thing I did up to this point.

* * *

Kenzo was sitting on the edge of his chair, his jaw slack in the avidity of his interest. But Masa had begun to drum nervously on the card table with his long, slender fingers.

"You found her with another guy, I suppose," Masa said.

"Yes," the new member said, "You see! From the set of facts I've given, you reason to the logical conclusion. But I was so blinded by vanity, by lust, I was completely taken by surprise. The thing was so pat, so contrived, she must have planned it. You realize she had known me a long time. She knew what was going on in my

(Continued from page 69)

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A Short Story:

CHRISTMAS REUNION

By JON CHINEN

IT WAS a tiny figure that opened the front door to the old apartment-house. Her thin shoulders drooped heavily with the weight of many sorrowing years. The tiny lights on the Christmas wreaths on her neighbors' doors winked at her, but she did not see them. Only a deep sigh escaped her lips as she haltingly made her way up the narrow steps, and a feeling of depressing loneliness swept through her whole being and sapped the remaining strength from her weary body.

It is not fair, she thought, that I must alone bear this in my old age—this desperate loneliness.

At the door to her one-room apartment, she stooped to reach under the door-mat for the key. I must stop leaving the key here, she thought, as though anybody but I would ever come home again. When my son—was alive . . .

She pushed open the door violently as though to chase away all bitter thoughts.

She threw her purse on the tiny table, then sat down wearily in an old rocking chair and stared at the two photographs on the end table—photographs of her husband and her son, now both gone. Then she glanced at the calendar hanging on the wall. It was exactly two weeks before Christmas, but in her heart there was no room for rejoicing. For it was a year ago this day that she had received a telegram saying that her son had been killed in action in Korea.

Rocking slowly back and forth, she put her tiny hands to her head, then closed her eyes. Her thoughts went back to a week ago when she had made a lonely pilgrimage to the cemetery. Other mothers were there, too. But they were there with their families and relatives and friends. She was alone. She had no one.

The military attendants had been kind. The gray-haired colonel and the soft-spoken chaplain tried to pray with her, but her prayers would not come. Then they had gently led her away, amid sympathetic glances from the other visitors.

Now, alone in her room, she tried to pray, first for her son, then for her husband. Her beloved husband—if he were here he would comfort her. He had given her so much strength and confidence when they had first come to California; and they had so many hopes for the future.

She opened her eyes and they came to rest on a pile of letters on the home-made magazine table in the far corner. Those letters had come for her after she had received the telegram from the War Department. They had stopped coming for a long time now, except for a scattered few. She never opened them; she couldn't read them anyway. And she did not care what they said. She only wanted her son.

She remembered the letters he had written during his training days in Hawaii. He was so happy there. Hawaii was so different from California, he had said. The Japanese there did not remain in their own group, but mixed freely with the other nationalities. And he had so hopefully asked for her approval before marrying a Hawaiian girl, whom he had met in Honolulu. She remembered how sad and confused his letters were when she had advised him not to marry anyone but a Japanese girl. If she had known—if she had only known that he had only a few more months to live.

Suddenly, she wanted her son desperately. She wanted anything that would bring him closer to her. She wanted to see him, to hold him, to embrace him. Instinctively she went to the pile of letters. There might be some recent pictures of my son, she thought.

She dusted off each letter and stared at the envelope. There must be close to a hundred here, she reflected, but I can't read any. I'll ask the Nisei girl at the drug store to read them for me. As she slowly fingered each envelope, she was struck by the same handwriting on a number of letters. She hurriedly thumbed through the others and noted with increasing curiosity that most of the letters were from the same person.

This writer must have been a good friend of my son's, she thought. She picked up a thick envelope and tore the seal. She looked at the letter, but it was written in English. She could not make out any of the words. She

(Continued on page 69)

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Chinen:

CHRISTMAS REUNION

(Continued from page 68)

instinctively shook the envelope and some pictures fell to the floor. Quickly she picked them up, then stared at the picture of a pretty Hawaiian girl. She caught her breath. It was a familiar face. Could it be? She quickly opened her son's old photo-album. Yes, there was a picture of the same girl, a picture he had sent just before leaving Hawaii for Korea. This was the girl her son had loved.

She looked at the other pictures. There was one of a tiny baby boy, and one of the girl and the baby boy together. Who is this baby boy? Why does she send me his pictures? I am not interested. She remembered the strange relief she had felt when her son had said that he was leaving for Korea. There wasn't any fighting then, and she had hoped that he would forget the girl.

She started to put the pictures back into the envelope. As she took a last glance at the boy in the picture, a strange sensation tore at her heart. Those eyes seemed to hold her own. Her hands trembled as she brought the picture nearer. Yes, they were her son's eyes! There was no mistake. She would never forget those smiling eyes. Even before she dared ask herself why a baby boy should have those eyes — her son's eyes — her whole body shook with the realization that he was her grandson.

