Pacific Citizen

96
Holiday Issue
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The Next Millennium

2000



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About the theme: The Next Millennium

By HARRY K. HONDA



THERE'S NO END to remembering the past when you've been around so many years—we average Nisei today having passed our 70th birthday.

Thus our Holiday Issue request to colleagues in Nisei journalism and contributors for a "think piece" generally bared their reflections on Japanese American experience rather than gazing into their crystal ball. Not many of us, I suppose, have kept the old crystal ball that we used to rub and polish. Probably it's the one item that wasn't claimed either as "property, lost or abandoned" because of Evacuation or because we couldn't put price on it. Besides, would the government attorneys believe us?

The same request around the Holiday Issue theme, "Next Millennium," was made of past national JACL presidents. Their pieces generally recalled their own years in office and expressed their hopes for the coming century—the kind of JACL medicine they used to dispense from time to time for what ailed the national organization.

This time, Frank Chuman (1960-62) frankly wonders whether JACL would be irrelevant in its present form. "Form," as embodied by the JACL constitution, has been a subject of and subjected to change with amendments here and there. But the most exciting, in my memory of PC coverage, was the one-and-only JACL Constitutional Convention, chaired by Floyd Shimomura of Sacramento in 1980-82.

Here is one specific idea which would shake up the National Council. It's certainly not new. Yosh Uchida of San Jose thought here was one way to build up membership. The new chairman of the Japanese American National Museum suggested, at the annual JANM fall dinner, that San Jose ("I don't know how many members the chapter has now"), get an extra vote on the national council for each additional 200 members ("or whatever number JACL would find appropriate") and "that way the chapter has an incentive to build up membership."

In political parlance, that's Proportional representation. Organization-minded JACLers would have a field day with this proposal.

We said it was not a new idea. The late Saburo Kido recalled proportional representation had been proposed for a two-year study in the 1938-40 biennium. "It nearly wrecked the fledgling organization," he often said to me. "Just prior to the 1940 Convention at Portland, Southern (Calif.) District Council had gone on record for it, and Northern California expressed its willingness to go along."

Since the two California districts (Central California was formed after WWII) represented a powerful block of voters, whatever they agreed upon would pass without input from the third district (Pacific Northwest), which was unfair.

Proportional representation then was tied to the adoption of a national budget. Kido explained that proportional representation meant that the larger chapters coming up with most of the money would have a greater say on how the budget was composed and expended. When it first came up in 1938, the smaller chapters felt they were willing to pay whatever quota was determined, to be equal to that of the larger chapters so as to insure against proportional representation. The way it was (and is still in place), with "one-chapter, one-vote" the larger chapters had very little voice in making a determination in whatever matter came before the council. It was a Los Angeles chapter that agitated for the idea in 1938, and Kido said (this was in 1961) the subject might be raised again. It sputtered in 1970. How about a solid try in "the Next Millenium?"

Determining quotas, as any old-time JACLer can tell you, was a time-consuming and mind-searing exercise. Each JACL community/chapter was assessed a "quota" toward raising funds to cover the national JACL budget. The quota was determined by the budget committee. Delegates at the convention then stormed into the meeting at the treasurer and his budget committee with powerful dialogue over their difficulties "in meeting the quota" as proposed. Lowering the budget was one avenue the protesting chapters had open to them.

The practice of setting quotas was based upon the old, but canny, formula that the Issei had employed, and the amounts donated were publicly posted at a grand community function, such as the New Year's party or summer picnic. That the names and amounts were written with a Japanese brush invoked a certain amount of privacy, as most Nisei, untutored to Japanese cursive writing—*sōsho*—paid little attention to this public acknowledgement of support.

EXTRA SPECIAL RECOGNITION and ye editor's thanks go to Margot Brunswick, computer neophyte and resolute proofreader, whose questions as she read the galley proofs throughout our long "Past Millennium" piece were honest, and illuminated a point that I had taken for granted. A non Nikkei, whatever was unclear to her or mystifying (the untranslated Japanese terms, for instance, though Nisei readers are familiar with them), she would pinpoint and ask about. So my copy was clarified.

If ever (and much after the second half is completed) the "The Past Millenium" is placed on the JACL-PC Web Page, the information, with explanation due to Margot's questions, will prove useful.

The choice of items in the Millennium was purely my own. Sources were added for further reading. Most helpful will be an index pegged to the years. If there are errors in fact, let us know.

All hopes of a paperless world, when we computerized our Holiday Issue accounting system several years ago, has only created more paper—not less. Handling the advertising "side" (preparing and mailing out the Holiday Issue advertising kits to the chapters, sorting out the ads when they returned that are new, some with copy changes and a big batch with no changes) is in Kerry Ting's department. Business manager Kerry's desktop, however, is paperless when she leaves for the day.

Our part-time workers—Judy Teru Imai, Gayle Jue, Brian Tanaka, Carol Tanaka, Derek Tanaka, Eva Ting-Lau and Tim Yamamoto—who figuratively got their feet wet in previous years preparing the ads and pages, literally got them wet this time—thanks to the "Pineapple Express" that whipped through Southern California over the first December weekend.

The PC staff returns soon enough to prepare the New Year Issue (to be printed Tuesday, Jan. 6) with some special stories. A number of them address the Holiday Issue theme: "Next Millennium," and our regrets for not having enough pages to accommodate them this time. ■

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Pacific Citizen honors the many individuals who solicited new or renewed greetings for the Holiday Issue. This is a partial list of PC's volunteers who make this issue possible.

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Stories

A8 Comfort in the changing face of Asian America
—Maria P.P. Root

A10 Oulja 2k
—Stewart Ikeda

A12 Bleaching the Issei and Nisei
—Lawrence Okamura

B1 As people of color we need to be aware
—K. Patrick Okura

B2 Without colonies
—C. Nozomi Ikuta

B6 Challenge and *Gaman*
—Hiro Hishiki

B7 On affirmative action
—Ken Yabusaki

B10 Riding the rail
—Pete Hironaka

B10 President Clinton and JACL
—Fred Oshima

B13 JACL: Where to after 2000?
—Fred Hirasuna

B13 The changes we'll see
—Clifford Uyeda

B17 The Internet and Buddhism
—Gordon Yamate

B20 Rising generations
—Hiromi Ueha & Nicole Inouye

B22 The past millennium
—Harry Honda

B32 The Nikkei community
—Al Muratsuchi

B38 The 21st century
—Bob Sakaniwa

B41 Keep JACL viable
—Roy Nishikawa

B47 We are what we eat
—Gwen Muranaka

B51 A running start for JACL
—Jerry Enomoto

B69 Let's not ignore our past
—Barry Saiki

B71 Looking back at the past 11 months
—Herbert Yamanishi

B78 Present JACL form will be irrelevant
—Frank Chuman

B79 The season of loss
—Sachi Seko

A21 Civil unrest
—Caroline Aoyagi

A24 Groundwork for Nikkei Nobel Prize winner
—Bill Hosokawa

A24 Simply 'Americans'
—Martha Kaihatsu

A26 Coalition building
—Raymond Uno

A29 Mirror of my garden
—Mei Nakano

A39 From the frying pan
—Bill Hosokawa

AD INDEX

Alameda B46
Alaska B33
Arizona B57
Berkeley A22-23, 25-26
Boise Valley B52
Chicago B8-9
Cincinnati B31
Cleveland B53
Contra Costa A34-36
Cortez B67
Dayton B29
Delano B43
Detroit B29
Diablo Valley A33
East Los Angeles B39
Eden Township B28-29
Florin B66
Fremont A16
French Camp B29
Fresno B54-55
Gardena Valley B30-31
Gilroy A36
Greater L.A. Singles A36
Gresham-Troutdale B29
Idaho Falls B31
Houston A28
JACL Blue Shield A30
JACL Headquarters A27
J.A. National Museum A27
Las Vegas B35
Los Angeles/PCO 27,29-30
Livingston-Merced B58-59
Lodi B31
Marin B31
Marysville B43
Mile-Hi A31
Monterey Peninsula B34-35
Mt. Olympus B59
National JA Memorial A20
National JACL Credit Union A27
New York B70
Omaha A36
Orange County A16
Parlier A36
Pasadena B29
Philadelphia B61
Pocatello-Blackfoot B42-43
Portland B36-37
Puyallup Valley B21
Reno B43
Riverside B61
Sacramento B68
Salinas Valley A14-20
Salt Lake City B50-51
Santa Barbara A16
San Diego B72-73
San Fernando Valley B44-45
San Francisco B62-64
San Jose B52
San Mateo A18-19
Sanger B33
Santa Barbara A16
Seabrook B53
Seattle A28
Selanoco A2-3,5-7,9,11,13-14
Selma B74-76
Sequoia A16
Snake River Valley B32-33
Sonoma County B29
South Bay A16
Stockton A32-33
St. Louis A16
Torrance B48
Tulare County A16
Twin Cities B53
*Union Bank A40
Venice-Culver A36
Ventura County B24-26
Washington, DC B53
Watsonville B12
West Los Angeles B4-6
West Valley A16
White River Valley B31
Wisconsin B57
WWII Vets A17
DISTRICT COUNCILS:
Central California B11
Eastern A33
Intermountain B11
Midwest B11
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The NEXT MILLENNIUM

COMFORT in the changing face of Asian America



By MARIA P.P. ROOT

Lauren Miyake, 15, out by herself, is often taken as a Chicana by persons who don't know her. Ten-year-old Jeffrey King is getting used to the start of each new school year when the teacher seems surprised that his last name doesn't match his very Asian appearance. Aaron (7) and Jackie (9) Johnson ask their mother and father why people tell them they don't look like brother and sister. Meanwhile, 16-year-old, Jennifer Mio, is upset that an elderly Japanese woman at church told her she isn't really Japanese.

Contemporary movies and media document the commonness of interracial dating and marriage in the Asian American community, albeit amidst stereotypes and a fairly limited picture of Asian American women with white men. Unwittingly, the couples are part of a revolutionary biracial baby boom that is changing the face of Asian America across all the numerically large ethnic groups: Japanese, Filipino, Chinese, Korean, and Vietnamese. The commonness of this multiracial face, most often mixed with European features, but increasingly with African features and Latin and Native American features, is unheralded in any previous Asian American generation. Census statistics suggest that for Japanese Americans at least 48 percent of the children being born are of multiple heritages, and most often multiracial heritage. Although the exact figures are not readily available for other Asian American ethnic groups, we know that the high rates of intermarriage for Filipinos and Chinese likely result in some similar figures. These facts are distressing to those who have equated ethnicity and race, and comforting to those who used to be seen as oddities living liminal existences.

But if there are so many movies, television programs, and media depictions of interracial Asian American couples, why don't we see their children? Perhaps there are many reasons for the invisibility of these children in the media despite their visibility in the Asian American community and cities with large Asian American populations. The children are not only evidence of the sexual breach of racial boundaries, they tie the individuals of the couple together forever. Thus, these children provide evidence of a permanence of interracial trends. Children, while a joy, also are associated with more stress in a relationship. Many of these couples with children work very hard to make their relationship work. Many of them do.

But without images of the children in the media, continued stereotypes of interracial relationships and families, and real struggles of racism and ethnnocentrism among family members and partners, the children are left without images of themselves. This situation has two sides. On one hand, few negative contemporary images of multiracial Asian heritage children are offered in the media. On the other hand, their invisibility may be a strong message interpreted by some young people as being unwanted by society.

Parents, singly and together, are faced with some formidable tasks of helping their children negotiate a racial system. They are also responsible for passing on an ethnic identity that provides grounding and continuity for their child. Parents of multiheritage children and their children are scrutinized more closely than other Asian Americans for authenticity to the identity—even though in reality there is no single identity for any particular Asian ethnic group in this country. And if parents are raising children in parts of the country that are unfamiliar with Asian Americans, much less multi-heritage children, the connections and role models are more likely distant.

Although the movies might offer few, if any, direct comments on multi-heritage Asian Americans, rest assured people in everyday life voluntarily fill in these gaps with lessons of racial socialization. Racial socialization, based on the faulty concept, *race*, only makes a spectacle of a multiracial family and its children. Consider these common comments and questions of children and their parents:

- You don't look like anyone in your family.
- Your children aren't going to look like you.
- Is your father your real father?
- Are you adopted?
- Are your parents married?
- What does your sister look like?
- Are you sure they didn't get you mixed up with another baby in the hospital?
- You aren't really Japanese, Chinese, Filipino, Korean (fill in the blank).
- You have to choose; you can't be both.
- You aren't really Japanese. Come on, you look Chicana (or something else).
- You're black. You can't play it both ways.
- You just want to be white.
- You think you're better than us.
- Are you a military brat?

And of course....

- What are you?

These comments and questions do not replace racial epithets. They exist simultaneous to racial teasing and taunting that may still take place among children, even in progressive communities or schools. The comments and questions also exist amidst the stares, ethnic misidentification, ethnic authenticity tests as children get older, teasing about names, and the benevolent comments to parents, "Your daughter (son) is such a beautiful child." How do parents counter some of this inevitable socialization?

It is important that parents take an active role in anticipating these comments, questions, and experiences for themselves and their children. Some children are very hardy, and even without much overt countersocialization they will grow up with a pride in being an ethnic Asian American and not feel terribly wounded by people's ignorance or meanness. Other children are more sensitive and/or need more assistance in negotiating their way through the potholes of the racial climate. In reality, few parents are going to know exactly what it is like to live an individual biracial or multiracial existence. How many Japanese parents are frequently mistaken for being of a different ethnic background, for example, Chicano, Mexican American, Native American—though Filipino parents may have more familiarity with this experience. Asian American parents won't likely have the explicit experience of living between the lines and within the lines of belonging to multiple groups. Up until an interracial relationship, most Asian Americans have not been coerced to choose ethnic or racial allegiance in order to achieve acceptance by those whose faces are related to your family.

Some of the actions parents can take are: *Name your children with a connection to their ethnic heritage.* Much is in a name. It can be a very important ethnic marker even if it is not a name a child uses on a daily basis. Some parents of multiracial children have the foresight to provide Asian middle names or Asian first names that can be abbreviated. These names become that much more important for children who do not carry an Asian surname. They help teachers and strangers socially locate them in the diverse racial and cultural population. And given the lessening though continued practice that young women take their husband's surname upon marriage, a middle ethnic name may also become very important.

Give children information to defend themselves as kids of color. This might consist of simply warning them that they might be called names and what those names might be, or debriefing them when they are called names. Some of these experiences start very early and may be administered by older brothers or sisters of playmates. Asking children what they think the meaning of the names are and how they feel about being called those names is an important part of debriefing them, acknowledging that even without knowing the

SEE CHANGING/PAGE A15

Maria P.P. Root, Ph.D., is an associate professor of ethnic studies at the University of Washington and a clinical psychologist. She specializes in the areas of mental health of minorities and women, and on race relations. She has written and edited a number of books and articles. In last year's Pacific Citizen Holiday Issue, Root wrote "A Bill of Rights for Asserting a Multiracial Identity." In this year's edition, she has not written a philosophical or political article on the Next Millennium but rather one that focuses on the human effects that change will bring.

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Ouija 2k

In spite of so many loose ends left over from this fading millennium, the author takes a swipe or two at the future with mystic views and questions in tow . . .



By STEWART DAVID IKEDA

About this time every year, many of us find ourselves filled with anticipation, at once excited and anxious about the ritual com memoration of the year's passing. We begin with gusto, all dressed up with someplace to go, even arriving early, but eventually we discover that going there hasn't turned out to be quite the gay time we had envisioned. Having abandoned the wishful notion that we can still muster the energy to disco 'til dawn-well past our bedtimes and shod in footwear more like torture devices than shoes we soon find ourselves slumped in a sofa, or on a floor, feeling silly and a little suicidal, festooned in formalwear and paper cone hats, and nauseous from alcoholic bubbles or nog. Having endured a particularly lousy year, the more reflective among us might even take a fleeting, philosophical turn, resolving on a few wisdoms to help improve ourselves and our lot in the days following. Year's end could be viewed as a coming of age, a time out to appreciate how we've grown a little older, a little wiser, if not for the constant reminder of its unaging TV emcee, Mr. Rockin' New Year's Eve himself, the Eternal Teenager. And at last, the party's over, and it's at *that* moment, when we are most vulnerable—that point of weary, cautious optimism, as we struggle up from the sofa and start to the coat closet, ready to head home—that we are paralyzed by the inevitable.

Someone nobody knows, who lives to disco and doesn't drink, rises excitedly to herald her or his second wind, and with the hangover-blasting energy of a pompom squad leader or a drill sergeant sings out: "Hey! I've got an idea! Let's play a *game!*"

And before we can locate our coats and make it to the door, the hostess returns from her excavations among attic piles—the packed toys and Christmas ornaments and kitchen accessories of bygone years, carrying the dust-encrusted Ouija board.

We release a wrenching groan, but in secret, we're surprised how our disbelief floats away along with the cloud of dust we blow from its battered, cardboard lid. We smile at the familiar configuration, how the simple Yes, No, alphabet and numbers one through nine radiate infinite possibility. Rediscovering that heart-shaped glass inside, we know its lightness—our fingertips recall how effortlessly its felt-padded feet skim over the glossy paper to bring some focus to our wishful thinking.

Spirits of the Ouija, will I get that big job I'm up for? Will I find the house of my dreams? Will Bill Gates marry me and sweep me away to a life of untold comfort and riches?

Well, that's what the cusp of the New Year is often like for *me*, anyway, and I suppose it's rather how I feel about waiting for the next millennium too.

About this time every thousand years, we play at a similar speculation game possessing about the same magical and sinister recreation value of Ouija. It's magical in that the rest of us may momentarily suspend our disbelief and cynicism, allowing ourselves to hope that the ghosts of better times linger with us and can help us project a positive future. As I understand it, the "Millennium" denotes a 1000-year period of righteousness under the Messiah's glorious reign; seen in that light, I suppose a lot of folks have a very long four years of waiting ahead of them. It's sinister, though, in that we suspect the future is hosted by spirits that have by no means proven to have our best interests at heart. It's a jolly time for apocalypse buffs and Nostradamus nuts, dancing about with lampshades on their heads, divining our doom in everything from the stars to TV commercials. Either way, we're unlikely to take much stock in the board's mystical responses, but it can be an awful lot of fun, once you let yourself go along with it.

Why then do I feel so stymied this year? Perhaps it's hard to summon any enthusiasm for this crystal-gazing since we've been subjected to such a stupefying *lot* of it this fall. About this time every four years, we go through Ouija overload in the form of oracular political pundits, polls, spin pros, and focus groups. Don't get me wrong, I love it as much as everyone. I'm an election special junky. But like everyone else, I fear this election has stretched my capacity for willing disbelief to an untenable point. While I personally never bought into the Republican candidate's nostalgia for that better America of bygone days, the President's merciless "bridge" mantra has temporarily purged most of us of any excitement we might have felt about actually traveling to the 21st Century.

Asked to ponder the next century—much less the next millennium—I find myself repeatedly distracted reflecting on this current one, which has been altogether too frantic, dizzying, often tiring. We're left with too many loose ends in Nineteen-Hundred-Something to imagine Two Thousand-Something as more than just another year. But okay. I'll step to the board and give it a go.

The Ouija gods, having knocked back a few, predict that the 21st century will be the Microsoft Age. Fortunately, upgrading USA version 1999.1.1 to USA2K will be a smooth transition. America won't be changed abruptly, but incrementally refashioned to be a little slicker, a little faster, and take up a lot more space. Medical advances will wipe out AIDS, breast cancer, and acne. Advances in communications via the Great Big Plug will chip away at war, racism, and genocide by promoting cross-cultural understanding, and will eradicate courtesy phone calls. Of course, such giant steps forward will inevitably bring about huge social changes: The nation will become obsolete, intermarriage will become the norm, we'll all be beautiful and famous and ecstatically happy, and everyone will speak the same language (with the exception of obstinate France, which will reinstitute televised guillotining as punishment for using the term *Le weekend*). Bill Gates will lead his Silicon Party to victory in '04, trouncing the Greens to win the White House and both chambers of the Senate, but only after a recount by the electronic auditing system that only runs on Windows.

No. Just as Christmas' credit card bills await us on the other side of December 31st, and campaign promises will fly out the window as the same halted legislative deliberations arise in the next congressional session, we must expect the 21st century to be pretty much business as usual or, rather, a return to unfinished business. Just for example, census figures project a 21st century America that looks very different from our own—much more diverse ethnically, linguistically, socially. While doomsayers predict race war and bankruptcy, there are certain optimists who foresee Utopia. Big ideas are all well and good, but I wouldn't get too carried away with wishful thinking. Positing a future America with a "level playing field" where affirmative action is obsolete while we remain divided over it today, and have yet to fully acknowledge its roots and purpose in the first place—that's a fine diversion for the Ouija spirits in California, though hardly convincing outside of the game.

But of course, the value of Ouija lies not in the answers we make the viewfinder rest on, but on the questions it forces us to articulate now and again. Just for another (limited) example to bring the discussion home, Japanese coming to America were formally barred from citizenship and the access it provides to the American Dream for 162 years; by contrast, these barriers have formally been down for 44 years (yet, we see all around us the continuing conflation of Japanese Americans and Japanese in Japan, and that anti-Asian American violence is on the rise). So do we really expect that we'll be all caught up within the next four years? Can we really expect, between 11:59 p.m. of December 31st, 1999, and 12:00 p.m. of January 1st, that we'll abruptly lurch toward true social (or political, or educational, or economic) equality, where the "playing field" is level and the "slate is wiped clean"?

Let's ask the Ouija spirits if our January Visa bill will be wiped clean.

In these Holiday Issue pages last year, I wrote a meditation on the growing field of Asian American literature and a quote from poet Wallace Stevens, "All history is modern history." From Stevens I found guidance in recapturing some aspects of Japanese Americans' experiences for my historical novel, *What the Scarecrow Said*, and also in teaching Asian American Studies at the University of Wisconsin. I argued then—and still do—that recovering underrepresented aspects of our history is vital to understanding the choices we make today, and thus what future we're creating. This year brings an opportunity to turn that around.

What we wish for in the next century can shed a lot of light on the triumphs and failures, challenges and choices of the past—and thus help us to recognize important questions and decide on the right answers today. If we stop a moment to look back to this time last year, or last century, we'll see the effects of our wishful thinking. We can see whether or not the questions we posed and resolutions we made succeeded in bringing us to where we wanted to be right now. We can see this even without Ouija's plastic lens and mysterious alphabet gameboard, of course, but it doesn't hurt to have a friendly spirit help spell it out for us sometimes. ■

Stewart David Ikeda is author of a novel, What the Scarecrow Said, *detailing the lives of a relocated Nisei hero during World War II and five generations of his family up to the present day. Published this summer by Harper Collins-Regan Books, the novel was a selection of the Barnes & Noble Discover Great New Writers series and was nominated by the publisher for the Pulitzer Prize. Ikeda's short fiction, poetry, and essays have appeared in numerous publications, including* Ploughshares, Gliminer Train Story, *and the anthology,* Voices of the Xiled: A Generation Speaks for Itself. *Born in suburban Philadelphia in 1966, he earned degrees from New York University and from the University of Michigan, where he was awarded a full fellowship and two Avery and Jule Hopwood Awards. Ikeda currently lives in Madison, Wisconsin, where he teaches writing and Asian American studies at the University of Wisconsin.*

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BLEACHING the Issei and Nisei

Threats to Identity and Memory in the Third Millennium

By Lawrence Okamura

After living through a turbulent Pacific century, my maternal grandmother died just short of her 100th birthday. When Obachan was born in Tsuzu Village, Yamaguchi-ken, Japan (1880), the Shogunate had been recently disassembled, the *samurai* class abolished, and a modernizing imperial government inaugurated; when she died in Honolulu (1978), George Ariyoshi, the first Japanese American governor in the United States, was running successfully for re-election. My sister, Joiene, an archivist and an autodidact in written Japanese, constructs genealogical charts on which our family's members spread vertically and laterally for six generations. Despite her able prompting, however, my memories of our grandmother steadily fade. Of Obachan's long and good life, only small fragments stand out in high relief.