She uttered a low moan and hurriedly opened the other letters by the same hand. There were more pictures—most of them of the little boy. Each image was a reincarnation of her son. She carefully sorted out the letters. I must know what is in them, she cried softly. I must let the Nisei girl read them to me. She started to pick up the letters she wanted when she was stopped short by a paper written in Japanese. It was written only a month ago. With a quiet sob, she read the letter.

"Dear Mother," it said. "I am writing this through a friend as my last attempt to gain your friendship. Ever since Yoshio's death, I have written many letters to you, but there has been no answer. If our marriage comes as a surprise to you, I hope you will understand that he did not wish to hurt you. And he meant to explain things when he returned from Korea. That is why he left your name as his only next of kin.

"I have a son, dear mother, Yoshio's son Takeo, and I know that you would want to see him. I thought of bringing him to you but because of your former attitude toward me, I have waited for a friendly word from you first.

"All my letters this past year have not been answered. I have suffered deeply over the thought that you would never accept us into your family. Yoshio wanted that so much—and now, for the last time, I beg you to write to me."

The mother sat motionless for a long time. Suddenly, as though awakening from a dream, she stood up. I must write a letter now, she said to herself. I shall cash our bonds and send the money to this Hawaiian girl—my—my daughter-in-law. I shall ask her and her son—my son's son—my own grandson—to spend Christmas with me. I shall ask the Nisei girl to help me.

She placed the letters in her purse and hurried out of her apartment. She locked the door, then carefully placed the key under the mat. It is a habit, she thought, which I should break. But . . . there is no need to break it now. A smile lighted her face. My son—his son will be coming home soon. I'll have to tell him and my daughter where I keep the key.

Point of View

(Continued from page 67)

mind. I don't doubt she loved the guy. They're happily married today. But obviously she had felt resentment toward me. Maybe it hurt her pride that I had married. Maybe she felt she was killing two birds with one stone: getting a husband and humiliating me at the same time.

"She told me she had wanted Setsuko and me to come so she could announce her engagement to us first, her dearest friends. Of course Setsuko had suspected something was up. And her warning had been motivated less by jealousy than by a prejudice against having her husband make a complete ass of himself.

"But in one respect I had the last laugh. It depends on how you look at things. Thinking Naomi's attentions had been inspired by, let's say altruistic motives, I had become obsessed by her. Now I discovered her attentions had been inspired by something far less lovely. And as I stood there making small talk and wishing them happiness, realizing my error and the shoddiness and pettiness of the thing she had done, desire for her absolutely left me. My eyes were opened. I realized how adolescent my attitude had been; I realized that I hadn't had the guts to shoulder my full responsibility as a husband and father. That's what had been wrong with me. It depends on how you look at things and my slant had been completely wrong."

Masa picked up the cards and glumly began to shuffle them. "And after that you gave up seeing her?"

"Absolutely."

Kenzo's face flushed with indignation; his sympathies, too, depend on how he looks at things. In harsh accusation he jabbed a stubby index finger at the new member. "You told us the story had a happy ending!"

Season's Best Wishes from
MR. and MRS.
Charles Kataoka
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Holiday Greetings

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Al Neece, Manager

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INTERNATIONAL TRUCKS

The Story of Father Joe

(Continued from page 65)

innumerable. He was vicar of the camp's Episcopal church, president of the Federated Christian churches, member of the community government, and he served on the social welfare and educational committees. He also made periodic trips outside the camp to visit and aid the unfortunate by-products of the tremendous strain of the evacuation—those in the hospitals and mental institutions.

Probably, his greatest service was unofficial and a voluntary one —that of counsellor for all who needed assistance.

Following his entry as a resident of Minidoka, Father Joe's small room in the bachelor's quarters gradually became the most popular meeting place in camp. Here the young and the old came, singly, and in large groups. It became the place for serious discussions and deep thinking.

It is difficult for one who has never had the unfortunate experience of being imprisoned by one's own country on the grounds of ancestry, to attempt to imagine the heat and the intensity of the arguments which must have raged nightly in that small room. There was always an insurmountable amount of decisions that had to be made: the loyalty question, so simply asked in neat print on the questionnaires and so loaded with implications, was one; the cleavage in allegiances which threatened family ties, must have been another; the doubts regarding the advisability of volunteering for the 442nd Combat Team, was still another. The problems were endless, and each had its own peculiarly personal twist which made them all the more difficult.