• Intrinsic to the Japanese identity—so goes a stereotype—is the tea ceremony. Obachan thought it was highfalutin, and very hard on the knees. Not for her the philosophy of Okakura Kakuzo (*The Book of Tea*), who said that the ceremony was more important than the tea. Tea, without fuss, was a necessity of Obachan's life, and a clear trace in my memory sometimes the pale greenish-yellow *gyokuro* (which, some devotees claim, has anti-carcinogenic properties), more frequently the heartier *bancha*, poured onto lightly-scorched rice that she and my grandfather enjoyed as evening snacks.

• Ojichan and Obachan once worked at Dole Pineapple Cannery. They earned extra cash by outside work: he made and sold *tofu*; she sold candy confected from thinly-sliced orange peels and sugar-cane crystals. The candy's color and taste remain vivid in my memory. Also vivid is the whale blubber that she offered me for the first (and last) time. Mistaking it for a Cantonese sweet-rice pudding, I bit, then swallowed it whole. If you are both uninitiated and curious, you may want to know that whale blubber, a delicacy, tastes like a vinegar-soaked vinyl sponge.

• Besides cooking, crocheting, and embroidering (which she continued into her 70s), Obachan liked to "talk story" about the early days in Hawai'i, about *hana-hana* (hard work), prefectural differences among the Japanese, differences between the Uchinanchu and Naichi (Okinawans and Mainlanders), and how Japanese workers outsmarted *lunas* (supervisors) and bosses.

Will Obachan and the Issei continue to fade from memory until only her name, like the Cheshire-Cat's grin, remains?

In village Japan a century ago, the dead were remembered through simple memorials like family prayer-tablets and through commemorative festivities like the summer Obon. By contrast, our sensorium includes photographs, photocopiers, magnetic tape, and increasingly, digital media. Electronic technology, willy-nilly, has become part of the human condition; it will be with us forever. Many (like Marshall McLuhan) celebrate this technology; some (like the Unabomber) loathe it. The resolute bibliophile Sven Birkerts (*The Gutenberg Elegies*,1994) is among those who have sorted out technology's mixed contributions. With regard to identity and memory, he admits, electronic technology gives awareness of 'the big picture,' expands neural capacity, and promotes a relativism that encourages tolerance. These benefits, however, are offset by technology's negative effects, including divorce from the past, disengagement from history as an organic process, and estrangement from geographic place and community.

Musing over these contradictions, I insert Hiroshima's *Go* into the CD-player. I reminisce about my family's Buddhism and choose Track 5 ("Obon"), the July-August festivals in honor of the ancestral dead. Digital media are practically indestructible, so it is agreeable to believe they can preserve a cultural tradition (*bon-odori*) that is declining in both Japan and Hawai'i. I press "Play" and get a surprise. The instruments include the *taiko* and *shamisen*, both proper to *bon-odori*. But why is the low-toned *shakuhachi* performing, instead of the traditional, shrill *fue*? And what is a *koto* doing here? The *koto*, in the hands of a June Kuramoto, produces elegant, harp-like glissandos and pizzicati. In neither Japan nor Hawai'i, however, would anyone have played the *koto* at Obon because its unamplified, natural sounds fill only a chamber, not the open air, where they would have been drowned out by singers and instrumentalists.

Even more discordant is the spirit of the soundtrack. The Issei's Obon was danced slowly in loose, cotton *yukata*; Hiroshima's "Obon" works up a sweat: it is skintight, upbeat, Spandex music. Thus it seems to confirm Birkerts' view that technology separates us from both past and place. Is the postmodernism of this "Obon" good or bad? That depends. What matters, if we follow Aristotle, is the track's *telos*, its "for-what-ness." Hiroshima aims at producing pleasure, a goal not incompatible with modern *bon-odori*. The dances originated with a religious motive: to greet and please ghosts of the departed ancestors. Religious origins gradually merged with folk culture—e.g., through incorporation of popular music—so that one can regard Hiroshima's performance, which gives enjoyment, as a later, secularized stage of an evolving tradition. This particular application of digital media preserves the sounds of traditional instruments, but little of the ancestors' identity.

Digital-media-technology can preserve (but also distort) identity and memory in the Third Millenium.

The NEXT MILLENNIUM

Besides electronic technology, a major message-transmitting fixture of American life is the university. Here the prospects for preserving ancestral history do not appear very bright at all. Taxpayers should familiarize themselves with a trend that began in English and philosophy departments, spread to the social sciences, and now encrouches on mathematics and the physical sciences: 1980s-style postmodernist radicalism. It gestated in the 1970s; sprouted in the 1980s under conservatism's High Noon (Ronald Reagan's policies, William Bennett's Occidentalism); and has now grown into the academic Establishment, especially on the west and east coasts. Each extreme incited the other: Political correctness mobilized to oppose conservative "virtues." Postmodernist ideologues still validate themselves as prosecutors of the trial: White/Male/Evil. Because "White Males" alone stood convicted of racism, sexism, and other offenses, and because they had (allegedly) disguised these offenses with empty, deceptive euphemisms like "freedom," "justice," "democracy," "rights," "law," "religion," "science," "nature," "truth," "reason," and "facts," postmodernists attempt to deconstruct values, exposing the self-serving justification for power underlying all myths (except their own). Now these "Theorists" hunt down other potential felons, turning their inquisitorial gaze on non-whites.

I have a nightmare: in the Third Millenium, Yonsei, Gosei, and Rokusei who seek their genealogical roots will innocently enroll in certain university courses. Once ensnared in class, they will be force-fed "Theories" (i.e., ideologies); the real Japan and her real emigrants, our forebears, will be contaminated with the corrosive fumes of postmodernist "Theory" à la française. In French Indochina, Vietnamese children attended schools where they read textbooks about "nos ancêtres les Gaulois." Those children at least received an education from French colonialists who admired their own culture; our grandchildren might be taught by American postmodernists who loathe their own culture.

What lies ahead for Japanese Americans is foreshadowed by a doctoral dissertation I read last year from cover to cover. The dissertation, accepted by the University of Hawai'i, purports to analyze identity-politics and the Hawaiian Japanese Americans. Among the author's themes (in her characterization) are the myth of *Kodomo no tame ni* ("For the sake of the children"), the self-constructed myth of heroism by Nisei soldiers, the exploitation of these myths by some Nisei to seize and hold political power, and the lethal effects of these myths. Postmodernism has landed in Hawai'i.

No reasonable adult, regardless of ethnic origin, should recoil from a self-styled critical approach to ethnic history. We all know how myths can be constructed—unwittingly or deliberately—to manipulate attitudes: commercial advertising is an obvious (though trivial) example. Political myth-making is less obvious, but more powerful. "The Masada Myth," for example, has only recently been challenged by rigorous, traditionally-trained Israeli and American scholars. *Kodomo no tame ni* is indeed quasi-mythical, though most of us wink at the smug assertion that *all* Issei and Nisei always acted altruistically "for the sake of the children." (In fairness, however, we must also concede that "For the sake of the children" was and still is a Japanese American cultural ideal, and that the same ideal is honored and practiced by other immigrant groups besides ourselves). Controversial questions remain unresolved: e.g., how the Nisei's experiences in World War II (on the battlefield or in internment camps) affected their relations with the Sansei during the Vietnam War. We should not reject a book because its conclusions are unflattering, but we are obliged to criticize any unsound asumptions, methods, and evidence. Where does this pioneering dissertation stand?

The dissertation comprises two distinct parts. In one, the author commemorates her relatives, presumably under the rubric, "The Personal-Is-Political." This is by far the best part: the author reports directly, her anecdotes are free of the flatulent, pretentious jargon that has become the mandatory house-style of postmodernist academic discourse. Had she continued these memoirs, she might have written, after revisions, a book worthy to stand alongside Akemi Kikumura's *Promises*

SEE BLEACHING/PAGE A15

Lawrence Okamura is an associate professor of history at the University of Missouri-Columbia. He was born in Honolulu and received his undergraduate degree in history from Pomona College, his master's degree in humanities from the University of Chicago, and his Ph.D. in Roman history from the University of Michigan, Ann Arbor. He has written numerous articles and is preparing a book for publication called Roman Alamannia: Empire to Kingship in an Ancient Military Frontier. *This is Okamura's second outing for a Pacific Citizen Holiday Issue.*

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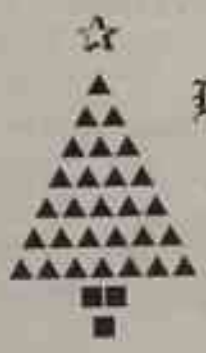
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BLEACHING

(Continued from page A12)

Kept (1991), an unflinchingly candid memoir of her father, or Yukiko Kimura's *Issei* (1988), an excellent political-cultural synthesis, enriched by primary sources in Japanese.

In the analytical part, however, the author summons "Theory," fundamentally undermining her narrative. Once invoked, "Theory," not the author's independent judgment or empirical evidence, dominates the premises, the research method, and the conclusions.

Before we see what "Theory" does to the Issei and Nisei, we must digress to a central leitmotif of Hawaiian Issei identity. The leitmotif can be traced back to Japan nearly four centuries ago. Obachan belonged to a branch of the Nishi Honganji (Western Temple of the Original Vow). This branch, together with the Higashi (Eastern) Honganji once formed a single sect, The Jodo Shin-shu (True Pure Land Sect) Honganji-ha, founded by Saint Shinran in the 13th century. In the early 1600s, Shogun Tokugawa Ieyasu reorganized Japanese society from top to bottom. One of his goals was to control the worldly power of Buddhist temples—hence his division of the Jodo Shin-shu; another was to eradicate the *Kirishitan* (most of whom were Roman Catholics) from Japan—hence his prohibition edict of 1614. The Shogunate required that Japanese families belong to a Buddhist denomination; they had to certify their membership by keeping *Tera-uke*, temple certificates. Of these long-lasting politico-religious policies, Obachan, like many other country people, was unaware. She did know that her Japanese-regional identity was tightly connected with Jodo-Shin-shu, especially the Nishi Honganji branch. In her private devotions, Buddhism became manifest through prayers before a small, gilded household shrine; she knelt there daily, hands encircled by an *ojuzu* (crystal-beaded rosary), and chanted the Nembutsu ("Namu Amida Butsu"). Like most Hawaiian Issei, Obachan rarely thought about Christians or their faith; Christianity was remote from her daily life. It visited her consciousness only in December, when she credited Christians for establishing the nice holiday when people gave each other presents.

Let us return to the "Theorist's" dissertation. Christianity is one of the author's odd fixations. At one point, for example, she pontificates, "The Issei's rejection of the symbol of God was represented..." She neglects to explain what possible relevance "the symbol of God" has for the Issei, the overwhelming majority of whom were Buddhists. The Nisei, too, remained mostly Buddhist; if their faith in Buddhism faltered, it was not because they were becoming Christians but because they were becoming secularized.

Bearing this in mind, we find even more baffling the author's ruminations about (alleged) myth-construction by the AJAs: "The ascent to divine origin [*sic!*] can be witnessed in a remarkable portrait which is included in Thelma Chang's book, *I Can Never Forget*. The Nisei soldier is down on one knee as he cradles a lifeless prisoner who had failed to hold on a minute longer...One cannot help but recognize the portrait's stunning similarity to Michaelangelo's [*sic!*] depiction of the body of Christ in Mary's arms in Michaelangelo's [*sic!*] Piéta."

Time out for a reality check! Any objective reader, whose eyesight has not been clouded by "Theory," should compare Ralph Kagehiro's picture in Thelma Chang's book (page 169) with Michelangelo's Pietà (St. Peter's, Rome); the alleged similarity is so superficial as to be totally irrelevant. Yet the author, whose mind's eye is enlightened by "Theory," penetrates into the very mind of the artist; his motive, it seems, was to divinize the Nisei soldier by portraying him like Mary, Mother of Christ; the necessary correlate is that the prisoner represents the dead Christ himself! As understood by the author, "Theory" exposes the artist's (alleged) subliminal myth-making, which in turn results from the (alleged) Nisei intention to represent themselves as divine.

Believe it or not, the author's abuses of elementary rules of research and of professional restraint get even worse. She recalls the tragic deaths several years ago of a Sansei married couple, widely respected in Hawai'i: the wife killed her husbad, and later committed suicide. The author, unburdened by sympathy for the decedents' families and uninhibited by her lack of evidence—she uses only newspaper reports about both deaths—but full of "Theory," penetrates into the mind of the wife, exposing causes for the homicide and suicide. The ultimate cause, naturally, is the AJA's self-constructed, self-serving (alleged) myth of virtue, which constricted the wife's range of options. With "scholarship" like this, who needs the *National Enquirer*?



To filter Japanese American experiences through post-modernist "Theory" is to betray genuine "multiculturalism," which should discuss persons and culture as empirical evidence suggests they were, not as "Theory" dogmatically dictates they were. The author's uncritical faith in "Theory" requires that she begin with *a priori* assumptions about the arrogance of the AJAs and their (alleged) lust for power. She places the "White/Male/Evil" template on AJA history, substituting "Japanese" for "White." The results are predictable, foreordained by "Theory." Saying little about the historical experiences of the Issei and Nisei, she distorts their cultural identities. Failing to understand the global context of domestic debates about the Cold War, she inevitably distorts the political identities of Nisei veterans, a few of whom became politically prominent. Ideological research is agitprop, unhistorical, reductionist, and suppressive of unsupporting facts. At best, this kind of approach to the Issei and Nisei produces sterile results; at worst, it produces not truth but another kind of myth: defamation. Our ancestors do not need to be whitewashed, but neither do they deserve to be bleached.

The "Theory" part of this dissertation, and texts of the same genre, bring to my mind an apt jugdment by Dorothy Parker: it is not a [work] to be tossed aside lightly; it should be thrown with great force.

Nevertheless, at year's end, as Obachan always instructed us, it is appropriate to look forward to *O-Shogatsu*, "New Year," with optimism, fortitude, and reconciliation. As concerned citizens, we can hope that during the multi-ethnic Third Millenium American universities will nurture excellence and firmly renounce ideological extremism of all kinds. America's fragile, disintegrating civil polity needs all the help it can get, and we should expect the universities to provide leadership. Realism, however, cautions that leadership—if and when it emerges—should not be expected for another generation. Meanwhile, immigrants' grandchildren who want to bypass politicized curricula must educate themselves about their heritage (remembering, of course, that lies as well as truth can flash through cyberspace). *Ad fontes*, "Go back to the original sources." Let the AJAs who want to trace and record their past prepare by devoting themselves to a labor of love: studying Japanese history, recent Chinese and southeast Asian history, 19th and 20th century American history, and ideally, the Japanese language, including regional dialects. (Do not seek a shortcut through "Theory", the shortcut leads not back to the ancestors but into a swamp, located in the wrong country.)

Thanks to electronic technology, comprehension of languages has become quicker, more efficient, and much more enjoyable. Studying Japanese many years ago, I plodded through the austere two-volume reader by Elisseeff and Reischauer. One of its handy sentences is: *Teki no sensha wagu sensha yori hayaki ni tsuki kogeki-sezarishi ho yoshi* ("Since the enemy's tanks are faster than ours, it would be best not to attack.") Today, the beginner can select from a vast array of Japanese-language resources: cassette tapes, CD-ROMs, the Internet, and yes, (still indispensable) books. In the hip magazine *Mangajin*, you can even aquire Japanese through comics; e.g., *Ku ku ku, eiga o sono mama totchatta; ie ni kaette no ikkai rodosho yaro 'tto* ("Heh heh heh, I made a copy of the movie right off the screen; I think I'll go home and have another showing.") What a long way from those enemy tanks! Perhaps in the Third Millenium, our grandchildren will access their early ancestors by directly calling up *Tera-uke* and other documents placed on-line by Buddhist monks in Japan. ■

CHANGING

(Continued from A8)

meaning, children can sense the other's intent to harm them. Then it can be helpful to teach children different options for handling these situations, from ignoring the children to verbal responses (not name calling) to asking for assistance from friends or adults. Some families are fortunate that their children are not going to encounter much racism, at least through their predating years. However, parents might be prepared that if they vacation or travel to another part of the country, the family and the children may be a spectacle. These situations provide an opportunity for open discussions about race and preparation for self-defense.

Teach children about their ancestors. No matter how ordinary or even tragic, telling the family stories provides children a sense of themselves by knowing who they come from. Family stories must include stories of the Asian side of the family and may necessarily include history. The more stories and history can be recounted to the children, and repeatedly, the more the children can witness the beauty of their heritage and feel pride and connection to ancestors. This knowledge and connection may also shield some children from racial insensitivities hurting so deeply. It also provides information for children to assess other people's ignorance and malice.

Talk about ethnicity as different from race. One of the contemporary experiences of ethnicity is that it has been transformed to be virtually synonymous with race. Furthermore, blood quantums (proportions of heritage) are increasingly being used to determine who is Japanese enough, from basketball leagues to Cherry Blossom queen. Perhaps this is no coincidence with the increase in interracial unions. Children need to be taught that racial mixture does not automatically lessen ethnic affiliation or identity. Of course, other people will try to tell them otherwise. Parents can help children to anticipate ethnic authenticity tests and how to deal with them. The individual Asian American communities will need to grapple with these issues, too.

Take note of other multiracial people and families. These persons may be other members of the family, friends, teachers, media personalities, and even strangers. The more a child feels less isolated and unique in this way, the less likely the adolescent struggle with identity will be mixed up with feelings of racial isolation and ethnic confusion.

Make sure that children are not held responsible for parental struggles. Young children often interpret the world as superstitiously revolving around their behavior and thoughts. When their parents argue, they may feel responsible. In the context of heavy duty racial socialization, a child may leap to connecting these struggles, even in the absence of ethnic or racial content, to being an interracial family; they may have heard it from someone else or seen it in a movie. It is important in any family, but specifically in interracial families, that parents let children know that they are not responsible for their parents' arguments.

Remember that ethnic socialization occurs in many contexts. While the family is vital to shaping ethnic identity, school, sports teams, church, and workplaces play a vital role. Even communities in which the family or the child is not known can play a vital part in highlighting the rules of race and ethnicity from which the child's own community may offer refuge.

The good news is that this cohort of Asian American children, particularly in Hawaii and on the West Coast, are growing up with a large cohort of children like themselves. This demographic change in the "face" of Asian America will be a comfort to many of these children and young people and their families, a comfort not available to previous generations of multiracial families. ■

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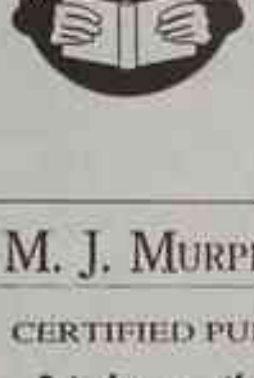
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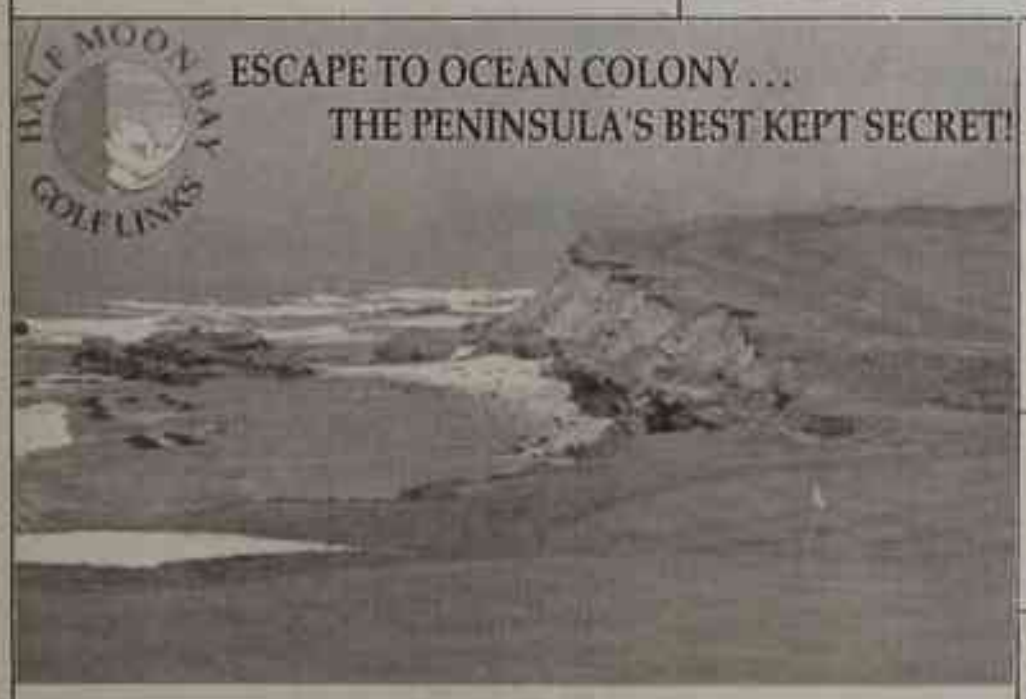
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As people of color, we need to be aware

BY K. PATRICK OKURA



NOW THAT I have reached the 85th milestone of my life and the 55th anniversary of my marriage (yes, to the same woman), I am looking forward to my next goal: my 88th in 1999, which will be counted as the last year of the 20th century.

The 85th and 55th were celebrated this year with a cruise down the Potomac, "The 85-55 Voyage" on the Potomac Spirit Lines, with approximately 100 friends and guests aboard on October 16, 1996—one of the most beautiful days of the year here in Washington, D.C. The occasion was a fund-raiser for the Okura Mental Health Leadership Foundation, by the Board of Directors, which proved to be a tremendous success.

The Foundation, which is in its sixth years of existence, has provided an opportunity to fifty Asian Pacific Americans in the fields of mental health and human services to attend the "Week in Washington" Leadership Seminar. The seminar is a means of assisting and encouraging young potential leaders to become national leaders in their particular field of endeavor.

The Foundation has sponsored two White House Fellowships the past two years to serve from four to six months working in the White House Office of Public Liaison. The two leadership programs will be available again in 1997.

As I look back over the past 60 years, I am reminded of my initiation to JACL. Following two years of administrative research work for the County of Los Angeles after receiving my master's degree in psychology in 1935, I spent 1936 as executive director of the Los Angeles JACL chapter.

The late Kay Sugahara, who was president of the L.A. chapter at the time and active in JACL politics, encouraged me to establish a JACL office in Little Tokyo and help initiate and start new chapters in metropolitan Los Angeles, as well as assist the Little Tokyo business sector to revitalize the economy following the Depression of 1933-35. Several new chapters and the "Nisei Week" were the results of my one year working full-time for JACL.

In 1938, I then accepted a position as Personnel Technician with the Los Angeles Civil Service Commission and was "figuratively" crucified by Mayor Bowron at the outbreak of WWII by being labeled "the most dangerous Japanese American in the United States."

Following Evacuation, I spent the next 29 years in Omaha, Neb., with 17 years as a psychologist at Father Flanagan's Boys Home, Boys Town, Nebraska. In 1962, when I became National President, JACL made its first concerted effort in the field of civil rights and marched with Martin Luther King, Jr., in August of 1963 for Freedom and Equal Opportunities. This strong stand on civil rights (criticized by a number of chapters) was the start of the Redress movement, as far as I am concerned.

Steady progress in the field of civil rights was made in the 1970s and '80s, but since the late '80s, there has been a backlash in the civil rights movement. Living here in the Nation's Capital, I have noted with great alarm the erosion of all the good will and positive movements in the field of civil rights and race relations following Martin Luther King's march. The attitude and mood of the American populace has taken on a much "meaner manner" as the demographics and the diversity of our population increases. The tolerance level of the Nation has heightened and the level of good will and understanding has dropped.

As minority populations and communities seem to be making progress in all fields of endeavor, there is a greater movement of oppression and finger-pointing at the minorities for the ills of our Nation.

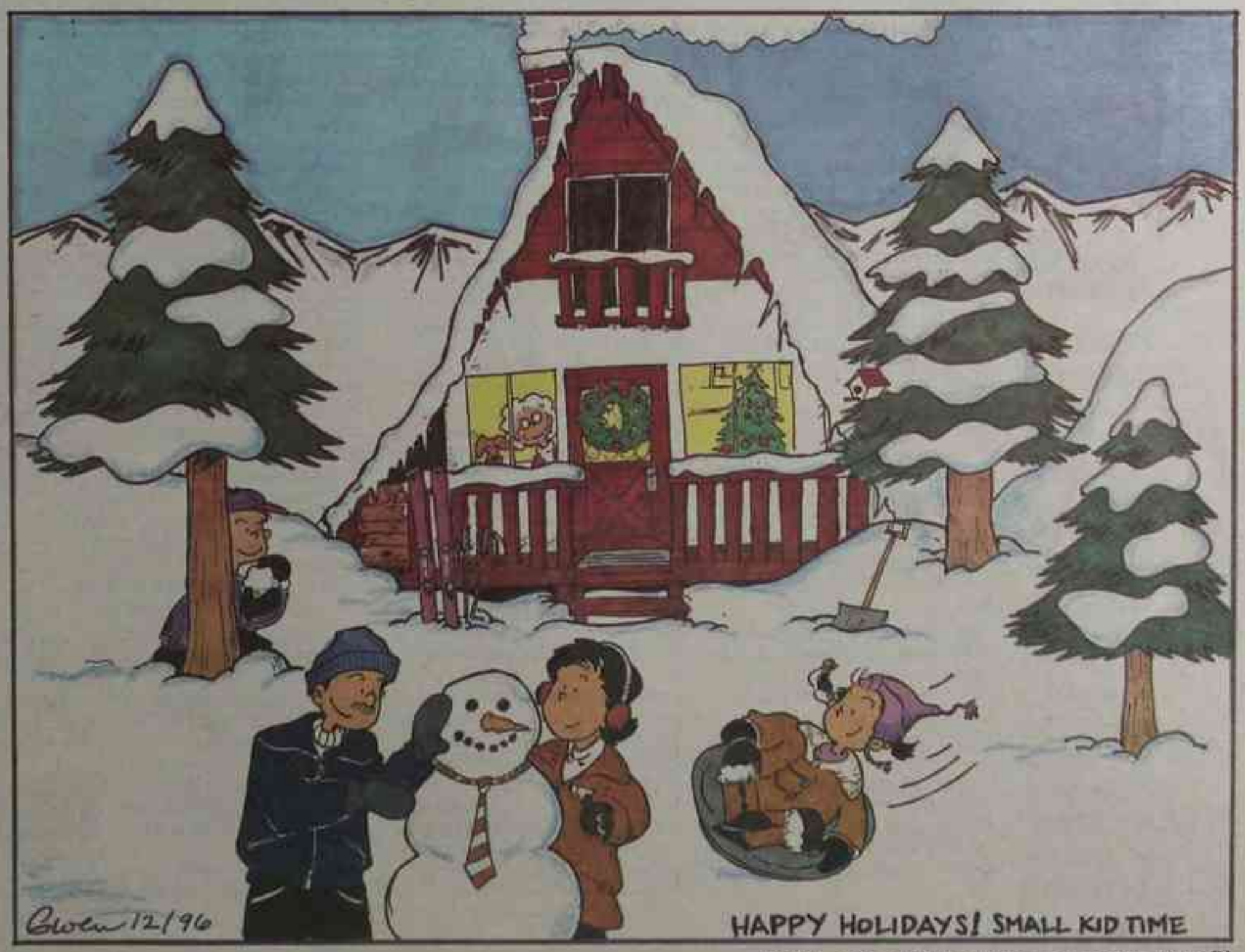
The recent national election, particularly in California, bears this out with the passage of Proposition 209 and the attitude towards immigration laws recently passed by the 104th Congress. As people of color, we need to be aware of what is happening in our Country, as we look forward to the next century. Despite these losses, we have made some progress in the political arena, with the first Asian American governor (Gary Locke of Washington state) on the Mainland, as well as other political candidates being elected to local and state governments. We need to continue this trend and hope by the next century we double the number of Asian Americans elected.

The re-elected National Administration ran and won on the pronouncement of "building a bridge" to the 21st century. If we are to be a part of this endeavor, we need strong leadership in our National JACL structure, to not only participate, but have a voice and be active in the political arena both in Congress and the White House.

To help build this bridge, JACL needs to join forces with all the other minority civil rights organizations and concentrate on the issues that affect all of us. We need to look at the larger picture and get away from the pettiness and the parochialism and truly take on a national posture on issues and problems we face in the next three years that remain in the 20th century. We need to expand our horizon and assume a leadership role for not only Americans of Japanese ancestry, but for all other ethnic groups and for all Americans.

As our numbers grow and we become more sophisticated, I feel optimistic as I reach the century milestone in my life, that our country and the world will be a better place for all of us. ■

Pat Okura, founding president of the Omaha Chapter in 1947, is planning to attend the 50th anniversary of the chapter's founding in June. He was elected national JACL president in 1950-51—Mountain Plains District Governor, 1950-52—National 3rd vice president, 1952-54—National 2nd vice president, 1960-62—National 1st vice president, and National President the following biennium. He also served as co-president of the Washington, D.C. Chapter in 1981.



Towards a new millennium

WITHOUT COLONIES

The NEXT MILLENNIUM



By C. NOZOMI IKUTA

The author is chair of the Interfaith Prisoners of Conscience Project, an interfaith organization dedicated to ministry with political prisoners in the USA. She lives in Cleveland, Ohio, with her husband and two children.

My eleven-year-old son is a Star Trek fiend (also known as a "Trekkie"). He hasn't mastered the Klingon language yet, but he reads, watches, wears, thinks, talks, and dreams Star Trek. And so it is that, along with thousands of other Trekkies and their drivers across the U.S., I found myself plunged into Captain Picard's battle with the evil, cybernetic Borg in *First Contact*, the new Star Trek movie, last weekend. I won't give away the ending by saying who won the battle, except to note that it would not be in the producer's self-interest to preclude the possibility of a sequel.

Prior to the climactic battle scene, the 24th-century Picard explains to a 21st-century woman, to whose era he has time-traveled, that contact with Vulcans (Spock's technologically superior, extra-terrestrial race), would soon lead earthlings to recognize their common humanity, commit themselves to the common good, and eventually, to eliminate all money and greed. Tellingly, it would be a nuclear missile, converted into a space ship and launched from a Montana bunker, which would usher in the new age of peace and prosperity. The message is clear: technology, even nuclear weapons technology, will eventually bring about this new, harmonious era.

Like most science fiction, *First Contact* offers a highly technological view of the future. This view may seem warranted by the furious pace of technological development during the last several decades. Few of us get through an average day without using a microchip or a magnetic strip—whether in a microwave oven, a credit card purchase, or the fare-reader on the bus or train.

But, with apologies to my son and his Trekkie friends, *First Contact* promotes an unfortunate myth: that technological marvels can somehow solve humanity's basic problems. At least to many North American movie-goers, this myth tempts us to believe that world peace can be achieved without fundamental changes in the way that power and resources are distributed between races, nations, and classes. To explain why this is so, a brief review of the past and present may be in order.

The history of the Americas, of course, began thousands of years ago. Five hundred indigenous nations lived here, most in harmonious balance with the earth and generally practicing the redistribution of food and other resources to promote the welfare of all members of their society. Some developed highly advanced societies, making gains in mathematics and astronomy (such as the solar calendar and the sun-centered solar system) far beyond their European contemporaries. In 1492, the Aztec capital of Tenochitlan was the world's largest city. Western contact, however, dramatically changed life in this hemisphere.

Four years ago the peoples of the world pondered the significance of this "first contact" five centuries before. How that arrival was interpreted–as "discovery" or "invasion"—reflects fundamentally different universes of experience and meaning. For Madison Avenue and mainstream white America, 1992 was a time to celebrate the voyage of a courageous, persistent explorer who crossed uncharted seas to discover an unclaimed "New World." In contrast, for many indigenous, African American, and Latino/Latina peoples, it was a time to denounce the voyage of a gold-obsessed, disoriented sailor and his legacy of colonialism, land theft, slavery, exploitation, and genocide. Liberals and moderates attempted to bridge the divide by calling it an "encounter" which led to the "exchange of cultures." For the Japanese and other Asians in the Americas, perhaps it represented yet another example of the ways in which we are often either left out of the debate or caught in the middle.

Bound up with the interpretation of Columbus' arrival—either as "discovery" or "invasion"—are fundamentally divergent understandings of the intervening five hundred years. To the "discovery" camp, Columbus' arrival marked the coming of civilization, progress, and settlement, culminating in the creation of the freest, most democratic nation in the world; a haven for people fleeing poverty and persecution; a land of opportunity in which a new national identity was forged from many nations. To the "invasion" camp, it began a period of conquest, disease, brutality, and oppression, culminating in the creation of a nation characterized by racism, militarism, and the prosperity of European Americans extracted from stolen lands and labor; a haven for capitalists and dictators, ruled by money, power, and the mass incarceration of the mostly people-of-color underclass.

For those of us of Japanese ancestry, perhaps it behooves us to consider the historical context in which our Issei forebears arrived. Several events of the "Gay 90s" may further illustrate the domination of people of color by the USA. For European Americans, the 1890s was a decade of victory; for people of color, a time of defeat. The Wounded Knee massacre of unarmed Lakota men, women, and children in 1890 concluded the U.S. conquest of North America (the "winning of the West"). This was followed by the 1893 U.S.-supported invasion and overthrow of the then-independent and sovereign nation of Hawai'i and the 1896 *Plessy v. Ferguson* Supreme Court decision favoring the "separate but equal" doctrine of race relations. Through its victory in the Spanish-American War, the U.S. came to control Cuba, Puerto Rico, Guam, and the Philippines in 1898; this victory also prompted support for the 1898 annexation of Hawai'i, which had previously languished in Congress. Eastern Samoa was annexed two years later, in 1900. Thus, the 20th century emerged from a decade of explosive imperial expansion which extended U.S. domination from North America to the peoples of the Pacific and Caribbean. Our own Japanese American history of victimization from hate crimes, exclusion from property and citizenship rights, and placement in concentration camps must be seen in the context of a much longer history of racial domination and oppression.

Our very different experiences of the past and present profoundly shape one another and our projections for the future. In the opening paragraphs, I mentioned the technological change which is shaping our lives. But two other emerging trends—economic globalization and changing demographics—also have very different, and potentially explosively different, implications for people of different races and classes.

Globalization. By the time we have finished breakfast, most of us have used products from around the world—perhaps clothing from Asian fabrics, appliances from African metals, and food from Latin American farms. Far from further "uniting" the peoples of the world, however, this trend has served to promote further disparities between the wealthy and the poor. Reducing labor and other costs by moving more jobs from the U.S. to overseas has allowed corporations to maximize profits and reward Chief Executive Officers with hefty salary increases, while further increasing the misery of the poor and eroding the "American Dream" of prosperity for the middle class.

Changing demographics. Demographers have widely projected that people

of color will comprise over 47% of the US population by the year 2050. This news has been generally met with anxiety by European Americans and enthusiasm by people of color. Some have suggested that racism will be naturally eliminated by a people-of-color majority who will be able simply to vote more racially just policies into place.

Further reflection, however, leads to a more somber view. In South Africa, of course, a numerical majority of blacks did not ensure a racially just society; it only caused whites to resort to more stringent policies to maintain their power through apartheid. In North America, as noted above, indigenous and enslaved peoples have subsidized European settlers with uncompensated land and labor for the last five hundred years. But now, the worsening economic situation of the white poor and middle classes has led them to accept the corporate elites' and politicians' scapegoating of people of color, blaming "welfare queens" (whom they see as African American women, although more welfare recipients are white), "illegals" (whom they see as Mexicans, although thousands of undocumented immigrants come from Europe), and "criminals" (whom they see as African American males, although more crimes are committed by European Americans), as well as affirmative action hires (whom they see as people of color, although more white women have benefited from affirmative action). In short, five centuries of racism, reinforced by each generation, have conditioned European Americans to turn to simplistic, racially-laden explanations, framed in terms of welfare, immigration, crime, and affirmative action, for their plight. This is particularly evident in California, the home of both the continental U.S.' greatest racial diversity and the anti-immigration and anti-affirmative action Propositions 187 and 209. Without a serious change in our national direction, greater racial diversity will lead to more backlash, not justice.

Like the effects of globalization and demographic change on different communities, the effects of technological development vary widely depending on one's place in society. As we are increasingly divided between the technological "haves" and "have-nots," those with access to computers and telecommunications will control ever more information and power, while the rest will be increasingly left behind. Not surprisingly, this technological divide follows the established fracture lines of race and class. To return to my opening assertion, *technology alone cannot solve our basic human problems because exploitation, oppression, and injustice are fundamentally moral, not scientific or technological problems.* Unless we profoundly change our national direction, the emerging technological, economic, and demographic trends will only harden the racial and economic polarities which confront us.

So, what should we hope or expect from the next millennium? As Northeastern Illinois University professor José López points out, "historical contradictions keep re-asserting themselves until they are resolved." Contrary to the "cultural diversity" movement which has gripped much of corporate and liberal North America, our primary conflicts are not due to misunderstandings and cultural differences. They are based on historical injustice, exploitation, and oppression, which continue to be manifest in the present. In short, there will never be peace until there is justice, until the wrongs that have been and continue to be perpetrated against oppressed peoples are addressed.

If we do not change our course, we can expect a further concentration of wealth and power in the hands of fewer and fewer people, and eroding living standards for the rest. *If we do not change our course*, we can expect an increasingly insecure general public to further cut welfare, education, and other social programs, restrict immigration, and build more prisons to contain their fear of people of color, who will grow increasingly frustrated and angry at being blamed for problems not of their making. Sports and recreational activities, exposure to music and the arts, and even basic education, will be even more limited to those who can flee to the suburbs or afford to take advantage of private clubs, lessons, and schools. Poor, white, rural communities will continue to vie for the opportunity for jobs in the prison construction and operations industry, while industrial jobs are transferred to prison labor. In short, life in the "internal colonies" of African American and Latino/Latina ghettoes and barrios will continue to grow more bleak, while the devastation spreads to the inner- and second-layer suburbs; those with the capacity to do so will flee farther out to the exurbs or to "redeveloped" urban neighborhoods.

It does sound grim. For the growing numbers facing poverty and desperation, it is increasingly intolerable. But there is an alternative. We could change our course and construct a different kind of world, based on justice and mutual respect.

Although the United Nations is dominated by the nation-states in general and the more powerful nation-states in particular, the U.N. documents may offer a clue to the sort of world we might attempt to build together.

We might start with the premise that all peoples have the inherent right to freedom and self-determination, the right to determine their own destiny, the right to live on their ancestral lands, the right to speak their native language and practice their culture and religion. This concept is enshrined in the U.N. Charter and in many resolutions, such as Resolution 1514 on decolonization. Further, the United Nations declared the 1990s the Decade of Decolonization in the hope that, as a world community, we might enter the 21st century free from colonialism. As a first step, the U.S. could recognize and repent from its legacy of racism, colonialism, and exploitation. Just as the 1890s began an era of U.S. colonialism, the 1990s could begin an era of U.S. demilitarization and decolonization.

This could result in the closing of U.S. military bases in Okinawa and South Korea, paving the way for Okinawans to resolve their relationship with Japan unhindered by the U.S. military presence, and for Koreans to re-unify their nation across the northern/southern dividing line. In Cuba, the embargo could be lifted, Guantanamo closed, and Cuba allowed to chart its own political and economic course without persecution by its neighbor to the north. The Kanaka Maoli (indigenous Hawaiians) and Samoans once again could enjoy sovereignty, nationhood, and control over their ancestral lands, and expanded contact with one another. Western (independent) Samoa, Aotearoa (New Zealand), and other Polynesian nations. Guam could gain independence, freeing it to develop closer relations with the other Mariana Islands. Puerto Rico could gain independence, becoming an active partner with its neighbor island nations in the Caribbean.

The vision of sovereignty and justice for long-oppressed peoples, of course, engenders discomfort among the other members of the society. In Hawai'i, for example, the prospect of Hawaiian sovereignty may sound frightening to many Japanese and other Asians. They wonder: What would become of us? Our land? Our house?

Such fears are based on the erroneous idea that the USA provides the only possible political framework for a multi-racial society (a clear impossibility, given the U.S.' actual history of racial oppression of the last 220-500 years). In contrast, a review of Hawaiian history prior to the overthrow in 1893 reveals a society which was not only highly developed (Iolani Palace had electricity before the White House), but extremely welcoming of people from other lands. Except for the sugar barons and other North Americans vying for power, Queen Lili'uokalani enjoyed the broad support of most of the people of Hawai'i, both Kanaka Maoli (indigenous Hawaiians) and non-Kanaka Maoli, at the time of the overthrow. In a future independent Hawai'i, as in the past, the nation would be characterized by Kanaka Maoli culture, norms, and values, but the Kanaka Maoli have never proposed the mass eviction of non-Kanaka Maoli willing to respect Kanaka Maoli ways.

A similar spirit is evident in the Caribbean nations. In both Puerto Rico and Cuba, for example, the national self-understanding is very clear: each has a national language, a national culture, a national history and identity, and national heroes. But people of other races are welcome, as long as they respect the nation to which they have come. In fact, the national identity is explicitly multiracial, consisting of a mixture of European, African, and indigenous—and in the case of Cuba, also Asian—races. Indeed, the 1868 *Grito de Lares* in Puerto Rico on September 23 and the *Grito de Yara* in Cuba just two weeks later on October 10—the Puerto Rican and Cuban equivalents of Lexington and Concord, the first uprisings in the struggle for national liberation—involved a multiracial coalition of current and escaped slaves, poor white indentured workers, and some plantation owners in a common struggle against both slavery and foreign colonial rule. Unlike the revolution which formed the USA, which was carried out by and for white property-and slave-owning males, those uprisings united people of different races and classes in the struggle against both slavery and foreign colonial rule. Significantly, the Cuban and Puerto Rican uprisings reflected a *multiracial* understanding of nationality, as opposed to the *European* (white) definition of nationality officially enshrined in the U.S. constitution and unofficially reflected in the popular understanding of what it means to be an "American."

But changes could also take place within the "internal colonies" on the North American continent. Along with the demilitarization and decolonization of overseas island nations and military bases presently controlled by the U.S., perhaps a more genuine self-determination could be forged among the peoples living in North America. The *Paha Sapa* (Black Hills) and other North American lands could be returned to indigenous peoples, who could develop a more authentic form of sovereignty. Perhaps indigenous people to whom the *Paha Sapa* would be restored would choose to rename the town now known as "Custer" after Crazy Horse, or restore the desecrated Mt. Rushmore to its original condition. The wall now being built along the U.S.-Mexico border could be torn down, and the lands from western Colorado to California (which had constituted over 51 percent of Mexico's land base until they were annexed by the 1848 Treaty of Guadalupe) could be used for building a new Mexican nation. In the Southeast, African Americans could build a nation based on African culture and traditions.

Would this break-up of the USA as we now know it lead to a bloodbath as in the Balkans or ethnic conflicts as in Rwanda? The term "Balkanization," of course, has been widely bandied about to preclude questioning the perpetuation of large nation-states. But a re-configuration of what is now the USA would not have to result in violent conflict; indeed, the provision for genuine justice and self-determination may be the only way to prevent far more serious, and explosive, racial conflict and social upheaval.

Of course the return of lands and genuine self-determination to peoples long oppressed would entitle them to define their own form of nationhood in ways European Americans may disapprove of. But these nations would also remain accountable to the international community to prevent racial domination and protect the rights of minorities. The new South Africa models the sort of multiracial society which can be created by a free, Black majority.

Like the *Grito de Lares* and *Grito de Yara*, the formation of the new South Africa has been led by people of color, but guided by a multiracial commitment to freedom for all people. In the case of Cuba, "freedom" has come to mean not only political freedom from "alien and racist regimes," but also economic freedoms from starvation, homelessness, and illiteracy. In the new North American nations, although different cultural norms and traditions might prevail in different land areas, this would not preclude the participation of people of other races.

Of course, many questions remain. How would indigenous claims to all of North America (or all of the Americas) be balanced against the land claims of Africans and Mexicans, as well as the rest of us descended from people who came here "voluntarily"—although often under terrible conditions of hardship? If non-indigenous peoples were to gain land bases, would all of what is now the U.S. be carved up, or would a predominantly European American land base continue to exist? (Given the racist tendencies of the past 500 years, it is difficult to imagine how such a nation, without the Africans, Mexicans, and indigenous people who would be drawn to their own new nations, could prevent the development of overtly white supremacist policies.) These are clearly difficult questions. But their resolution would certainly be more attainable by dialogue and negotiation between the oppressed peoples themselves, rather than under the domination of the USA as we now know it.

SEE COLONIES/6

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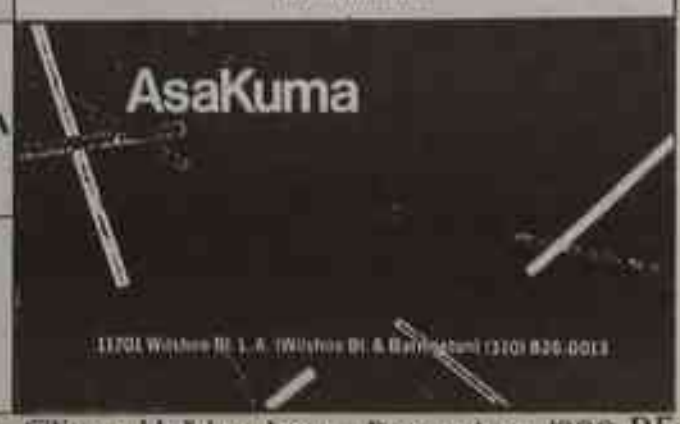
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The NEXT MILLENNIUM Challenge and 'Ga-man'

BY HIRO HISHIKI

ACCORDING TO the New Webster's Dictionary, in one of its interpretations, the word "millennium" is defined as a period of perfection, peace and happiness on earth to occur at some unspecified time. Indeed, to experience such a lofty status in life would fall into the realm of an "impossible dream," even in a thousand years.

In looking forward to the next millennium, the year 2000 and its expectations, one cannot help but look to the past for clues and thoughts when the pioneering Issei set forth to leave their homeland and experience a new life in this yet young and progressive nation.

The words that come to mind are "challenge" and "*ga-man*" (to persevere). For the Issei, it meant looking forward to a better life, greater opportunity for work and housing and freedom from incidents of adversity.

The Nisei responded by achieving high recognition and positions in their chosen endeavor in spite of overwhelming odds. They proved their courage and loyalty in World War II by etching into history deeds of bravery and sacrifices achieved by the 100th/442nd, Military Intelligence Service and other wartime military feats.