Father Joe's greatest service in his role as a mediator at these discussions was that he never made the decisions for those who sought his counsel. Rather, with unerring foresight, and with his great ability to weigh a situation both pro and con, he assisted the individual in making his own decisions. This eliminated the possibility of others becoming entirely depedent upon him.



Morton Grodzins, author of "Americans Betrayed" and director of the University of Chicago Press, drops in on the Kitagawas to discuss a chapter in his new book.

Another of Father Joe's important contributions, this specifically for the youths, was the work he did independent of the Student Relocation Council while a member of that group. As an individual interested in the welfare of those who, because of losses sustained by the evacuation or for other reasons to which the evacuation contributed, were unable to continue their schooling, he wrote letters to about 500 colleges in the United States, urging them to consider some ac... of scholarship to enable evacuate... Nisei high school graduates an op... portunity to continue their educa... tion. Of these schools thus con... tacted, fifty percent answered a... approximately 150 were willing t... offer scholarships of varying de... grees. Through this work, a larg... number of youths, in addition t... those whom the Student Reloca... tion Council assisted directly, was... able to secure an education whic... they, under prevailing circum...

(Continued on page 71)

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he Story of Father Joe

(Continued from page 70)

es, would not have been able btain.

ith the ending of the war in t, 1945, the War Relocation hority set about the task of ing the centers. During this d, Father Joe was constantly ged by many who required as- nce in finding a new place to not a few of whom were l welfare cases. Again, Father wrote scores of letters to enlist aid of those in the various mmunities to which these people e going to help them in the re- ement.

Minidoka was permanently ed on October 28, 1945 and ther Joe returned to the city to ich he had first come as a ng minister from Japan, some r and a-half years previous.

The wealth of knowledge and experience obtained from the evacuation immediately guided him to his new work in Seattle.

Despite his principles against organizations which tend to encourage segregation; but, in order to meet the imminent danger of delinquency, he helped organize the United Nisei Recreation committee. Then, moving rapidly in the other direction, he organized, with the assistance of the Seattle Council of Social Agencies, the Jackson Street Citizens committee and the Inter-Cultural Workshop for high school youths of all nationalities.

Father Joe arrived in Chicago in the fall of 1946, when the population of those of Japanese ancestry was at its apex. Due to the great influx into the city of war workers and the military, Chicago was undergoing a serious housing problem, and the newly-arrived "evacuee" was caught in the midst of it. Poor housing contributed to family dissension and delinquency. Readjustment to this "new" type of living was, to many individuals, extremely difficult to make. Various other problems began to arise.

Father Kitagawa had come to Chicago to accept a position as chaplain to Bishop Conklin. In this capacity, he launched an intensive and occasionally gruelling schedule of lectures and sermons on the Japanese Americans and the evacuation to facilitate the Episcopal church's policy of bringing these people into churches in the communities in which they lived, rather than to establish a separate, segregated church for the Japanese.

It would be difficult to estimate the value of these talks which

(Continued on page 72)

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Tajiri: FATHER JOE

(Continued from page 71)

Father Joe made to churches, civic and social organizations for a period extending over a year and a-half. However, it can be noted, that there has been little evidence in Chicago of the type of prejudice which marred the history of the Japanese on the West Coast. On the other hand, there have been innumerable instances of people welcoming new residents into their communities, churches openly soliciting the Japanese to become members of their congregation, employers insisting on Japanese working in their offices or in their industries.

During all this while, the counselling went on. Father Joe was always available to those who phoned or dropped into his apartment. His interest in the youth, also, had not wavered. He organized recreational groups and facilities for the young people in the South, West and Northside areas. He found time to participate as one of the advisors of the Chicago Resettlers organization and exerted a stabilizing influence in that group; and he acted as a consultant on articles and books about the Americans of Japanese ancestry.

He has been instrumental in the reestablishment of Brent House, a meeting center for Oriental students in Chicago; and in addition to his regular church work, he found time to receive his doctor's degree from the University of Chicago where he has, since October, 1951, been a member of the faculty of the Divinity School, teaching courses in the "History of Religion."

He has, since August, 1946, been married to the petite and charming former Evelyn Rose of California. Mrs. Kitagawa, previously a member of the faculty of the University of Chicago, is at present a research worker with the Chicago Community Inventory organization of the University of Chicago.

Today, while the major part of his time is taken up with his faculty duties, he still voluntarily gives his time to officiating at weekly services for the Issei at the Church of the Redeemer on Chicago's Southside, holding periodic worship services for the Issei on the Northside and at the Curtiss Farms in Arlington Heights. He is also continuing, on a more limited scale, a public relations work towards the integration of the Nisei into the regular Episcopal churches of Chicago.

His doors are still open to those, irregardless of religious faith, who are in the need of counselling and assistance.

For, as you may have noticed, Father Joe's parish is the world.

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