The Sansei, Yonsei, and future generations entering into the mainstream of the forthcoming millennium are fortunate to have a great legacy left behind by their forefathers and the advantages of two cultures.

The challenge and the "*ga-man*" to survive in a world of new horizons, be it high-tech, medicine, or other new inventions and developments, will still depend in large measure on their formal education and how they prepare their future.

The role of service organizations, including the JACL, NAACP and other political socio-action civic groups, will still lie in the area of tempering the social climate, to fight discrimination wherever it is found and seek social justice at all times.

The new millennium does not hold the promise that a new world of perfection, such as Webster described, will come into being; but hopefully a greater understanding is attained through what may be sought as the American way of life.

The Nisei, eternally grateful that their Issei parents had the resolve and courage to come to the United States and endure, are part of the mainstream of America and now must seek and contribute further to a better America.

What does it matter, if after all achievements are realized and completed we still find injustices, discrimination, poverty, hunger and other inequities in all the world?

Our hope is that the new Millennium will bring us ever closer to that perfect goal. ■

This is Hiro Hishiki's first writing in print since his retirement from the newspaper game. He was editor-publisher of the Kashu Mainichi, *Los Angeles daily, which ceased publication in 1992.*

COLONIES

(Continued from page B3)

What would happen to us as Asians? Would we press for our own land base? Our Issei forebears left Japan to start new lives on a different continent, and we still have a homeland in Japan to which we could theoretically return. Given our history, population, and contemporary context, creating a separate Japanese national land base makes little sense; perhaps the Southeast Asian groups, forced here by U.S. military aggression, could make a stronger case for having their own land base. Where we have established communities—mostly on the West Coast—I would hope that, regardless of what national grouping is dominant, we could retain our places of community and cultural affirmation and identity—our J-towns, bookstores, restaurants, churches, Taiko groups, and other community organizations. It seems to me that our role, like that of European Americans, should be that of solidarity, affirming the right of oppressed peoples to regain their lands and nation. Then, as respectful guests, while retaining our own cultural identity, we should support the prevailing indigenous, Mexican, or African cultural norms of the region or nation in which we live.

Given the trend towards economic cooperation and the creation of larger economic blocs, would it be better to retain the federalist framework, but in a nation more genuinely committed to human rights and a more equal distribution of wealth? Given the environmental effects of transporting goods and people across a large land area like the whole of North America, smaller, more manageable land units seem far more environmentally sensible and sustainable.

I would not dare to presume to propose final solutions for the historically oppressed peoples of North America and the colonized nations of the Pacific and Caribbean. But as we approach a new millennium, what is clear is that if we do not begin the decolonization process—both for our external (overseas, Pacific and Caribbean) and internal (North American) colonies—we will continue the path to ever greater injustice, anger, and instability.

In the final analysis, contrary to the popular belief, the USA is not a "nation of immigrants." The exceptions abound: indigenous and Mexican peoples descended from people who have always been here; Africans brought in chains; Puerto Ricans forced to migrate to the United States because of U.S. economic policies, and Central Americans and Southeast Asians forced to migrate here because of U.S.-sponsored wars. Arguably the only real "immigrants" are those of us of European and Asian ancestry. What would our future look like in a truly free, racially just, and self-determining North America?

If we can indeed embark on such a path, the coming millennium may prove an exciting period of creativity and cultural vitality, in which human needs and relationships take precedence over individual acquisition. But to do so, we must change our present course and begin the journey towards decolonization, justice, and liberation. ■

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Back to the future
Affirmative Action

By KEN YABUSAKI

Once the signpost of a more liberal era, affirmative action has fallen in favor —not just among politicians but seemingly large segments of the population who see the program as inherently unfair. In this article, the author traces some of the roots and background of affirmative action to provide a broader perspective of the its importance. *Pacific Citizen* welcomes opposing viewpoints.

The recent passage of Proposition 209, the California Civil Rights Initiative, which brought an end to Affirmative Action, or race and gender preferences in State employment, education, and contracting, indicates that race relations in America have not progressed over the last thirty years. Affirmative Action was a direct result of the 1960s' Black Civil Rights Movement, and all other minority groups and immigrants have benefited from this struggle. The issues surrounding AA, in my opinion, cannot be appreciated without understanding and revisiting that great American travesty, black slavery.

In ancient times slavery was based on class differences among racially akin groups. In America, slavery began with the enslavement of Native American Indians, followed by white slaves from the jails and poorhouses of Europe. But it was black slavery that endured in America for at least two reasons. First, it had been an American institution for over 150 years before the War of Independence and was as old as New England itself. Black slavery lasted almost a century after the War of Independence, and it took a bloody civil war to end it. Secondly, black slavery highlighted the difference between two ethnic groups diametrically opposed in skin color, traditions, belief systems, and culture. Even if the Declaration of Independence, the fundamental document of the United States government, stated that "...all men are born equal," racist attitudes prevented the dominant culture from giving equal rights to African Americans.

Today, African Americans still experience the manifestations left by the legacy of black slavery. History shows these manifestations have also infected and suppressed other minority groups in America. The exploitation of the Chinese immigrants who worked the California railroad and mines, the Alien Land Laws of the early 1900s, the forced internment of Japanese Americans during World War II, the Hispanic/Latino migrant farm workers who toil like "voluntary slaves," and the foreign laborers who work in the sweat houses for corporate America, are fitting examples.

To some, AA is or was considered a virtue. Its effect was creating the presence of ethnic diversity in American economic life. But its defect is it did not give power to this presence. If one examines the power structure in our economic system, the dominant culture by far still controls who is hired, promoted, and fired. In America, power is stratified by socio-economic class and, with the exception of Hawaii, coincides more or less with ethnicity (i.e., privileged whites at the top and poor whites and minorities at the bottom). This power structure, in my opinion, is merely a version of the attitudes during the times of black slavery. For example, even though George Washington, who owned slaves, and Thomas Jefferson both denounced the institution of slavery, the dominant culture at that time feared that blacks, whose culture was quite different from their own, could become a nuisance if given equal status and power. Because of ethnic and cultural differences, these same types of fears were responsible for the Alien Land Acts of the 1900s and have shifted in present day to include the majority of ethnic minority groups, immigrants, women, and the gay and lesbian communities.

In a capitalistic society such as ours, the frictions we see today in relationships between race, gender, sexual orientation and being underprivileged result in rivalries, defense of the status quo by the haves, and attacks by the have-nots. The same scenario happened in Europe, where anti-Semitism replaced religious persecution and ended with the ultimate horror of genocide by Nazi Germany.

The deep-seated racial and cultural conflicts we witness can, for example, be reduced by curtailing irresponsible power and eliminating unequal citizenship rights. The extending to all individuals full citizenship rights within the law and opportunities to make good in any field is the first step. Affirmative Action was a first step for creating opportunities for the underprivileged. However, what AA did not accomplish was giving power to ethnic diversity. What did President Bill Clinton mean when he said not to "end" but to "mend" AA? This question has yet to be answered.

Then there are those proponents of Proposition 209 who proclaim personal merit is the only fair means by which to judge an individual. But, using education as an example, the realities of personal merit to a child growing up in an upper middle-class suburb are quite different from those of a child growing up in an inner city who has to fear bullets, drugs, gang violence on a daily basis and attend schools which mimic prisons. Besides eliminating poverty, unemployment, ghettos, homelessness, we need to mend our educational system such that a child in a ghetto can receive the same level of education and opportunity and develop positive self-esteem just as a privileged child. We must also ensure that children can return home from schools to a safe and suitable living and learning environment.

But, if this were to happen, there is a price to be paid. Proponents within our own Asian American communities, for example, voted for ending race and underprivileged preferences in State education admissions for the advantage of their own children, but are unwilling to pay the price of equality. Without sacrificing our own status, we become the persecutors, suffer the brutality in ourselves, and set a trap for more conflict.

The elimination of legal, educational, economic, employment, environmental, housing, and other social discriminations in a society whose socio-economic status and opportunities are based on color lines, gender and sexual orientation is not possible without preferences. To think that America, a country founded on slavery and racist principles, can ever achieve color-blindness is foolish and denies the very essence of what ethnic diversity constitutes. Color-blindness is a dangerous trait to possess in a multi-ethnic society because it forces an individual to conform to the traits of the dominant culture and negates one's ethnic and cultural identity.

Today, 200 years after the signing of the Declaration of Independence, we know through history and experience that many of the statements in our Constitution are questionable and could not have been intended to be interpreted literally. Is it possible that our Constitution needs more scrutiny and mending? As Americans we are not born equal nor free, but are born into a complex social and cultural web of haves and have-nots. But, no other country in the world possesses the ethnic diversity of America. All of the technologies and worldly goods we have and enjoy today are not the result of Americans alone, but due to contributions of humans and non-humans from every country of the world.

Affirmative Action was possibly the first gesture towards embracing a commitment towards diversity as part of the way of American life. The passage of Proposition 209, however, indicates we are headed for more social conflict and we are not willing to pay the price of striving for equal citizenship rights and representation.

Mutual tolerance, respect, cultural consciousness, compassion, sacrifice, sharing, granting of equal citizenship rights, benefits, and opportunities, and curtailment of irresponsible power, in concert, can lead to reducing social conflict in America. However, with the uprising of hate crimes, race supremacist groups and the like, we are headed back to the future of race relations in America. We have a long road ahead of us in understanding the interdependence of all ethnic groups not only in America but throughout the world. The diversity of presence without power will only weaken the colorful fabric of our society. ■



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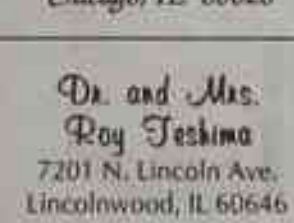
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Riding the 'rail' into the next millennium



BY PETE HIRONAKA

The NEXT MILLENNIUM

A YOUNG BOY stretched out and looking skyward in wonderment may sound corny but, in my case, it happens to be true.

Pop put a hoe in my hands at an early age on the Panziera ranch in the Salinas Valley. I helped him hoe weeds from rows upon rows of vegetation—mainly lettuce. I loved life on the farm but hated the work. It was during the mid-morning and mid-afternoon rest breaks that relieved my agonizing drudgery.

Often times the ten-minute breaks would be extended when Pop would doze off in the warm sun.

Lying flat on my back motionless for I dare not awaken the "foreman," I would look skyward and watch the billowing clouds above. I saw faces and places. My boyish fantasies went rampant.

Having never travelled beyond Sacramento to visit our grandparents and relatives—less than 200 miles away, I escaped to the world beyond. The ultimate was to see my idols, Lou Gehrig, Joe DiMaggio and others in the World Series. Images of Buck Rogers and Flash Gordon also appeared.

The familiar piercing whistles of the Southern Pacific streamliners, "The City of San Francisco" or "The City of Los Angeles," often served as sound effects as they knifed through the salad bowl valley. How I wanted to be aboard and ride the rails beyond the Coast Range that surrounded us.

Even today, I can still see a young girl—perhaps 12 or 13 years old—seated alone in a moving dining car. We were parked near the tracks one night in Salinas and the dining car lights accented her white dress and the flowers on her table. It was an envied image permanently imbedded in my memory bank.

All images went "poof," of course, as I came crashing down to earth with Pop's command, "Let's get back to work!"

At age 15 I finally went on my first train ride. But that's another story.

Today, over 50 years later, at the urging of my editor and good friend Harry, I am again flat on my back in front of our fireplace. This time, with remote in hand, I am surfing through 70 plus TV channels for ideas. The request to put down some personal literary thoughts regarding the next millennium presents a stiffer challenge than just looking up at the clouds.

Well — here are some rambling prognostications.

The salvation of JACL in the 21st Century, of course, will be the young members. Already computer oriented, their generation will interconnect on three-dimensional Internet screens and Maine members will be chatting about organizational and personal problems with their Online neighbors in San Diego.

And miraculously, some time in the first quarter century (2025), members will start receiving faxed or computer printout copies of the *Pacific Citizen* on a weekly basis.

Soon we will have a woman president in the White House. (What's good for JACL is good for the USA. Right, Helen?) She will purchase domestic and military necessities only when they are on sale and scrupulously clip bargain coupons. That is when our national budget will finally be balanced.

I foresee some major changes in the world of sports. I shall touch on just one of them. The World Series will truly become one. After divisional, league and national playoffs are concluded, hemispheric winners will be determined. Then the first true WORLD Series will be played.

In one of the years a major international crisis will flare up. The Cincinnati Reds and the Hiroshima Carps will be opponents. They sport the same "C" logo and team colors. Both teams refuse to change.

My baseball-stitched crystal ball does not reveal just how that confrontation is resolved. Hopefully, nothing resembling 1941-1945.

As we old-timers march into the next millennium with our respective walkers and wheelchairs, I am reminded of an acquaintance, Vince by name. Several years ago, Vince received a VCR as a gift from a relative. Despite his studious reading of the instructional manual and attempts by friends to help him, he is still unable to operate it. Of course, he hates computers and he represents a sizeable percentage of our generation. Thus, Vince's and millions of other electronic devices will enter the 21st Century blinking "12:00."

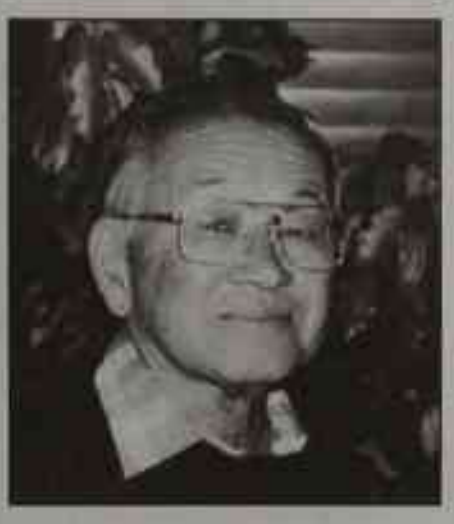
At this juncture, I am in good health—a credit to my wife Jean's large salad bowls daily and my addiction to walking the local golf courses.

My Uncle Swissy (Mitsuji) once predicted that I would live to be 100. I must have been wearing my golf cap deep over my ears and thinning hair. With that sage prediction and luck, I should achieve a personal goal: shooting my age ... sometime in the next quarter century. The current golfing phenom will have to wait at least another 40 years to achieve the same. Eat your heart out, Tiger Woods!

In conclusion, as in the Salinas lettuce fields, I have this vision of riding into the eternal millennium sunset past many space-autos with a jet pack on my back—just like Buck Rogers. ■

Pete Hironaka is truly a columnist (as you can see) of the kind missing in the Nikkei press — with a twinkling view of the world about him. We immediately sensed his romping skill with words back in 1981 after reading his own book, "Report from Round-Eye Country," featuring his cartoons covering his career at the Dayton Daily News and latter years freelancing, plus the weekly cartoons in the Pacific Citizen.

President Clinton and JACL



BY FRED OSHIMA

A CONFOUNDING Democratic demeanor that rippled through the posh Fairmont Hotel—like the nearby Hayward Fault—was big news at the 34th Biennial National JACL Convention in San Jose. It was dramatically triggered, not by one of the JACLers but by none other than the honorable president of the United States, William Jefferson Clinton, the nation's *ichiban* operator.

In a rather disappointing display of unceremonious slight, Bill Clinton inconsiderately turned down a very simple request—a convenient, gracious invitation from President Denny Yasuhara to make a brief courtesy call, take a minute or two to greet, surprise and thrill the delegates then assembled at their opening business session.

Mr. Clinton happened to be on another mini-campaign trip to Santa Clara Valley and had bunked overnight at the Fairmont, JACL's Convention headquarters, before motoring down Highway 101 to Salinas. The disrespectful rejection all happened during a private, scant 15-minute session arranged by Yasuhara and his board who differentially asked the Chief to make a token appearance upstairs in the ballroom.

After all, if he can spend a day in a Salinas lettuce patch, an extra few minutes to accommodate and recognize the JAs would have most certainly been a fine, appropriate gesture of good will. Is that really asking too much? One would think that the Nikkei have richly earned this much respect and consideration. Instead, they were royally slighted by the White House. After all, Denny didn't make any outrageous demand, like asking for his right arm and a leg—or was it the "liberal" left? As the rugged Issei, bless their soul, would demur: *"Matta baka ni shitetru*—a downright insult!"

Just what will it take for the Japanese Americans to impress President Clinton? If nothing else, these are the much-admired "quiet" Americans, held in high esteem with a carefully honed image and reputation as good, solid citizens and neighbors. There's no other ethnic group in the land that can touch their extraordinary record as upstanding Americans—bar none! Their remarkably resilient performance speaks for itself. Despite tragic racial odds they spectacularly rebounded from the unprecedented, disastrous evacuation ashes of World War II, the shameful victims of their own government.

The Nikkei are a conservative law-abiding, crimeless, gang and drug free and achievement oriented lot with education a top priority. Their discreet deportment and unobstrusive lifestyle is a social trademark along America's mainstream. Their clean, cultural way of life is impressive. They are industrious, independent, self-sacrificing while avoiding charitable handouts. Their legendary, reliable work ethic, pleasantly discovered across the land during the relocation and postwar period, is always in demand—the Nikkei were the envy and darling of company personnel managers and executive head hunters.

It's a truly commendable class act that deserves and merits more than just a few crumbs and insensitive short shrift from the nation's highest office. You would think that Mr. Clinton would be mighty proud of his fellow Americans, wholeheartedly appreciating their unique effort and contribution—in war and peace.

In fact, if the rest of the populace would emulate the "Model Minority's" integrity and character, Capitol Hill would have fewer splittin' headaches and sleepless nights and the country would be in much better shape today.

The president's shabby "San Jose treatment" left much to be desired. It was FDR in '42; now it's Slick Willie. Speak about the Democrat's much-touted sensitivity with inclusion—they forgot the Japanese Americans. And to think that Clinton could've really earned some admiration and Brownie points too by delighting the council session with a warm, mutual hello, especially from those delegates/inmates that made it to San Jose via his Arkansas stomping ground at Rohwer and Jerome. It was his marvelous chance to make an indelible impression. Instead, he blew it!

On the other hand, if the League was rudely shoved aside, snubbed and disappointed—perhaps from a political empowerment position, the unfortunate incident might clearly illustrate that JACL, the acknowledged standard bearer for the JA community, is still a governmental lightweight in the politicians' arena. In essence, Bill Clinton was starchily conveying to JACL that your organization is only worth fifteen Arkansas cotton pickin' minutes! Don't waste my time! Can you imagine how he would've reacted if an influential Jew asked the difference between lox and sashimi?

The presidential "deaf ear" only seems to reflect JACL's lack of heavy clout in gaining political access—it's a very illusive exercise. ■

Fred Oshima is a contributing columnist today with the Nichibei Times *in San Francisco.*

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The NEXT MILLENNIUM

JACL: Where to after 2000?

By FRED Y. HIRASUNA



I SPEAK FROM the standpoint of a Nisei, now almost 89 years old. A Nisei who joined the American Loyalty League (first organized in 1923 and now the Fresno Chapter of the JACL) in 1929 and represented Fresno at the First Biennial National JACL Convention in Seattle in 1930. I speak for the JACL as an organization that, in my opinion has played a very important and significant role in Japanese American history since its inception, especially during World War II and since.

I have not always agreed with JACL actions but have always maintained that any mistakes in judgment or actions have been honest mistakes made for the long-term, ultimate benefit of all Nikkei in America.

I find myself in disagreement with those who elect to leave the organization because it has not gone along with their concepts of organization policy or actions. If they believe that there needs to be an organization to speak for the Nikkei population, I believe that they should fight for their concepts from *within* the organization. (Do you elect to give up your American citizenship because you do not agree with some of the actions of government?)

Cooperation with the government in an evacuation that had already been determined officially was the only practical decision that JACL could have made in 1942. Open defiance of Evacuation orders on constitutional grounds by the group as a whole would have been disastrous.

The action of wartime JACL leaders Saburo Kido, Tom Yatabe, and others, led by Mike Masaoka, to petition the government to open the wartime draft to all Nikkei in spite of the incarceration of Japanese Americans in concentration camps, has proved in hindsight to be the first big step toward the ultimate restoration of civil rights for all Japanese Americans. This took great courage and resulted in the persecution and beating of those who took part in that decision. (It should be noted that Mike Masaoka was among the first to volunteer for military service.)

It should also be noted that among the bravest of the brave were those who volunteered or were willingly drafted out of these concentration camps. They knew that they and their families were deprived of their constitutional rights and confined in these concentration camps but, nevertheless, they put their lives on the line for the benefit of the Nikkei population as a whole.

I believe this took greater courage than the courage of the Heart Mountain protestors who refused to be drafted. The Heart Mountain protestors should have taken their stand on constitutional rights at the beginning of Evacuation with Min Yasui, Gordon Hirabayashi and Fred Korematsu. I do not believe that JACL owes any apology.

We Nikkei owe so much to those who served in the U.S. military during World War II. We owe a special debt to those who sacrificed their lives or returned with serious injuries that crippled them for the rest of their lives. They and all others who served in the U.S. military forces, more than any other one group, made possible our return to American society with heads high and hearts proud. Redress, sponsored and led by JACL, was made possible by their record.

Our younger Sansei and Yonsei owe their present position in American society, not perfect by any means, but so much better than the discrimination Issei and the Nisei faced all their lives to the WWII soldiers. They would do well to honor the memory of those who made their present position possible.

• • • •

THE NEXT Millennium! What will it mean to JACL?

Some are quick to predict an early demise of the entire organization. Others, more optimistic, are of the opinion that JACL will still exist for a long time; perhaps changed in types of members, perhaps changed in organizational setup, perhaps of less importance to those of varying degrees of Japanese descent, perhaps of less importance and influence in the politics of the country, and perhaps overwhelmed by the much larger numbers of other Asian minorities.

With the increasing number of "mixed" marriages and the growing number of persons of "mixed" blood—the one-half, the one-quarter, the one-eighth, the one-sixteenth—how much importance will they place on their Japanese heritage in comparison to their increasing non-Japanese heritage?

In time, the so-called "pure" Japanese will be as rare as the "pure" blacks, the "pure" Hispanics, the "pure" native Indians, and the "pure" of any other ethnic group in the United States.

Fiscal responsibility in the JACL is of paramount importance, if it is to be respected as a national organization. Questions were raised about national expenditures that exceeded income led by Mae Takahashi, Peggy Liggett and the Central California District Council, as early as the 1988 National Convention in San Diego (and later at Denver and at Salt Lake City).

Denny Yasuhara, as National President (1994-96), had the courage to bite the bullet and took steps to slim down the national staff and the first steps to balance the budget. He was mercilessly attacked by proponents of the status quo. Mae Takahashi produced convincing evidence that financial reforms were necessary. Many of the younger leaders took the easy way out and resigned from the JACL in protest.

The Nisei generation will soon be entirely out of the picture. The Sansei generation is getting older and older. There can be no question that the Nisei generation has been the mainstay of JACL.

The Sansei have been mixed in their support. The Yonsei have been, in our opinion, even less supportive.

The big question of whether the JACL will continue as a significant organization depends on how much importance the younger Nikkei place on their Japanese heritage, how willing they are to support that ethnic heritage, and how much they are willing to acknowledge and honor the dedication and sacrifices of the JACL pioneers and the Issei generation who helped to make their present position in American society possible. ■

Fred Hirasuna is a founding member of the Fresno Chapter, JACL.

The changes we'll see . . .

'Racial differences would be accepted .... acceptance of the fact that new technology has made wars obsolete as an instrument of national policy.'

The NEXT MILLENNIUM

BY CLIFFORD I. UYEDA



THE YEAR 2000 is only a single Presidential term away, but what will the U.S. and the world be like a millennium from today?

What was the world like a millennium ago? In Japan it was the late Heian Period when the Fujiwara clan ruled the land, its first native literature, *Tales of Genji*, was being written by Murasaki Shikibu, and the rise of the warrior class under Taira and Genji was taking root. On the mainland of China, it was before the Mongol Empire was established. Western European thoughts were beginning to focus on the Crusades, the Holy Wars against the "infidels." England was soon to be conquered by the Normans at the Battle of Hastings. It was still three centuries before Marco Polo would visit China. The Native Americans still had not seen a European. It would be a century before Columbus sailed into the West Indies.

Changes in the next millennium will obviously be greater than in the past millennium. The pace of history has accelerated because of the bringing together of world citizens into closer contact.

By the end of the next millennium, world citizenship will be the accepted fact of life. Nations of today will function as members of a commonwealth of nations. We will continue to be nostalgic for our specific "homelands," our specific cultural heritages and ethnic backgrounds. Study in history will be even more popular than today, and its understanding more global.

Violence in society will be little changed from today. It will be handled through the courts and public opinions of the time. Laws by local and international courts will rule the world and be increasingly acceptable to world citizens.

Long before the end of another millennium, people throughout the world will know that there has never been, or will be, a true and pure race. Racial differences will be accepted as adaptations made over multiple millenniums by people who were isolated from each other by environmental barriers over which they had little control. Finally, the most important change in the coming millennium will be the acceptance of the fact that new technology has made wars obsolete as an instrument of national policy.

Since time immemorial, wars have been raised to the highest level of national pride and accomplishment. "National leaders" have laid waste both land and its people and have gloried in these deeds as long as victims were the "enemies." Most people become evil during war and "leaders", more than others, because of the tremendous power they wield. Posthumous honors are heaped upon those whose lives were snatched away on battlefields. It is the only possible thing to do for the "leaders" to placate their's and the country's feelings of guilt.

The greatest change in human behavior in the coming millennium will be the acceptance of total war as an embodiment of evil incarnate. This is not an exaggeration due to possible consequences of a total war with ever more sophisticated weapons of destruction. Indiscriminate devastation by weapons even greater than the hydrogen bomb is a possibility. A shift in battlefields can shift targets. Earth itself can become the target and the victim.

The emphasis will be on individual talents and accomplishments. The urge for physical competition and group glory will be met primarily in the field of sports. It has historical roots that go back millenniums. ■

Clifford Uyeda, a retired pediatrician, is a former JACL national president. He hails from Tacoma and practiced after the war in the San Francisco Bay area. He was among the early advocates and champions of the Japanese American redress movement.



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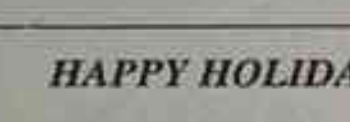
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The NEXT MILLENNIUM

The INTERNET
a Buddhist view

By GORDON YAMATE

Can something so technological be compared to the wisdom, grace and flow of Buddhism? . . . Maybe. You'd be surprised at the similarities, according to the author. . .

When the *Pacific Citizen* invited articles on the theme of "The Next Millennium," including how technology might impact Japanese Americans, I was intrigued enough to write this article. It is difficult to predict what technology's impact will be in "The Next Millenium" for mankind, let alone Japanese Americans. Even if we examine the current state of technology development in a very narrow but fast growing area—the Internet—there is still plenty to ponder. The *Internet*—the vast network of high-speed computers that links mere mortals to vast databases of information—has become ubiquitous, while at the same time engaging us as a remarkable curiosity.

Do Internet-related technologies generally affect Japanese Americans differently than others? Most likely not. Nevertheless, our perspective on the Internet and related communications, information and multimedia technologies might be somewhat different than others'.

No one could have predicted the explosive growth of people and companies communicating over the Internet. We now know that the Internet will have a profound impact on how we go about our daily lives, how we conduct business and how we interact with each other. Some even regard this part of "cyberspace" as having taken on a life of its own. Is there a Japanese American point of view in comprehending the impact and significance of this phenomenon?

For some Japanese Americans, a Buddhist perspective might tell us that the World Wide Web—an online hypertext-linked data access system spanning most of the Internet—is nothing more than a reflection of ourselves. In tangible form, the World Wide Web operates over a complex network of powerful computers that provides the physical "backbone" for transmitting data from my desktop computer to yours and allows us to communicate easily with others using standardized conventions and protocols. The World Wide Web is also the repository of great (and not so great) knowledge and information, where a click on a highlighted word or phrase called a "hotlink" at one web site can take you to another web site clear across the country or on the other side of this planet. These relationships among "content" on the Web also reflect an *interdependence* that has parallels in Buddhist thought. The Internet also depends upon the *interdependence* of the physical machinery that allows users to transmit and retrieve data from computer servers located in nearly all parts of the world. When America Online's network crashed earlier this year in August leaving users without access to electronic mail services and commercial sites for nearly 19 hours, the impact was enormous, affecting more than six million AOL subscribers and disrupting businesses that relied heavily upon access through AOL to reach their customers. The AOL downtime demonstrated not only our dependence upon electronic data and the systems making that information available to us quickly and efficiently, but how so many routine facets of our lives require communicating with other persons or machines.

The everchanging nature and composition of the World Wide Web also reflects the *impermanence* of those seeking to convey information to others, and the changing nature of information itself. While Buddhism views impermanence as the "flow process of life," most web site "home pages" must continually evolve both functionally and intellectually to become content-rich, or face abandonment as a useless destination on the Web. "Refreshing" and "repurposing" content at a web site—that is, updating information and striving constantly to create a more unique and compelling online experience to both attract and retain the attention of viewers happily clicking their way through the Web—often poses the most critical and challenging task of any "Web-master" or web site developer. But enough of these strained Buddhist metaphors to make this technology especially relevant to some JapaneseAmericans. Internet technology,which provides us with access to the Internet through personal computers, televisions or other appliances and allows us to make use of that information, is clearly evolving at an incredibly fast pace. Internet "years" are measured in months if not weeks when compared to the development of many other technologies. What was considered state-of-the-art web site design three months ago is already considered passé. Web sites that are not maintained become stale and are abandoned. In Silicon Valley, where employees in many high-flying Internet companies operate under sleep-deprived conditions (often at great personal sacrifice), companies cannot rest on their latest achievements for fear that a competitor may leapfrog their technology or that the next industry shakeout is around the corner. The drive to constantly innovate and reinnovate has created a relentless paranoia but is an accepted way of life for these companies, at least for now. This makes it difficult today for Internet-based companies to relax and reflect on the state of the Internet when the electronic commerce is just beginning to define itself. Operating a company in an industry that scarcely existed a year ago becomes a real adventure, especially where the models for creating and conducting business over the Internet are still evolving.

Despite its great technological advances, the Internet is not without its limitations. Its strength of providing information access to a huge population is also its greatest weakness. There is a deceptive quality of legitimacy that pervades what one reads, sees or hears on the World Wide Web. Misinformation travels just as fast as (if not faster than) truthful information.

While the Internet marketplace is being driven by technological innovation, one truth bears mention. Technology may certainly enhance the manner in which information is communicated, but there will always be a need for authors, directors, developers, designers, composers and artists who can assemble information and convey it in a thoughtful, meaningful and compelling way, even if such delivery does not incorporate the latest and greatest technology. When the Japanese American National Museum's inaugural exhibit on "Issei Pioneers" captured the hearts of visitors several years ago, the strength and success of that exhibit was not due to the Museum's use of "cutting edge" technology. Rather, the exhibit designers effectively employed a simple but powerful story-telling metaphor to convey selected personal experiences of Japanese immigrants in America. This in turn enabled visitors to visualize their own personal recollections of family experiences, making the impact of that exhibit much more personal, enriching and memorable. If we regard the Internet as just another tool to disseminate and transmit information, we will not lose sight of the message being conveyed by that information. ■

Gordon Yamate is an attorney with McCutchen, Doyle, Brown and Enersen, LLP, San Jose, Calif.

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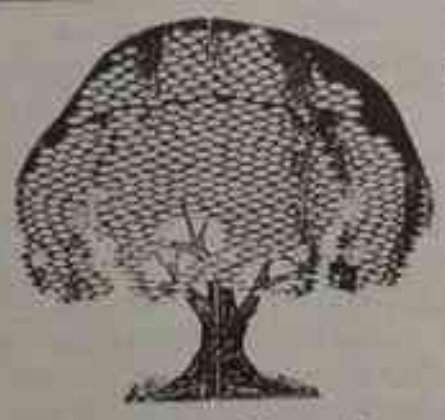
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The NEXT MILLENNIUM

Rising generation's look at JACL

BY HIROMI UEHA AND NICOLE INOUYE





IN THREE YEARS, at the turn of the century, Anglos will give up their numerical majority in California, according to Mark Baldassare, a professor at the University of California, Irvine. He goes on to say that by the year 2010, Whites will only make up 33% of the state's population.

California's changing demographics are a sign of the times. But, with the increase in population among minority groups, peoples' attitudes towards them has shifted as well. This has been especially apparent in California legislation passed in the last few years. Proposition 187, the anti-immigration bill and Proposition 209, misleadingly titled "California Civil Rights Initiative," which will dismantle affirmative action in government hiring practices, government contracting and public education, are two prime examples of legislation with great consequences to minority groups.

California, which has traditionally set the political tone for the rest of the United States, has started the domino effect with the passage of these two propositions. Other states and even Congress are following suit, trying to push through similar legislation. And although Professor Baldassare was referring only to California, the rest of the United States is experiencing similar changes.

As the United States continues to go through demographic changes, what kind of role will JACL have in the future? Will JACL continue to be a civil rights organization?

"The Next Millennium," the theme of the 1996 Holiday Issue, raises the question of what may be in store for JACL and the Japanese American community. The demographics of our own community has changed. We have one of the highest out-marriage rates resulting in multiracial families. In addition, there may no longer be issues like Redress to bring the Japanese American community together. Many issues today are Pan Asian or even affect many different groups like Proposition 209, which affected women and all minority groups.

And although JACL offers many services to its membership of 22,000 members, we still struggle to get involvement at the chapter, district and even national levels. JACL is at a crucial point where there is an uncertainty about its direction and possibly survival.

We, as the National Youth/Student Council, also raise the same question of "What is the purpose of JACL?" and where does the organization go from here?

As youth and students, we see the many directions that JACL could go. We see the need for JACL to address and take more stands on issues relevant to youth and students, which may affect many different ethnic groups. But we (at UCI) are faced with issues like: (a) not offering a degree in Asian American Studies on a campus whose population is majority Asian American, (b) cuts in funding for educational programs presented by various ethnic student organizations, or (c) the practice of not hiring enough minority professors.

JACL can potentially gain active members by addressing these types of issues and helping the students out.

In order for JACL to remain a viable organization, it will soon be a necessity to become less ethnocentric. With the organization looking for a new generation of leaders, JACL will need to explore other alternatives to increase membership, which may mean addressing issues affecting the Asian American community or building coalitions with other ethnic groups.

We see the need for JACL to network and collaborate on issues with other organizations. Ballot issues such as Proposition 209 brought civil rights organizations together from a variety of ethnic communities to form coalitions.

In California, it brought JACL back to the table among other strong civil rights organizations. These types of initiatives reflect on the need for civil rights organizations to be less ethnocentric and lend a helping hand to other organizations.

The key to the survival of organizations like the JACL is inclusion; to defend the rights of all.

The purpose of our article is to provide not only insight on our struggles as a National Youth/Student Council to recruit youth and student members, but our desires to keep JACL as a leading civil rights organization now and into the next millennium. We have seen what the parent generation has done for our generation and we would like to continue on that path. For JACL to exist 25 or 50 years from now depends on this organization's willingness to be flexible and to meet the needs of the changing demographics within our community, as well as the United States. ■

> "With the organization looking for a new generation of leaders, JACL will need to explore other alternatives to increasing membership, which may mean addressing issues affecting the Asian American community or building coalitions with other ethnic groups."

Hiromi Ueha and Nicole Inouye, both from the SELANOCO Chapter, reflect upon their first 100 days on the National Board. Hiromi is chair of the National Youth/Students Council; Nicole is National Youth Representative to the board.

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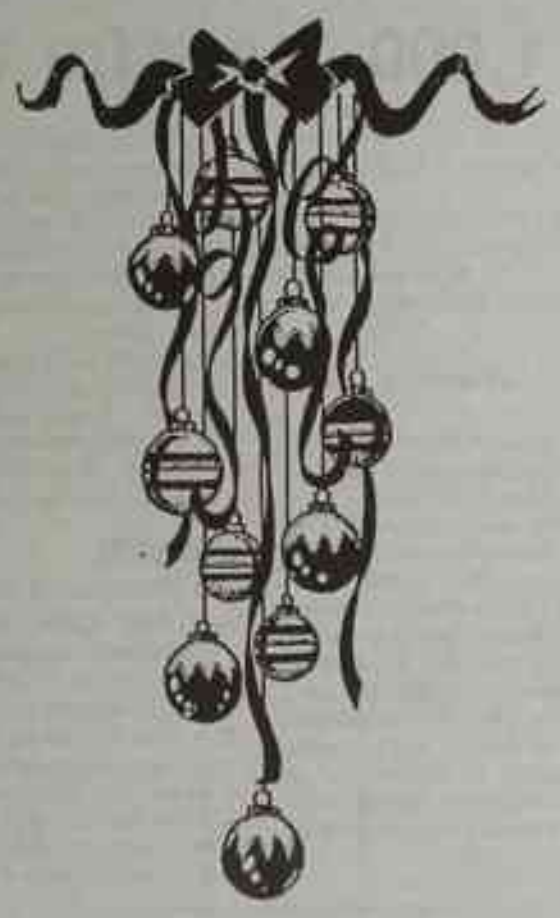
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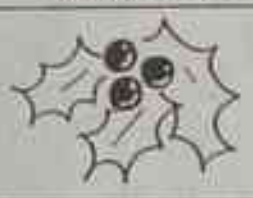
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The Millennium:

a history of the past 1,000 years for Japanese Americans

As the year 2000 approaches, this year's Holiday Issue invited the thoughts and commentaries, great or small, with a special focus on Japanese Americans or perhaps an individual outlook toward the next millennium.

In the meantime, our contribution, "The Millennium: a History of the Past 1,000 Years for Japanese Americans," stems from a chronology which was prepared in 1985 for the PANA (Pan American Nikkei Association) Convention in São Paulo, Brazil, as our presentation of an American Nisei perspective that sought a "North-South" dimension of Nikkei background and experiences in North and South America.

—HARRY K. HONDA

1008 A.D.:
Genji Monogatari describes life inside "a lost world."

In search of a point in history going back to a point around a thousand years, the Japanese in the Americas must look into their cultural heritage. For instance, *Genji Monogatari*, The Tale of Genji, is said to have been written about this time in the middle Heian period by Lady Murasaki Shikibu from the eminent Fujiwara clan. Her husband had just died, and reflecting upon the problem of human happiness, she began to work on her masterpiece. She describes the favor and respect she enjoyed as lady-in-waiting to the daughter of Fujiwara no Michinaga, the *daijin*–"prime minister" who governed Japan—as well as the jealousies. She depicts the lavish life of the court with a keen eye. Historians regard her work as a look into a lost world.

"The world's earliest novel and one of the longest, its artistry and position in the history of literature have been the subject of comment by countless Japanese writers in the past, and in recent years by foreign scholars as well ... [and] ranks as the undisputed masterpiece of all Japanese literature." – Sen'ichi Hisamatsu, ed., *Biographical Dictionary of Japanese Literature* (1976). For a recent comment:

"Romantic love is another human feeling which the Japanese cultivate... *The Tale of Genji* is as elaborate a novel of romantic love as any great novel the world has ever produced."—Ruth Benedict, *The Chrysanthemum and the Sword* (1946). Benedict was the cultural anthropologist commissioned by the Office of War Information during World War II for an analysis of what made the Japanese in Japan tick–why they kept on fighting even though they were losing the war. Of course, the classic beauty of that chrysanthemum has since faded. Also, the stereotypes of the Japanese that prevailed in the past are being replaced.

1258:
First "Japanese" drift ashore on Hawaiian Islands.

The story of the drifters believed to be Japanese who went ashore at Makapuu Point, Oahu, on two separate occasions in 1258 is based upon existing oral traditions, "however incredible they may seem to meticulous fact-finding historians of today."–Okahata, *A History of Japanese in Hawaii*, (1971).

1270: A Hawaiian chant tells of two men and three women, all of fair complexion and believed to be Japanese, aboard a drifting boat landing at Kahului, Maui, and with a cargo of sugar cane. The men were small in stature, wore swords on their hip in samurai fashion. When Capt. Cook "discovered" the Hawaiian Islands in 1788, he noted sugar cane, taro, coconut and breadfruit were to be found.

At odds with Okahata's details but substantially similar, Abraham Fornander (1812-1887), circuit judge of Maui in the Kingdom of Hawaii, tells the legend of men and women arriving at Wailuku, Maui, about the middle of the 13th century. Described as "white or light-coloured foreigners ... and probably the crew of some Japanese vessel driven out of her course," Hawaiian natives regarded these castaways as of an alien race.

Fornander relates that their impression of astonishment and wonder at their light complexions remained on the traditional record long after their descendants had become absorbed by, and undistinguishable from, the original native inhabitants ... The castaways are named:

Kaluiki-a-Manu, the captain; *Neleike, Malaea, Haakoa* and *Hika*. *Neleike* became the wife of *Wakalana* (the ruler over the windward side of Maui who resided at Wailuku) and the mother of his son *Ale'a'ia*. They became "the progenitors of a light-coloured family [*poe ohana Kekea*], white people with bright, shining eyes [*Kanaka Keokeo, a me alohilohi na maka*]; their descendants being plentiful in and about Waimalo and Honouliuli on Oahu."–Fornander, *An Account of the Polynesian Race: Its Origin and Migrations and the Ancient History of the Hawaiian People to the Times of Kamehameha I (1819)*.

served as an official in the Mongol empire for twenty years before returning home in 1298. Taken prisoner after the naval battle in which Venetians lost to the Genoese, Marco Polo dictated to a fellow prisoner the story of his travels.

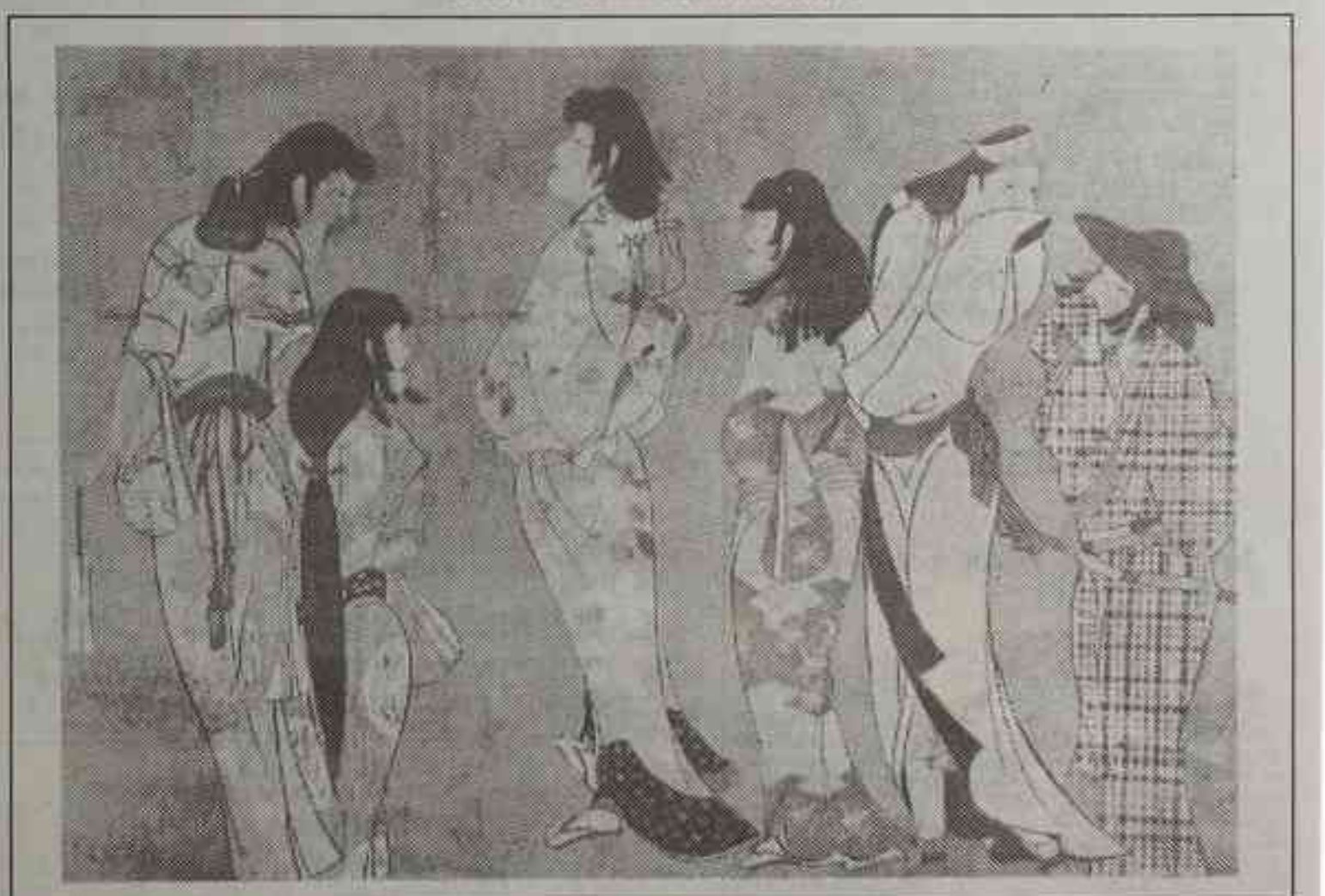
Among his tales were the land of Cipangu = Japan, and a greatly exaggerated amount of gold in that country.

H.G. Wells, in *The Outline of History* (1940), says this much about the tales. "This remarkable narrative ... became enormously popular in the 14th and 15th centuries with all men of active intelligence ... It led directly to the discovery of America [by the European navigators]."

1336-1572:
The Muromachi era–Japan's first foray and trade into China

China's political prestige, after driving out the Mongols, was such that the third Ashikaga Shogun, **Yoshimitsu [1358-1408]** sent an embassy to the Chinese Emperor Ming in 1401 with rich presents, in return for being called the "king" of Japan. (Yoshimitsu was builder of the famed Gold Pavilion in Kyoto.)

While China regarded the presents as tribute from a vassal, Yoshimitsu benefitted in having



BATHHOUSE GIRLS—A pictorial of Japanese women in 1639

1281:
Kublai Khan frustrated by *kamikaze* – 'divine wind'

The still-popular expression, *Kamikaze*—Divine Wind,—is connected with Kublai Khan's second attempt to invade Japan at Hakata (Fukuoka). There's a monument in Higashi Park commemorating the Mongol invasions of 1274 and 1281, and ruins of the stone wall facing the sea which stopped the Mongols. A summer typhoon, the kamikaze, destroyed the entire fleet.

1298:
Marco Polo's travels published.

The Venetian traveler of the 13th century, Marco Polo, had pleased the Great Khan and

recognition and a powerful ally. As a consequence, Japan and China conducted extensive trade for 25 years. In 1433, Confucian scholar-officials in China who opposed trade and foreign contact prevailed and limited Japan to only one trade mission every 10 years. Since Japan was not unified at the time, different feudal lords sent their own missions, each claiming to be the representative of Japan. Thus, the mission that offered the largest bribe was recognized. The spurned missions resorted to smuggling and had no difficulty in finding Chinese collaborators for a commission.

Trade with Japan was officially suspended in 1523, driving such activity underground with "Japanese pirates–*wako*" raiding the Korean coasts and setting up colonies in Vietnam, Cambodia, the Philippines and Siam. The rise and fall of the Japanese pirates is told in Kazuo Miyamoto's, *Vikings of the Far East*, Vantage Press (1975).

Japan continued to pay tribute to the Ming emperors every 10 years until this was angrily terminated in 1596 by **Toyotomi Hideyoshi [1536-1598]** The Chinese envoy had arrived for the tribute and to confer the title of *jouai*, "King of Japan" upon Hideyoshi, with a golden seal and crown, "emblems of his new dignity." Hideyoshi couldn't accept China as being culturally superior, as Confucian scholars had enshrined in the tribute system a relationship between superiors and inferiors. – Papinot, *Historical and Geographical Dictionary of Japan* (1910).

1542-1613:
First known Europeans set foot in Japan

The earliest known Europeans to land in Japan, in 1542, were Portuguese adventurer **Fernão Mendes Pinto [1509-1583]** with two other Portuguese, Diego Zeimoto and Christopher Borrello. Aboard a Chinese corsair at Macao for the Ryukyus, the ship had been carried by a storm to Tanegashima, an island off Kagoshima. While Pinto's celebrated account of his 20 years in the Far East, *Peregrinacam*, "is not always an accurate but a most entertaining account," for the first time the exact location of Japan became known to the Western world through Tanegashima. (The Japanese-Portuguese Society of Tokyo in 1927 raised a monument on the Misaki Shrine grounds at the south end of the island where Pinto first landed.)– Michael Cooper, *They Came to Japan* (1965).

The island governor, Tanegashima Tokitaka, marveling at the sight of matchlock muskets, was introduced to their use as a firearm–the first guns into Japan. Lord Otomo Yoshiaki of Kyushu purchased two guns, for models from which others were made.

Portuguese merchant **Jorge Alvares** gave refuge to Anjiro on board his ship at Kagoshima in 1546, taking him to Portuguese India, where he met **St. Francis Xavier.** Three years later,







ABOVE— 1854 map of Shimoda Harbor with six of Commodore Perry's ships. **AT FAR LEFT—**A drawing of Perry. **AT NEAR LEFT—** Townsend Harris, first U.S. minister to Japan.

Xavier was in Japan and preached for 27 months, winning the respect of many lords and the tolerance of shogun **Nobunaga Oda [1534-1582]** It was Alvares who produced the first European eye-witness report on Japan.

Around 1550, Portuguese traders who followed established a factory (trading post) on the island of Hirado, some 60 miles north of present-day Nagasaki. Hirado had been a flourishing commercial district since the 12th century, with Chinese and Koreans exchanging their products with the Japanese.

A Spanish merchant, **Bernardino de Avila Girón,** was released from the Manila prison in 1594, and settled in Nagasaki. He visited Satsuma, Arima and possibly Miyako (Kyoto), traveled in Cambodia, Siam, China, India and Macao 1598-1607. His last entry in *Relación de Reino de Nippon* (Account of the Japanese Kingdom) is dated 1619. His descriptions of the 26 Martyrs of Nagasaki and how they were executed in 1597 quote a fellow Spaniard Juan Pobre, apparently a spectator.

A Dutch ship, *Liefde*, commanded by English navigator and ship builder **Will Adams**, had rounded the Straits of Magellan and, surviving a Pacific storm, landed in Bungo (Oita-ken) in April 1600. In Japanese lore, he is known as Anjin Miura. [Adams has been the subject of two modern novels, *The Needle-Watcher: Will Adams, the British Samurai* (1932) by Richard Blake and as Blackthorne in *Shogun* (1975), the book and the 1980 TV film by James Clavell.]

Records show that the first Dutchman, **Dirck Gerritszoon,** landed in Japan in 1585-86 aboard the Portuguese ship *La Santa Cruz* from Macao. Dutch traders arrived at Hirado in 1609, to a post founded by Will Adam's senior Dutch officer of the fleet. It was to be the only European tie during the 280 years of seclusion of the Tokugawa period.

An English fleet under **John Saris [1579-1643]** followed in June 1613 and was well received. It was **Will Adams,** then at Edo, who informed Ieyasu, the first Tokugawa shogun, that "both the Dutch and English were keenly interested in trade with Japan .... without religious ties. Thus, a solely commercial relationship commenced between Japan and the Protestant Europeans."–Neil S. Fujita, *Japan's Encounter with Christianity* (1991).

Saris and the English received full liberty of commerce in all the ports of Japan, exemption from custom taxes, permission to establish factories, and permission to explore Hokkaido and nearby islands. Saris left Hirado in December 1613, taking with him 15 Japanese, and reached Plymouth (England) in September, 1614.

The diary of **Richard Cocks [d. 1624]** who sailed with Saris and was appointed director of the English factory at Hirado, is held as "a most valuable source of information on contemporary Japanese life." The Dutch, who were then at war with England, attacked the English factory in 1618. Cocks retired in 1621 when his operation was suppressed by the Tokugawa government.

1549:
St. Francis Xavier begins Japan's "Christian Century" (1549-1639)

Missionaries from Portuguese Goa followed the traders, beginning with **St. Francis Xavier [1506-1552]** who landed in August 1549 at Kagoshima with two Jesuit companions: **Juan Fernandez, S.J. [1526-1567]** (a pioneer of the Jesuit mission in Japan, who died at Hirado), **Cosme de Torres, S.J. [d. 1570],** (who was in Mexico before joining Xavier to Japan in 1549) and their interpreter, Yajiro, the fisherman, who had been accused of murder and given refuge by Spanish merchant Alvarez, who took him to Malacca in 1546 where he was baptized Paulo de Santa Fe in 1548.

Christianity spread rapidly during the first 40 years. Many more dedicated padres followed–the Franciscans and Dominicans. The Jesuits did their best to win converts from the *daimyo*—*feudal lords*—level first. Their teaching of Christianity, at first using words and examples the people were familiar with–i.e. Buddhist terminology–led some to conclude Xavier's religion was a Western version of Buddhism. To solve the confusion, missionaries began to use *sakuramento* (sacrament), *paraiso* (paradise), *Kirishitan* (Christian) and the like.– Richard T. Imon's MA thesis, *A Primer on Japanese Christian History*, Calif. State University at Fullerton (1989.)

The Jesuits reported in detailed letters the cultural interests of the Japanese, describing contemporary Japan. Their famous Japanese-Portuguese Dictionary of 32,000 words became a unique tool because it records the Japanese language of the day in *romaji*, written down exactly as the Jesuits heard it without reference to Chinese characters. [A picture of the dictionary's cover appears in the *Oxford Illustrated History of Christianity* (1990), 319.]

Although the spread of Christianity and commerce went hand in hand, for the most part the missionaries showed little concern for colonization and trade. The Portuguese and Spaniard merchants brought new tastes (spices, bread–*pão* or *pan* as called by the Japanese to this day, deep-fried vegetables in *tempura* or *temporu*, *time* for meatless Fridays, and cake – *kasutera* as hailed in Nagasaki, and styles in dress. Pantaloons (calcão) worn by the commoners were called *karasan*. Tobacco (*tabako*) was a gift that even Zen Buddhist monks prized. Other new Japanese words include *karuta* from the Spanish *carta*— cards—and *konpeitô*, sugar confectionery from Portugal's *confeitos*—confectionery. Missionary activity also introduced European printing technology and new medical, astronomical and architectural knowledge.

Such was Japan's first contact with Christianity. Its teaching was encouraged under feudal lords in Kyushu, Yamaguchi and Kyoto-Osaka. More than a dozen daimyo were baptized after 1563. The Jesuits claimed 200,000 converts by 1580; 300,000 by the year 1600, and built colleges and seminaries to train the Japanese.

Even after Toyotomi Hideyoshi's **Edict of 1587** expelling the European missionaries to suppress Christianity in Japan, the number of converts continued to grow. Hideyoshi never attempted to ascertain whether or not all the padres had departed. The edict was not heeded, but it was the first sign toward Japan's policy of self-isolation.

1597, Feb. 5:
The Twenty-Six Martyrs of Japan and the aftermath.

Initially, Hideyoshi's order of **Dec. 11, 1596,** called for execution of all the Franciscan missionaries and their followers in the Kyoto and Osaka area, which were believed to total about 160. That number appeared too high. It was lowered to 47. Further eliminations made the final number 24. On Dec. 31, the 24 were jailed in Kyoto; on Jan. 3, their month-long winter trek to Nagasaki began. The last two were added en route. They were allowed to write letters, some of which have been preserved. They reached their destination on Feb. 4.

The prisoners who became the 26 martyrs were:

Three Caucasian padres–Pedro Bautista, Martin de la Ascension, Francisco Blanco.

Three Caucasian brothers–Francisco de la Parrilla, Gonçalo Garcia, Felipe de Jesus.

Eighteen Japanese–Paulo Miki (a Jesuit brother), João Goto, Diego Kisai (two Jesuit *dojuku* – laymen who lived and worked in community with the padres) and 15 lay followers of the Franciscans: Paulo Suzuki, Gabriel (*dojuku*), Juan Kinuya (silk merchant), Tome Ise ("preacher"), Francisco Kusushi (pharmacist), Tome Kozaki (14-year-old *dojuku*), Joachim Sakakibara, Ventura (*dojuku*), Leon Kasumaru, Mathias, Antonio (13-year-old *dojuku*), Luis (12-year-old *dojuku*), Pablo Ibaragi, Miguel Kozaki, Cosme Takeya (bamboo merchant).

The execution site was on a hill facing the sea. The executioners tied their bodies, arms and legs to wooden crosses, a vertical slab of lumber with two crossbars, the upper bar for the arms, the shorter bar to tie the feet. On command, each was pierced with long spears. (Depiction of the scene painted on the great walls inside the Cathedral at Cuernavaca in Mexico show some of the bodies being decapitated. In 1627, Pope Urban VIII beatified the martyrs. Pope Pius IX canonized the 26 martyrs in 1862, designating Feb. 5 the feast day for St. Paul Miki and Companions.)

In 1614, Tokugawa Ieyasu expelled all Christian missionaries and believers from Japan to the Philippines. Among them were **Lord Takayama Ukon [1552-1614]** of Akashi (Kobe), his family and the foreign missionaries. They, 141 in number, sailed from Nagasaki and were enthusiastically received in Manila. Some 40 days later, Ukon fell sick and died. (Press reports in 1995 indicated remains of the 26 Nagasaki martyrs, taken by Ukon to the Philippines, were being returned for reburial in Japan.

1591-1870:
Brazil's earliest encounters with Japanese.

Brazil's initial encounter with the Japanese was marred by the fact that the Japanese first set foot as plunderers on Brazilian soil, at Santos in 1591. Two Japanese crewmen in a British fleet commanded by Master Thomas Cavendish had been brought to England from his previous voyage to the Orient. Sailing forth from Plymouth in 1591 on their way to the Strait of Magellan, the fleet attacked and occupied Santos for two months. The Japanese sailors joined their fellow crewmen in pillaging the town. In his account of the expedition, adventurer Anthony Knivet made reference to Christopher, the Japanese who almost tricked him out of all of his loot acquired in the seaside Portuguese colony.– Nobuya Tsuchiya, *The Japanese in Brazil*, 333.

In 1793: Four sailors from Ishinomaki, Miyagi, encountered a storm on their voyage to Tokyo, drifted for several months in the Japan Sea before reaching Siberia, and spent 10 years in Russia. They were aboard the Russian warship *Nadeshka* when it was taking a czarist envoy to the Orient. The diplomatic mission departed Kronstadt in August but the vessel was heavily damaged in rough weather in the South Atlantic and had to call at Nossa Senhora de Desterro (now Florianópolis), Brazil in December. While the ship was being repaired, the four Japanese sojourned in the southern Brazilian town for 45 days. They finally returned home in 1805 via Kamchatka.– Ikutaro Aoyagi, *Barajiru ni okeru Nihonjin Hattenshi* (1941).

In 1870: Two samurai, Jurozaemon Maeda and Ichiro Izuki, who were sent by the Meiji navy ministry for training with the British Royal Navy, were aboard a warship of the British fleet which anchored in the Bay of Bahia in 1870. On Oct. 7, Maeda committed harakiri, attributed to a nervous breakdown caused from extreme nostalgia. He was buried in the Jewish cemetery.– Katsuo Uchiyama, *Kasato Maru*; São Paulo (1958); Tsuchiya, *ibid*, 334.

1607:
Japanese presence recorded in colonial Peru.

According to Spanish colonial historian Dr. Jose Antonio del Busto (1989), Viceroy Juan Manuel de Mendoza Luna had come to Lima from Mexico in 1607 with Japanese slaves, who had been arrested in Manila as pirates.

In 1608, a Japanese named Miguel de Silva and four Chinese masons arrived in Lima to repair a stone bridge, which was demolished in the 1607 earthquake. In the 1613 census, 22 Japanese were living in Lima. Dr. Busto noted they were from "Japona" and included mestizo (Spanish-Japanese) children. Individual names were not recorded in the census as they were adopted by the owner and identified as "indios japoneses" (Japanese natives).

1610:
Japanese seek New World trade relations in Mexico.

Magellan had landed in the Philippines in 1521 and Spanish rule was established in 1571. Then, by 1597, came the rich trans-Pacific trade routes between Acapulco and Manila. The galleons plying these waters, no more than 300 gross tons, were at the mercy of violent storms characteristic of the Western Pacific that sank them easily or tossed them ashore in Japan or the Ryukyus.

The galleon carrying Spanish Governor **Don Rodrigo de Vivero y Velasco [1564-1636]** of the Philippines back to Acapulco was shipwrecked in 1609 off the Wada coast of Chiba-ken (near Onjuku-machi today.) Vivero and crew were rescued by fishermen and women divers. He was also treated kindly at Edo—by Hidetada (eventually the second Tokugawa shogun), who remembered the earlier generous treatment of 200 Japanese in the Philippines—and were brought home. (In 1982, the Mexican government erected a 50-foot-high commemorative monument at the site of Vivero's rescue. The Japanese in Mexico revere this event as an opening chapter of their community history.)

The vessel bringing him home happened to be Japan's first ocean-worthy sailing ship, *San Buenaventura*, built by English navigator Will Adams. On board were 22 Japanese interested in learning New Spain's mining process and establishing trade relations. Vivero navigated the Japanese ship, stopping off at Cape Mendocino, and arrived in Acapulco in August 1610. The Japanese returned in 1611.

1614:
Hasekura Embassy arrives in Mexico from Sendai.

California explorer **Juan Sebastián Vizcaino** was commissioned as New Spain's ambassador to Japan to thank them for the rescue and safe return of Don Rodrigo de Vivero two years earlier. Vizcaino sailed from Acapulco on March 22, 1611, accompanied by the 22 Japanese who had come in 1610, and with Franciscan friars from their monastery in Cuernavaca. But shipwrecked off Northern Japan, Vizcaino was delivered to **Lord Date Masamune [1567-1636],** governor of Sendai.

Interested in Christianity and Western civilization Date ordered a ship to return Vizcaino and crew to Mexico. At the urging of Franciscan Padre **Luis Sotelo,** Lord Date put **Hokuemon**

SEE MILLENNIUM/PAGE 827

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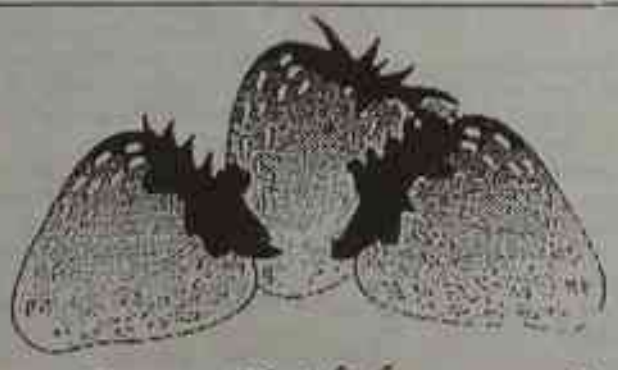
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MILLENNIUM

(Continued from page B23)

Hasekura (1571-1622) in charge of a delegation of 140 samurai and merchants to join with Vizcaino. Sotelo was guide and interpreter. The **Hasekura Embassy (1613-1620)** to establish trade relations with Spain sailed from Japan on Oct. 27 (Dec. 26, 1613, by the Gregorian calendar) and arrived at Acapulco on Jan. 22, 1614.

Hasekura proceeded to Mexico City, and departed from Vera Cruz for Madrid, where he was baptized Don Felipe Francisco in presence of King Philip III and court in 1615. That November he was in Rome and exchanged gifts with Pope Paul V, which are in the Vatican Library. Hasekura spent the next two years in southern Europe, signed a treaty with Spain in early 1618 (though no trade by way of Mexico) and returned to Japan in 1620 through Manila. Christianity was now banned in Japan. A trusted retainer and emissary, Hasekura was never asked to recant his faith. He died in retirement in 1622. (*BDJH*, 183.)

Sakoku: Japan's two centuries of self-isolation

1639:
Tokugawa imposes Period of Isolation (Sakoku).

From 1611, the Tokugawa government forbade Japanese travel or return from abroad under pain of death, pronounced a reward for every foreign priest and Japanese Christian found, and later forbade importation of Christian literature. In 1614, Christianity was banned, and all foreigners banished. As drinking wine was associated with the Mass, use of wine was also forbidden. It crushed the wineries that had just started with local varieties from central Japan, the traditional area for grapes.

The Tokugawa feudal system continued the Bakufu institution that the shogun governs in the name of the emperor and his Yamato court in Kyoto. The emperor reigned but never ruled. His position as head of the Yamato family and of state was based on the myth of the origins of Japan derived from Shintoism–Shinto: the *Way of the Gods*–to forge the principle of legitimacy and provide ideological unity for Japan.

Under Tokugawa and the central authority (Bakufu) at Edo, the country consisted of about 270 autonomous domains ruled by the lords (*daimyo*), assisted by his retainers (*hatamoto*) and subordinates (*samurai*). The samurai were more than military men; they were the actual administrators of clan affairs. The lords, vassals and samurai were compensated in fixed payments of rice. As the main producer of rice, the peasant was next to the samurai. His land was surveyed for taxes, delivering anything from 40 to 60 percent of his crop to his lord. Peasant revolts against extortionate taxes were quite frequent.

Taking steps to bolster the Bakufu government, the third shogun **Iemitsu** in 1634 instituted *Sankin-kotai*, which obligated feudal lords (daimyo) to reside alternately at Edo and in their domain, and which kept their immediate family as permanent hostages in Edo. To implement his national peacekeeping duties and to supervise his own domain which sprawled across central Japan, Iemitsu organized a cabinet of senior councillors who then selected their own administrators and aides. The government eventually became a highly bureaucratic system, delving into economic and military affairs.

The social structure in feudal Japan consisted of the court nobles (*kuge*), the samurai and warriors (*buke*), farmers and townspeople (*chonin*). It was during this era that town life developed. Merchants and artisans dominated economic life. Their talent and skills, catering to the refined tastes of luxury, produced outstanding artists. The cleavage in time led to upper and lower levels, the rank determined by the roles played in government. The highest offices soon became analogous to roles of the rich imperial court nobles. The interplay among the three social classes seeking to influence national affairs was "an important theme in the politics of the final years of the Bakufu."–Conrad Totman, *The Collapse of the Tokugawa Bakufu* (1980).

The artistic and literary life of the Edo period was centered in the geisha districts of the towns, the geisha being versed in the arts of singing, dance and light conversation. The minor position of women in feudal Japan fell along with the decline of the paternalistic clan system with emergence of the family as a social unit. The frequent civil wars before the Tokugawa era had weakened the system where the eldest son inherits all. Sometimes an adopted relative would succeed, leading to confusion and more civil wars. In times of confusion, the mother exerting strong leadership defended the property, thus the family became the important unit. Whatever the family—feudal or commoner—the role of the individual was subordinate to the family. "Do not bring shame to the family" was an obligation that generations to come obeyed.

In 1639, Iemitsu established his foreign policy of *Sakoku*, which prohibited Portuguese ships from coming to Japan, as another step against Christianity, and closed the country entirely from the outside world with the exception of two Chinese, one Korean and one Dutch ship a year that could enter the man-made island of Deshima (Nagasaki) for commercial relations.

When it became known, around 1660, by a Japanese physician and chief interpreter of Dutch named Gempo Nishi, that Dutch physicians were far superior to Japanese physicians (who practiced Chinese medicine), then Western medical science, mathematics, navigation and "Dutch" studies began to be taught.

The fourth shogun, **Tsunayoshi**, in 1690 decreed that Neo-Confucianism as the official doctrine of the state, in reality a code of ethics for the conduct of all officials and administrators.

It was also the era of phenomenal advances and achievements in the arts, sciences and literature. Wallowing in the peace of self-isolation, the people tended toward the theatre (*jōruri*), expensive kimono and fashions which are known as the Genroku style of the late 17th century.

The sixth shogun, **Ienobu**, in 1710 began to rid political corruption that he had inherited. For instance, when a Tokugawa died childless or was too young to rule, an official would usurp power, which bred disorder. The hereditary Tokugawa system never regained its political glory.

While the crafts and arts flourished, especially the *ukiyo-e* painting from the 1800s, coastal defenses were faced with Western attempts to break Japan's isolation. Domestic tranquility was being eroding by an expanded economy, the merchants were seeking social status, the peasants left their farms as they saw wages more attractive in the cities or along the highways leading to Tokyo.

Reading ahead, when Commodore Perry came in 1853, the merchants, peasants and restless samurai (*chonin*), all wanting change, were on the threshold of a new Japan. The only Europeans in Japan, the Dutch, departed in 1855. With restoration of the Emperor (Meiji) to the throne, the Period of Isolation was revoked in 1868.

1697:
Dembei: Russia's first encounter with a Japanese.

Dembei and his party, with a fleet of 30 ships, sailed from Osaka for Edo. The fleet was scattered by a typhoon. Dembei and a dozen shipmates, helpless in their ship, managed to create a mast from a floating tree, improvised a sail, and succeeded in reaching Kamchatka Peninsula in 1695. Sighting a river and sailing upstream, they were set upon by the aborigines (Chukchis). Dembei, the lone survivor, was rescued by Cossack explorer **Vladimir Atlasov**, while extending Russia's frontier to Kamchatka. In 1701, Dembei was presented to **Peter the Great** and made to start a Japanese language school with a promise he would be allowed to return home, which never came about. Eventually, he was christened Gavrill (Gabriel) and died in St. Petersburg. (Bobrick, *ibid*, 98)

Russian ships were in Japanese waters as early as 1716 looking for gold and silver rumored to be in the Kuriles, and again in 1739 in efforts to open Japan's ports. A Russian expedition led by **Adam Laxman** landed on Hokkaido in 1792, but it was unsuccessful. (*See below*: 1782.)

1707:
Fujiyama erupts for the last time.

Streets of Edo 75 miles away were covered with six inches of ashes. (Cooper, *They Came to Japan*, 18). The Issei in Oregon would call Mt. Hood their "Fujiyama."

1726:
Japan's first national census is taken: 26 million.

Tokugawa Yoshimune, the eighth shogun, devising ways to enlarge the tax revenues, among other reforms, took the first national census in 1726. (*BDJH*, 263). Modern Japan scholars believe when Tokugawa came to power in 1600 the population was reckoned at 18 million, the calculations based on rice production.

AN ASIDE – Other contemporary populations in 1600: England (4.5 million), Spain (8 million) and France (14 million). When Perry arrived in 1853-54, Japan's population was some 30 million, the whole of U.S. was 20 million. By 1990, Japan's population was five-fold: 124 million, the U.S. ten-fold: 249 million, United Kingdom 56 million, Spain 39.5 million and France 56 million.

1782:
Russians rescue Japanese castaways in Alaska.

In 1782, the ship *Shinsō Maru* with a cargo of rice for Edo was blown off course, then drifted for eight months and was washed ashore at Amchitka in the Aleutian chain. On board were 16 men led by **Daikokuya Kōdayū (1751-1828)**. Rescued by Russians in 1787, they were taken to Kamchatka, then to Irkutsk in the Lake Baikal region. A teacher named **Adam Laxman** met and assisted them. He took Kōdayū, accompanied by two of the original crew, to St. Petersburg for an audience with Catherine II in 1791. They returned a half year later as part of a Russian expedition to Japan. Laxman had been named Russian envoy to Japan. Overland travel then was accomplished by sleigh, horseback or on foot. They landed at Nemuro, Hokkaido, in 1792. Laxman was subjected to thorough cross-examination and kept in mild confinement for the rest of his life at Edo. – *BDJH*, 172.

1784:
First U.S. "China Clipper," *Empress of China*, sails for Canton.

After being introduced to China and the Chinese by the French, Americans began to trade as independent merchants, starting with the *Empress of China*, embarking from New York in 1784. While it was not the Chinese way of foreign trade through one responsible group per country, U.S.-China trade became the most important as it developed New England's textile industry. Foreigners came to Canton mainly to buy tea, silk and porcelain, and sell ginseng, furs and Turkish opium. Americans introduced Mexican silver, which became the Far East specie.

In 1786 **President George Washington** appointed **Major Samuel Shaw** his consul to China. The China trade promoted U.S. activity in the Pacific in the Sandwich Islands (1787), Nootka Sound (1788), the Marquesas (1791), the Fiji Islands (1800), and with naval protection. The U.S. sent the *USS Congress* in 1800 to provide protection against French privateers in the Pacific; the U.S. sloop *Peacock* in 1815 to the East Indies and the *Congress* in 1819 to Chinese waters. The independent style of American free trade resulted in Britain cracking up the monopoly of the East India Company in 1834. – Michael-Taylor, *The Far East in the Modern World*, 3d ed. (1975)

1785-1847:
Signs of early Chinese presence in North America and Hawaii.

NOTE – The following items were gleaned from the opening chapters of three books: Jack Chen, *The Chinese in America* (1980), S. Henry Tsai, *The Chinese Experience in America* (1986), Lai-Choy, *Outlines: History of Chinese in America* (1973), and a story by Tin-Yuke Char in the *Honolulu Advertiser*, Jan. 10, 1973.

1785: First Chinese in the New World were, "according to legend," crewmen Ashing, Achun and Accun on the ship *Pallas*, who were stranded with several other seamen in Baltimore by their captain, who took off to get married. A Philadelphia merchant, Levi Hollingsworth, helped them by successfully asking Congress for aid to send them home.

1788: English sea captain John Meares of the East India Co. hired shipbuilders, carpenters, metal workers and sailors from Guangdong Province to build ships with lumber from the well-forested Northwest. The expedition built a fur-trading settlement on the western side of Vancouver Island at **Nootka Sound**, complete with wharf, slipway and a fort. They built a forty-ton schooner, *Northwest America*, the first ship of its size on the West Coast, which sailed with a mixed English and Chinese crew. The Nootka settlement was augmented by two more groups of Chinese, 25 by Meares and 49 by American Captain Metcalf in 1789. Spain, which claimed the Northwest country, feared the Nootka Sound settlement was a British attempt to establish a foothold, overran the colony, and sent their captives to San Blas. The fate of the Chinese is not recorded.

AN ASIDE – Known as the **Nootka Sound Controversy**, Spain had reluctantly accepted British demands and receded from her claim through the Nootka Convention of 1790, thus quieting Spain's intention over the Oregon country. Outcome also forced Britain to send its first minister plenipotentiary, George Hammond, to Philadelphia in 1791. It was also the first diplomatic crisis for the new U.S. government. – Bailey, *A Diplomatic History of the American People* (1947).

1796: The Dutch East India agent at Canton, Van Braam Houckgeest, arrived in April and settled near Philadelphia. Five Chinese servants accompanied him.

1802: Chinese pioneer in the Kingdom of Hawaii, Wong Tze Chun, had already started a Chinese-style sugar mill in Lanai, followed with a sugar mill at Wailuku. Another pioneer, Chung Afong, was recruiting labor for his Pepeekeo, Hawaii, plantation.

1818: Five Chinese students enrolled in a mission school at Cornwall, Conn. One, Liao An-See, became the first Chinese Protestant convert in America. Another, Ah Lum, became a translator for Commissioner Lin Tse-hsu, who burned the British stock of opium just before the start of the Opium War.

1834: The earliest known Chinese woman with bound feet in U.S. appeared on stage in New York.









FACES FROM THE PAST—Clockwise, from left, an 1862 newspaper photo of Joseph Heco who was shipwrecked in the mid-Pacific in 1850 and rescued by an American vessel; King Kamehameha V; Eugene Van Reed, on left, with Heco, who became interested in Japan; Gannen Mono survivors from a photo taken in 1922, from left, Katsusaburo Yoshida, Yonekichi Sakuma, Sentaro Ishii, Matsu Aoki; and met.

SEE MILLENNIUM PAGE B31



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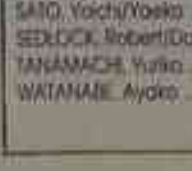
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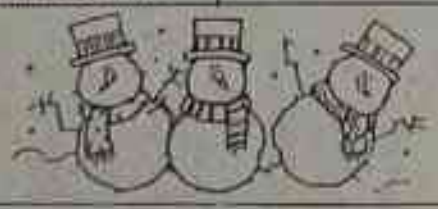


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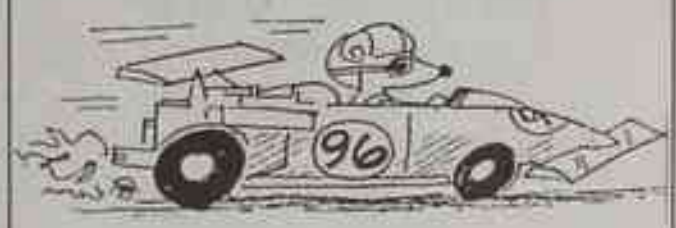
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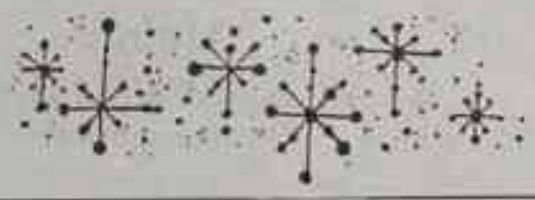
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MILLENNIUM

(Continued from page B27)

1837: The first Chinese woman servant for an American family came to Hawaii from Macao. She returned six years later and became a servant in the Charles Gillespie household. In 1848, she accompanied them to San Francisco and was confirmed at the Trinity Episcopal Church.

1847: The Chinese junk *Keying*, owned by an English sea captain, sailed to New York Harbor with a Chinese crew .... An American missionary in Macao from Yale (the Rev. Samuel R. Brown) sponsored three Chinese students at Monson Academy in Massachusetts. (see: **1847-48**-Cuban sugar, California gold attracts Chinese en masse.)

1804:
Russian stops at Nagasaki enroute to Alaska

The search for fur skins and gold east of the Ural Mountains drew Cossacks, exiles and convicts across Siberia by 1639 and the fur seals and sea otters of the North Pacific eventually lured the Russians to the Alaskan mainland and the Aleutians by 1745. The first native Americans the Russians saw when they began the conquest of their islands in 1743 were the Aleuts. The original land routes to provision the Siberian outposts and Russian America (Alaska) being rated poor, unreliable, and worse, Russian naval expeditions developed the longer route by sea–around Cape Horn or by Cape of Good Hope–in 1798-99.

Czar Alexander I outfitted two Russian ships in 1803 to inspect and supply their American colonies, providing nobleman **Nikolay Rezanov** with a letter to the shogun to open Japan to Russian trade. The ships took the Cape Horn and Hawaii route. Laying anchor off Nagasaki in October 1804, Rezanov and crew were imprisoned despite the imperial gifts and an embellished letter. Spurned though unhurt, they were released in the spring and proceeded northward to Kamchatka.

1813-1817:
Captain Jûkichi's voyage to California on record.

Unlike other Japanese boats swept by the Black Current across the North Pacific, *Tokujô Maru*, captained by Jûkichi, was blown southward in 1813, then easterly along the equator toward California. His saga, related upon return to a trusted clan scholar, was published as the "Funaosa Nikki, the Captain's Diary." Jûkichi was rescued by the American brig *Forester* off Baja California in 1815. He and two surviving crewmen were welcomed in California at a port near Santa Barbara and at Fort Ross, the Russian settlement near Bodega Bay. Still with the *Forester*, they proceeded to Sitka, wintered in Kamchatka, switched to a smaller Russian brig, to a dugout canoe, and slipped back to Japan through Hokkaido in June 1817.–Katherine Plummer, *The Shogun's Reluctant Ambassadors–Sea Drifters* (1985).

1818, Nov. 20-Under the flag of independent Buenos Aires, some Kanakas and Malays (or Filipinos) sailed with privateer **Hippolyte de Bouchard,** who invaded and sacked Monterey, Calif., then sailed south to pillage Rancho del Refugio (west of Santa Barbara) and to loot San Juan Capistrano (Dec. 14-15). The Kanakas and Malays had been shanghaied while Bouchard was in Hawaii.–Rev. Rolle, *California: a History*, 127-129.

1820:
U.S. begins to keep immigration records.

For almost three decades, U.S. Census records show a total of only 43 Chinese. This, however, did not include Chinese immigrants to the West Coast, as California was not a part of the Union at the time. California was admitted as a state in 1850, the 1850 census counted 3,227 Chinese, and in 1860 the total was 34,993.–Tsai, *ibid*., 2.

1833, March:
Japanese rescued off Queen Charlotte Islands, Canada

The British barque *Tiger* rescued 12 Japanese castaway fishermen off Queen Charlotte Islands and brought them to Victoria, British Columbia. (see: **1877**-Manzo Nagano, the first Japanese immigrant to Canada.)

Between 1782 and 1875 as many as 411 Japanese drifted ashore off the northwest U.S. according to historian **Charles Wolcott Brooks,** who had served as shore agent for the Meiji government at San Francisco in 1870. He helped Japanese officials aboard the *Kanrin Maru* when it arrived in 1860, and visited Japan to present his detailed compilation of 60 ships that drifted across the Pacific between 1613 and 1873. In 1875, Brooks reported before the California Academy of Science, 222 Japanese were saved in 33 cases. Brooks had long been interested in the subject of Japan after encountering for the first time "a waterlogged wreck of a junk" in March 1853. Brooks was succeeded by Hollis D. Dan in April, 1872.–*San Francisco Nichi Bei Times*, Jan. 1, 1980

1833, November:
Three Japanese washed ashore at Cape Flattery, Wash.

Seamen of Toba, **Iwakichi, Kyûkichi and Otokichi** of *Hôjun Maru* had survived 14 months adrift at sea, eating rice in the cargo and drinking rainwater, when they were washed ashore November **1833** at Cape Flattery at the northwest tip Washington state. Makah Indians took away their possessions and confined them in their tribal long-house. A British trader who came to barter for furs spotted and rescued them, bringing them to Fort Vancouver, Wash., (across from Portland, Ore., today). Here, they met **Ranald MacDonald,** then a teenager, who was to be the first teacher of English in Japan in 1848-49.

Knowing that Western countries were eager to open up Japan, Dr. John McLoughlin, manager at the post, asked his London office whether the castaways might impress Britain to the idea of opening up Japan. They were taken to London but the idea was rejected. Britain, then, was opening China through opium. The survivors returned to Asia in 1835 to stay with Prussian-born **Dr. Karl F.A. Gutzlaff** of the Netherlands Missionary Society, who ran a haven in Macao for shipwrecked Japanese sailors.

In **1837,** they were used as unsuccessful pawns to open up Japan. In an American attempt to return them home, they were put aboard an American merchant ship *Morrison* with four other Japanese, shipwrecked off Luzon. The *Morrison* was fired upon from shore at Izu Peninsula and again at Kagoshima. The ship returned to Macao that August. The castaways were resigned to their fate, knowing that Japanese subjects were forbidden to leave or even return home under pain of death. The *Morrison* went simply to test the wall of Japanese exclusiveness ... and got nowhere.

SEE MILLENNIUM/B33

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The Nikkei community down the road

The NEXT MILLENNIUM

By AL MURATSUCHI



ONE OF THE biggest perks of working with JACL is the chance to meet so many good people in the community. I've been on the job as JACL PSW regional director for almost a year, and I'm very thankful to all of you who have been very supportive.

With so many good people actively involved, JACL will continue into the next millennium as a solid, venerable community institution. The Nisei built this institution—still the largest membership-based Asian American organization in the country—and the Sansei and Yonsei have steadily stepped forward to assume JACL leadership, as evident with the current National JACL board.

However, to remain strong, JACL needs to constantly assess the trends of the larger Nikkei community. I recently read an interesting article about national Nikkei demographic trends in the November 1996 issue of the *Northwest Nikkei*, a Seattle-based community newspaper.

The article was written by Ed Suguro of Seattle, who traces geographic shifts in Nikkei communities by counting the number of Japanese surnames among public high school graduates. In the Los Angeles area for example, Dorsey High School in the Jefferson-Crenshaw district had the most Nisei graduates immediately after World War II. This district was known as Seinan, or Southwest, by the Issei, and had numerous Nikkei businesses along Jefferson Boulevard. This year, however, there was only one Japanese surnamed graduate at Dorsey.

When the Nisei became more affluent, according to Suguro, many moved to Gardena. Gardena High School became the center of the Southern California Nikkei community, with over 100 Nikkei graduating every year. In 1996, however, there were only 24 Japanese surnames among the Gardena High graduates.

Today, the new center of the Nikkei young adult population has shifted to Torrance. Suguro's research indicates that Torrance recently had over 150 Nikkei graduates to lead all Southern California communities.

Suguro also cites a significant number of Japanese-surnamed high school graduated in Palos Verdes and Orange County. However, he carefully notes that many in Palos Verdes had Japanese first names with no middle names, so they may be the children of the Japanese corporate community temporarily residing in the U.S.

Overall, Suguro's survey contains interesting observations, but includes some limitations. For example, counting Japanese surnames wouldn't account for the children of mixed ancestry who consider themselves to be Japanese Ameri-

See NIKKEI/B 33

Snake River Valley

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NIKKEI

(Continued from page B32)

cans.

Nonetheless, his general observations are pretty consistent with the experiences of longtime Nikkei natives of Los Angeles that I've consulted with. In general, it seems that as Japanese Americans have become more educated, affluent and assimilated, there has been a steady movement of Japanese Americans away from the central city to the middle and upper-middle class, predominantly white suburbs. This should come as no surprise for such trends are similar to those exhibited by other ethnic communities.

Suguro concludes his observations by stating, "What happens in Southern California could be a harbinger of what will happen to other Nikkei communities in the future. Nikkei will be less close-knit, less in need of Nikkei institutions, less supportive of Nikkei organizations and less involved in Nikkei community activities, and with the expected rise of outmarriages, it's hard to believe that the Nikkei community as we know it today will survive the 21st century."

I'm more optimistic than Suguro. While the Nikkei community of the 21st century will certainly be different from what we know today, the challenge to JACL is to continue to provide Japanese Americans with a sense of community, of belonging to something larger than their selves and families.

While Japanese Americans continue down the road of assimilation, I'm pleasantly surprised every now and then by the vitality of groups like UCLA's Nikkei Student Union, UC Berkeley's Hapa Issues Forum, and the Southern California Nikkei basketball leagues. The challenge to JACL is to become more attractive to these harbingers of the future Nikkei community, while continuing JACL's proud tradition of advocating for civil and human rights. ■

Al Muratsuchi is regional director of the Pacific Southwest District of the Japanese American Citizens League.

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MILLENNIUM

(Continued from page B31)

By 1849, **Otokichi**, the youngest, had married an Englishwoman, settled in Shanghai and went by the name J.M. Otterson. In 1862, he left with his Indian wife (the first wife had died) and family to Singapore.–Cf. Plummer, *Shogun's Reluctant Ambassadors*, 156-178.

Ranald MacDonald (1824-1894) was the first foreign-born teacher of English in Japan. Of Scottish and Chinook Indian ancestry, he had befriended three Japanese castaways at Fort Vancouver, picked up some Japanese from them while they acquired some Chinook and English. His father Archibald MacDonald was chief trader of Hudson's Bay Co. in the Oregon Country. A determined Ranald, 24, entered Japan on the pretense of being shipwrecked off Hokkaido, spent a year in Japan (1848-49)—most of it in jail in Nagasaki, where he recorded his adventures in his journal there and taught interpreters. One of them, **Einosuke Moriyama**, became the chief interpreter for the Bakufu when Commodore Perry arrived several years later.

Forty years later (1888), his book based on the notes, "Japan Story of Adventure of Ranald MacDonald" with a glossary of Japanese-English words, did not interest a publisher. His third draft (1891), retitled *Canadian in Japan*, intended for various Canadian and American publishers, was rejected. Some years after Ranald's death, a copy of his manuscript came into possession of the Eastern Washington State Historical Society at Spokane, through a newspaperman who then assisted in its publication. In 1923, Naojiro Murakami and W.S. Lewis edited and published a limited edition, *Ranald MacDonald 1824-1894*. A softcover edition was reprinted in 1994.

1840-42:
The 'Opium War' rages between Britain and China

Sometimes known as the Anglo-Chinese War, this episode began when the Manchu emperor appointed **Lin Tse-hsu** special commissioner in 1839 to enforce the prohibition of opium trade at Canton. Foreign traders were ordered to surrender their cargo of opium under threat of force and loss of all trade privileges. For the foreigners in general, the struggle was for international equality in China. The British refused to quit, found themselves cut off and used force to obtain satisfaction and reparations. The Americans, who submitted, felt there was more to be gained by maintaining friendly relations with China. In Massachusetts John Quincy Adams spoke in justification of the British position, in face of Americans angered by Britain's bullying tactics to force opium on the "poor heathen Chinese." The war evoked sympathy for China, awakening U.S. political and commercial interests in China.–Bailey, *A Diplomatic History of the American People*, 322-324.

1841:
Japanese ship Eijû Maru, breaks up off Baja California Sur.

In 1841, the *Eijû Maru* was shipwrecked off Baja California Sur in a Pacific storm. Its 13 crewmen were rescued by a Spanish galleon, *Isabela*, and taken to Mazatlán. Seven of them settled there. After two years, some returned to Japan via China to record what they had observed–of silverware, natives, dress, European-style beds and other things common to the Westerners of the 1600s but which were totally new to the Japanese. (Los Angeles County Museum of Natural History curator Bill Mason writes in the 1966 *Kashu Mainichi* Christmas Issue that a slim five-volume account, *Kaigai Iburi*, of these sailors was acquired by the museum. The illustrations were drawn by artists who had to rely on detailed descriptions, such as of the Mexican method of dragging a water barrel without weighing down a horse or cart. The port of Mazatlán with its fine harbor, breakwater and a fort to the south are shown.)

1841, June:
Manjiro rescued, long called "first Japanese in America."

Manjiro Nakahama (1827-1898) was long called "the first Japanese in America." He lived and studied for 10 years in the United States. He slipped back home in 1851 and later accompanied the Japanese Embassy to the U.S. as an interpreter in 1860 and in 1872. Before him, however, were Japanese trade missions to New Spain (America) in 1610 and 1614, and castaways along the Pacific Northwest coast (Alaska, Washington) recorded in ship logs from 1782. Manjiro, then, was the first Japanese who had "lived and studied" in the United States.

Nineteenth-century U.S. history identified him as "John Mung," as he was called by his rescuers of the American whaler, *John Howland*, out of Fairhaven, Mass. Manjiro of Tosa (present-day Tokushima in Shikoku), fishing with four others, was blown to the open sea in a January storm. They landed on Torishima, an uninhabited island in the North Pacific, and scrounged to stay alive. When a ship came in view on the horizon, they vigorously waved and called out from top of the cliff to attract attention. *John Howland's* log for that day, **June 27, 1841**, recorded a boat was lowered "to see if any turtles there. Found five exhausted, starving men on the island. Having difficulty understanding anything."

Capt. William H. Whitfield, pleased by young Manjiro's dedication and curiosity, took him home for an American education while the other fishermen were left in Hawaii during the Honolulu stopover. Manjiro picked up some English from the sailors during the long voyage around South America, studied English, math, navigation and surveying at Fairhaven. He was remembered by **Warren Delano**, President Franklin D. Roosevelt's maternal grandfather.

Returning to sea on another whaling ship in 1846 rekindled Manjiro determination to return home. He briefly prospected for gold in California in 1850, making only $600 after 40 days. He signed on the whaler *Sarah Boyd*, was dropped off at Okinawa on a one-mast sailboat in January 1851, and was able to slip back into Japan.

After being interrogated by the lord of Satsuma, **Shimazu Nariakira**, in Kyushu for six months, Manjiro was free to go home, was appointed a samurai of low rank and surnamed "Nakahama." He taught English and Western life at the Tosa Clan school. When **Commodore Matthew C. Perry** called in 1854, Manjiro was chief interpreter for the Japanese government. He also translated books on navigation and taught at the Shogunate naval training institute.

In 1860, Manjiro accompanied the first Japanese Embassy to Washington. Upon his return he directed whaling activities in the Bonin Islands. In 1869, he taught English at Kaisei Gakko. (Institute of Foreign Books, the forerunner of Tokyo University), continued to translate books on navigation, astronomy and ship maintenance. He compiled the first English textbook in Japan. In 1872, Manjiro accompanied the Iwakura Embassy to the U.S. and Europe. He was also able to revisit his benefactor, Capt. Whitfield, at Fairhaven. He retired to a quiet life in Tokyo and passed away in 1898 at age 71.

Emily Warriner's book on the life of Manjiro, *Voyager to Destiny* (1956), is the classic. In 1982, his great-grandson dedicated a permanent Manjiro exhibit, which includes his samurai sword, at the Millicent Library in Fairhaven.

Throughout the ensuing 40 years, though reflecting a Protestant bias, the history books of pre-1900 were "the most reliable sources of information about the Far East generally circulated in the United States." –Bailey, *A Diplomatic History of the American People*, 327.

1844:
Okinawa becomes a frequent stop for Western powers.

BACKGROUND–The archipelago of 55 islands first mentioned in Japanese history in **779** as "Ryukyu" consists of three groups: Okinawa, Miyako and Yaeyama from north to south. Throughout the Ming and Manchu dynasty eras, Liu ch'iu (Ryukyu) was considered a vassal state, and the Okinawa kings submitted tributes to China every two years from 1327.... **Shogun Yoshimasa** in 1451 received the first embassy from Okinawa in Kyoto. This continued periodically until 1609, when **Lord Shimazu Tadatsune (Ichisa) (1576-1638)** of Satsuma, demanding satisfaction for ill-treatment of some Satsuma fisherman who were shipwrecked on the islands and slain by natives, dispatched an expedition and captured the Shuri Castle, imprisoned its court in Kagoshima, and annexed their domain to the Oshima Islands. Ryukyu was now paying tribute to both Japan and China ... The Portuguese, in **1512**, were the first Europeans in Okinawa, logged as the "Lequios."

The French sought entry into Okinawa in 1844 with Catholic missionaries and were refused; the British in 1846 left missionary Bernard Jean Bettelheim and his family, but the Ryukyuans resisted their demands to trade. In 1853, Commodore Matthew Perry arrived with his squadron and compelled the Ryukyuan officials to sign a U.S.-Ryukyu treaty. Similar pacts with France and the Netherlands followed.

SEE MILLENNIUM/B37



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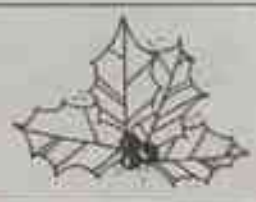
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MILLENNIUM

(Continued from page B35)

With Meiji Restoratim in 1868, the Ryukyu ruling class opposed Japan's step-by-step pace to be incorporated. **King Shô Tai** of Okinawa was in Tokyo for investiture of his domains. The Ryukyus were then being administered by Kagoshima. King Sho Tai, in 1872, was made a marquis. In 1879, Okinawa was made a separate prefecture.

Earlier, in 1871, when 54 shipwrecked Okinawans were slain by Taiwan aborigines, China disclaimed responsibility. Japan sent a punitive expedition in 1874. China immediately acted then to indemnify Japan and recognized Japan had the right to "protect her own subjects [the Ryukyuans]." In May, 1879, when former U.S. President **Ulysses S. Grant** visited China (Peking) on a round-the-world tour, he was asked to mediate their dispute with Japan on the Ryukyus. Arriving in Japan, he suggested the Ryukyus be divided in half, and Japan did propose to cede the southern half (Miyako and Yaeyama) in return for a most-favored-nation privilege, but China balked. The question became moot when Japan won the Sino-Japanese War of 1894-95. The first Okinawa contract laborers came to Hawaii in 1900. – Cf. Mitsugu Sakihara, "History of Okinawa," *Uchinanchu: a History of Okinawans in Hawaii* (1981), 13-14.

NOTE–Under Meiji rule, the Okinawans, because of their poorer status and communal system of land usage, were kept as is. While the former ruling elite was appeased, the masses were forced to pay full taxes and were denied representation in the National Diet. Ironically, there were no landowners, thus they did not have to pay the individual national land-income tax of more than ¥15, a prerequisite for voting privileges. The tax burden with little return from the central government led to many peasant rints in the 1880s which culminated in land reform and termination of the communal system in 1903. A peasant became a tenant farmer to pay the debt. The only high spot under Meiji was in education, the primary level being available to all. Attendance of children of school age jumped from 14 percent (1890) to over 96 percent (1920).

1847-68:
Chinese lured by Cuban sugar, California gold.

The first recorded shipment of Chinese laborers (coolies) to North America was from Amoy to Cuba in 1847, about 6,000 per year until 1859. The Chinese had rejuvenated Cuba's sugar industry ..... With news of the gold discovery in California in 1848 (*Gum Saan* or the "Gold Mountain"), thousands more between age 15 and 40 came from the coastal provinces of Fujian (Fukien) and Guangdong (Kwantung). It is said that three had arrived a month after **James W. Marshall** discovered gold in the creek at Sutter's Mill (near Sacramento) in January 1848.

The 20,000 Chinese who embarked from Hong Kong (fares ranged from $40-50 one-way, $60-70 round-trip) to California in the early 1850s gave rise to anti-Chinese feelings in the mining regions. The Chinese preferred to work as teams, being more productive than their individualistic competitors. The **California Foreign Miner's Tax (1850)**, originally aimed against the Mexicans, was levied at the punitive rate of $20 per month. The 2,000 Mexicans, Chileans and Peruvians all left. Five hundred Chinese quit the mines for San Francisco and Sacramento to work in the hotels, going to the big homes or picking up laundry bundles at the back door, running restaurants or peddling vegetables door to door from two huge baskets slung on balancing poles across their shoulders. Some eventually raised vegetables on small patches. The tax had ruined businesses in the Mother Lode towns and the law was repealed in 1851.

The counties from 1852 began to tax foreign miners $3 per month, but it was to be levied at those who had no desire to become permanent citizens. It was collected mainly from the estimated 10,000 Chinese. The U.S. Supreme Court struck down the tax as unconstitutional in 1868, but not one cent was ever refunded. Scholars have speculated the Chinese paid $5 million or more to county treasuries, which ran schools and built the roads.

NOODLES — GWEN MURANAKA



At the same time, Chinese family associations formed by people from one district and speaking the local dialect were quickly formed. A federation was formed as the Chinese Consolidated Benevolent Association by 1854 that eventually evolved into the Six Companies. The first Chinese newspaper, Gold Hill News, was founded in 1854.

When Oregon gained statehood in 1857, it levied a $5 head tax on every Chinese, many mining along the Umpqua and Rogue Rivers in the southwest and the other side of the Blue Range in the eastern part of the state. After the whites left their California diggings en masse in 1859-1860 as their yields declined, the Chinese took over most of the claims, going after the last ounce of gold. The Chinese also worked the Nevada Comstock silver lode from the mid-1850s and established their Chinatowns dotting much of Nevada; some of them are ghost towns today – Murbarger, *Ghosts of the Glory Trail*, Nevada Publications, Las Vegas (1956).

Immigration surged into British Columbia with the 1858 Fraser River gold strikes, the first groups coming from San Francisco. In the 1860s, they scattered eastward into mining in the Rockies and building the railroads. The first Chinese group of 600 were brought to Evanston and Rock Springs, Wyo., by the Union Pacific as strikebreakers in 1868. They were then beckoned in the late 1870s by the South Dakota gold strikes in Deadwood-Lead, and back to Rock Springs, Wyo., coal mines in the 1880s.

San Francisco public schools excluded Chinese students in 1859. The California legislature passed a school law in 1860 segregating Chinese, other Mongolians, Indians and Negroes. In 1862, the year the Congress outlawed the practice of "coolie" trade, Lincoln also issued his Emancipation Proclamation on Sept. 22.

Perry opens Japan's door

1853: July 8–
Commodore Perry and Black Ships enter Tokyo Bay

BACKGROUND: U.S. naval policy in the 1830s, and especially in the 1850-54 period, was to secure naval bases in the Pacific. Unfortunately, it was the murder of an American crew in Sumatra that aroused public interest and that prompted the U.S. attempt to establish formal diplomatic relations with China. "It is significant that not until 1831 was the word China mentioned in a

SEE MILLENNIUM/PAGE B39

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Getting to the 21st century

BY BOB SAKANIWA



IT HAS BEEN over nine months since I took the position of JACL Washington Representative and the beginning of the New Year gives me the opportunity to convey some of my thoughts where I believe the future of JACL lies. There are many issues and challenges we face as an organization. These challenges must be identified before we as an organization can begin to tackle them.

Part of what I think we as an organization need to do from time to time is, call a timeout and take stock of where we've been in order to get a better sense of where we are going. As I see it, JACL is a citizens' organization whose purpose is to render important services to its membership and to the public at large. The key for us as a group is to define what the term "important public services" means, for now and for the future. The specific definition may evolve as new and different issues arise. However, I do feel that the underlying and guiding principle, the impetus that pushed this organization into being was, and still is, the belief that we must always vigilantly and effectively fight laws that abridge and are contrary to the rights of citizenship. Thus, the "important service" the organization provides revolves around protecting the bundle of rights that both make up and affect citizenship.

The first example of JACL's application of its guiding principle to a concrete situation was in the 1930s when the organization began the effort to abolish laws that discriminated against the citizenship status of persons of Japanese ancestry. Such discriminatory laws included the provisions in the Cable Act that revoked U.S. citizenship from Japanese American women who married Japanese nationals and the Japanese Exclusion Act of 1924, a discriminatory law that prevented Issei from becoming naturalized citizens. There were also many state laws that prevented legal aliens from owning land that the JACL fought.

Of course, the flip side of the fight against discriminatory laws is the effort to pass laws protecting and upholding the rights of citizenship. The passage of the Walter-McCarran Act was the culmination of JACL's efforts in making sure that legal immigrants had the right to naturalize as U.S. citizens. Clearly, one of the most notable achievements for the JACL was its major role in the passage of the Civil Liberties Act of 1988, better known simply as Redress.

The beauty for the organization in the past was, in my mind, the understanding of what the organization as a whole was fighting for. There was a clarity of purpose and no one could really say that striving for the right to become a citizen or fighting for Redress was not part of this organization's job. I should be careful not to revise history through rose colored glasses, as I am well aware that there were many debates, arguments and disagreements in how best to approach each situation; nonetheless, at least people knew what game they were playing in.

One of the challenges JACL faces today is: how does it set a course for the future? Part of the problem is that the picture is not as clear now since the issues that affect Japanese Americans as a group varies more than in the past. Japanese Americans represent a microcosm of the general population. Most of the spectrum of views found in the general population can be seen in the Japanese American population. In this way Japanese Americans are becoming a fairly good reflection of mainstream society.

Japanese Americans represent views from the progressive and liberal side all the way to some quite conservative views. People all have a different opinion on what game we should be playing in. In any case, looking at the issues and battles we see today and in planning for the future, the organization should always look back to the underlying role that it has played in American history. Using the stated mission of JACL and linking that with the fact that it has consistently been a watchdog group for citizen and civil rights issues creates a clear and convincing argument regarding what the organization's role should be.

In looking at the myriad of issues that affect citizen and civil rights, JACL must also keep in mind that only a few issues can realistically and effectively be addressed. The organization must keep in mind what its resources are, how much time and, frankly, how much money it has to take on the many concerns that are out there. If JACL tries to address all concerns, none will be adequately addressed. JACL must be willing to work in coalition with other groups, but it must know where its own limits are and not be tempted to please everyone.

Issues, agendas and priorities must be debated within the organization and the organization must be careful to make sure that its tent is big and wide enough so every member feels that his or her voice has had the chance to be heard. It goes without saying that JACL members won't all agree on all issues but the tent must be able to handle all who want to participate. After the debate and dialogue takes place within the tent, a unified voice must be put forth.

Because people have different views on what the issues and priorities should be, the basic test should be:

(1) Does addressing the issue in question fit within the organization's role protecting citizen and civil rights;

(2) Has there been a chance for voices within the organization to be heard on the issue; and

(3) Do we have adequate resources to pursue the issue?

While there seem to be fewer issues that will impact Japanese Americans as one distinct group, there are many issues that will either impact Japanese Americans indirectly and/or that affect the rights that the organization should be endeavoring to protect.

An example of an issue that we as group have spoken on and addressed was the recent effort in battling some of the onerous provisions in the immigration reform bill. While Japanese Americans as a group may not have been as impacted by the proposed changes as some of the other groups, certainly the rights that JACL strives to protect were at risk. Furthermore, JACL had taken positions supporting immigrant rights and therefore the debate from within the organization had taken place making immigration an issue that JACL would address.

Another example of an issue JACL has addressed is the concern over the recent furor that is being created regarding Asian Pacific American (APA) political contributions. Soft money contributions to the Democratic National Committee and the fears over foreign money buying up political influence in this country has been in the national papers for the past two months.

The unwarranted attention being placed on the APA community is having a chilling effect on legitimate APA political participation. While charges and counter charges between political parties is to be expected, especially during a presidential election year, there is no excuse to scapegoat an entire ethnic group for exercising its constitutional right to have a voice in the political process. Just as APAs are finally getting involved in the political process, suddenly there is the blanket perception being created that APA contributions should be held suspect.

We saw in the immigration and welfare reform debate harsh characterization and harmful treatment of immigrants creating an anti-immigrant atmosphere. The atmosphere now being created by investigative witch hunts is having a silencing effect on Asian American political participation. People are leery of attending political fundraisers because they don't want their lives to be scrutinized. The message being sent to Asian Americans is, if you participate in one of the most fundamental of political exercises, we may question your background and motives because you look and/or sound different than the mainstream players who are in pursuit of the same goal, having a political voice.

While no one in the APA community would encourage or defend any improper activities related to campaign fundraising, there is an objection to the unwarranted scrutiny placed on political contributions solely because they happen to come from APAs. Such blanket character assassination of an entire group's actions reminds us of a time less than ten years ago, when Japan bashing was at its height. This issue both impacts Japanese Americans who want to participate in the political process and jeopardizes the rights citizens have in having their political voices heard.

When pinning a Presidential Unit Citation to the 442nd's colors, President Truman would say, "I can't tell you how much I appreciate the privilege of being able to show you just how much the United States thinks of what you have done. You fought not only the enemy but you fought prejudice, and you won." What we must remember about this quote is that the fight is ongoing and unfortunately it must be won over and over again as new battles and new issues arise.

While I think that many Japanese Americans have done remarkably well in this society, overcoming prejudices and setbacks that earlier generations had faced, I feel that JACL's goal is not to say, "See how far we have come," but rather its goal should be to make sure that the organization's voice as a citizens organization is heard by the policy makers in the ongoing struggle of upholding the integrity of the uniquely American system of government. The success JACL achieved in fighting for Redress has hoisted onto its shoulders a special responsibility to monitor and correct when necessary, the system. But, to do this JACL must be unified, working together and speaking to the outside world with one voice showing our strength through solidarity and holding politicians and bureaucrats accountable for their actions. ■

As Washington, D.C. representative for the Japanese American Citizens League, Bob Sakaniwa writes a regular column in Pacific Citizen on significant political, social and economic issues.

MILLENNIUM

(Continued from B37)

public presidential message or paper. Japan was not referred to until 1852."–Bailey, *A Diplomatic History of American People* (1947), 331 fn.

The most articulate exponent was Commodore Perry, who wanted to see a large number of American "settlements" in Asia, and with this in mind he examined the Ryukyus, the Bonins and Taiwan. "Few men were more eloquent than Perry about manifest destiny of the United States in the Pacific ... He was obsessed by the need to oppose the expanding empire of Great Britain, which held the most important points in the East Indies and China seas." – Michael & Taylor, *The Far East in the Modern World*, (1975) 143.

Japan was still isolated except for a few Chinese and Korean ships and the Dutch, who were allowed to bring in one ship a year and operate a trading post at Deshima, Nagasaki. Ships from Britain, France and Russia prowled from the 1790s, wanting in; Japan remained reluctant after watching the conquest of India and humbling of China.

In 1837, U.S. merchant ship *Morrison* under **Capt. David Ingersoll** tried without success to return seven Japanese—including the castaways off Cape Flattery, Wash., in 1833—at Tokyo Bay and again at Kagoshima. On both occasions, the unarmed *Morrison* was fired upon by shore batteries and chased off by gunboats. The fiasco was cited as "injury done to the American flag," a cause for declaring war. Ingersoll urged that the new steam vessels be used to open Japan.

In 1846, **Commodore James Biddle [1783-1848]** led the first U.S. mission to Edo Bay to ask the Tokugawa government to open up for trade but failed. Biddle had negotiated the first treaty between U.S. and China in 1846.

In 1849, the U.S. warship *Preble*, under **Commander James Glynn**, called at Nagasaki wanting to establish a U.S. coaling station for steamships. The Bakufu refused, but Glynn did pick up 13 American shipwrecked seamen, among them **Ranald MacDonald**. The only port open in Japan to foreign ships, Nagasaki was used to repatriate foreign seamen.

In 1852, President Millard Fillmore (who succeeded to the presidency upon death of Zachary Taylor in July 1850) commissioned **Commodore Matthew Calbraith Perry [1794-1858]** to reopen Japan. Perry was in command of the East India-China Squadron based at Hong Kong.

On **July 8, 1853**, Perry entered Uraga Bay with a squadron of four ships, two being large paddle steam frigates belching black smoke, the *Susquehanna* and the *Mississippi*. The people of Shimoda first thought some Japanese ships were on fire. The military might, flaunted by the "black ships," shook Tokugawa officials–the Bakufu. Overwhelmed, they accepted Perry's demand to have Fillmore's letter sent to the Mikado. As was customary, it was distributed to feudal lords for comment, especially when confronted by an unpopular issue. Perry said he would return in a year for a response. Japan promised an answer for the following spring. The stage was set for a crisis that would overthrow the Bakufu and restore the emperor, reopening the country to a modern Japan. While waiting at Okinawa, Perry received a temple bell, which is now at the Naval Academy at Annapolis.

On **Feb. 11, 1854** Perry entered Tokyo Bay for a second time with nine ships, including the steam-powered frigates *Susquehanna*, *Powhatan*, *Mississippi*. He could see through his telescope that the forts on Izu Peninsula were unfinished. Japan was ill-equipped to engage in warfare. Japanese narratives and the *Black Ship Scroll* describe the second landing at Shimoda with 300 marines; Perry's personal bodyguard was a fully-armed black sailor.

On **March 31** in Kanagawa (Yokohama), Perry and the Japanese came to a successful conclusion. Japan had signed its first treaty with a Western power, the Kanagawa Treaty. It permitted American ships into Shimoda and Hakodate with a consular office at Shimoda. There followed a lavish exchange of gifts. The Americans set up a miniature railroad and a telegraph set. The Japanese gave lacquerware, silks, 300 chickens and 200 bales of rice. **Manjiro**, the castaway schooled in New England, translated the letters and drafted the responses for the Bakufu.

Three copies of the *Black Ship Scroll* depicting Perry's visit of 1854 are known to exist. One is the property of the Honolulu Academy of Arts. Another copy discovered in Paris, which had been cut into sections, with some of the scenes in the Honolulu scroll missing, belongs to the Japan Society of San Francisco. As the scrolls are unsigned, experts see them as folk art, full of life and humor.

Sam Patch/Sentaro, who was rescued with castaway **Joseph Heco** in 1850 (see: **1858–Joseph Heco**), was aboard Perry's flagship *Powhatan* in 1854. Perry did not permit him to leave, knowing the Japanese law of seclusion and the death then the *Mississippi* to Kanagawa. Nearby Yokohama was then a fishing village being developed into a harbor. In Shanghai, Heco learned from a countryman named "Ottosan," who was working for an English company, that his castaway shipmates had returned in 1852 to Nagasaki from Hong Kong. (The Ottosan in Heco's *Narra-*

SEE MILLENNIUM/PAGE B40

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MILLENNIUM

(Continued from page B39)

time was 1833 castaway Otoikichi of Cape Flattery, Wash.)

Finally, after a nine-year absence, Heco stepped on Japanese soil again at Nagasaki in 1859. He shared a cabin with **Consul Townsend Harris** and accepted his offer to work as an interpreter with Consul E.M. Dorr at Kanagawa. He refused the pay, explaining it was his way of thanking America for the many kindnesses he had received.

Heco again met Capt. Brooke*, pilot of the *Kanrin Maru*, the first Japanese steamship to sail to San Francisco (1860), accompanying the first Japanese Embassy aboard the *Powhatan*. The Embassy had been invited to Washington to formally ratify the Kanagawa Treaty of 1858. (*During the Civil War, Brooke served on the Confederate Navy ironclad *Merrimack*, which engaged the Union ironship *Monitor* in a two-hour battle outside Norfolk in 1862. Heco later commented in his diary that this battle had revolutionized naval shipbuilding.)

In October 1861 Heco was in America for a third time, revisiting his benefactor Sanders at his home in Baltimore. He met his third president, **Abraham Lincoln**, returned to Japan in 1862 as a U.S. Navy interpreter, and resigned in 1864 to become a commercial agent. He started *Kaigai Shimbun*, Japan's first newspaper printed with wooden type, featuring a summary of foreign news. News of the assassination of President Lincoln [April 14, 1865, at the Ford Theater, Washington, D.C.] appeared upon receipt of intelligence in July 1865. His newspaper lasted for two years.

Two Satsuma Clan officials called on him about U.S. history, government and English institutions, and appointed him their special agent at Nagasaki for two years in 1868, when the Emperor was restored to power. The two were identified: **Jun'ichiro (Koin) Kido** (of the Saigo Takamori-Okubo Toshimichi-Kido alliance to overthrow the Shogunate) and **Hirobumi Ito** (English interpreter for the boy Emperor Mutsuhito, prime minister, statesman, an architect of the Meiji Constitution)... Heco was consulted by the new Meiji government when they were about to dispatch the Iwakura Embassy to the U.S. and Europe in 1870, to view the state of military art in wake of the Franco-Prussian War of 1870-71. Japan, which had fashioned its military like Napoleon's, changed to the victorious Prussian organization.

In 1872, Heco helped set up the banking system on the American model and translated for Governor Oye of Kanagawa, who presided in the *Maria Luz* case, which had to be conducted in English (see: 1872–The *Maria Luz* incident in Yokohama). He finished in 1895 his two-volume autobiography, *The Narrative of a Japanese*. He died in 1897 at age 60 and is buried at Gaijin Bochi, Yokohama.

1868: May–
The Meiji Restoration: Japan enters its modern era

When Perry arrived in 1853, the shogun faced a military force which he could not successfully oppose and signed the Harris Treaty of 1858 without the emperor's signature. A decade later, the long rule of the Tokugawa regime came to an end. It was the 15th Tokugawa shogun, **Yoshinobu (Keiki) [1827-1913]** who returned the government in May 1868, to the Chrysanthemum Throne.

Believing a Shinto-centered Emperor system would consolidate and mobilize the nation, the Meiji government re-established the Department of Shinto Affairs (*Jingikan*) in 1868, integrating the feudal family-owned shrines under government control. Buddhism, which had flowered since the Muromachi era (1336-1573), bore the brunt of the new Meiji reform. Its temples were confiscated, the bontes were forced to resign or become Shinto priests. Buddhist statues and other ceremonials were removed. In face of Buddhist opposition and objections by foreign powers for religious freedom, the department was replaced by the Ministry of Religion in 1871. According to tradition, Shinto was first established in the eighth century, with the emperor acting as the intermediary between the *kami* and his subjects. "As a whole, it was Japan's indigenous religion." [Kodansha, *Japanese Religion* (1972), 32.]

On **Jan. 1, 1869**, Crown Prince Mutsuhito, 15, succeeded to the throne as **Emperor Meiji**, reigning for 44 years, at a time when the Japanese literally leaped from 200 years of feudalism into its modern period with strong Western elements. Feudalism and seclusion were abolished; the capital shifted from Kyoto to Edo (which was then renamed Tokyo) in 1868.

The leading statesman of the Meiji era, **Hirobumi Ito [1841-1909]** was born into a poor family in Chôshû province (Yamaguchi Prefecture today). He was adopted by the samurai Ito family, became a foot soldier in 1856 to guard the entrance to Tokyo Bay. Unlike other fiefs that recruited from the privileged samurai class, Chôshu recruited well-to-do peasants into its army, which trained along Western lines. Thus, the young men who came to power at the time of the Meiji Restoration generally knew the kind of government and society needed in the modernization of Japan. Ito took up Western methods of military drill in Nagasaki, became acquainted with the Sonnô-jôi Movement, whose cry was "Respect the Emperor. Repel the Barbarians–Foreigners."

In 1862, he and other samurai of the movement attacked the British legation at Shinagawa. In 1863, promoted to the rank of samurai, he with fellow clansman **Kaoru Inoue [1835-1915]** journeyed secretly to England to study and become acquainted with Western ways. Both came to realize to expel foreigners was impractical. Both remained staunch friends to the end of their lives.

In 1864, upon learning that the Chôshu forces were firing upon foreign ships (French, Dutch, English and U.S.) passing through the Straits of Shimonoseki, Ito and Inoue hastily returned from England. In retaliation, the French, Dutch, English and Americans bombarded Shimonoseki, landed and removed the guns. As Ito and Inoue arranged for a peaceful settlement, the Chôshu clan dropped its anti-foreign stance and established friendly relations with foreign powers.

In 1865, Ito pushed for restoration of the emperor by strengthening the alliance between the Satsuma and Chôshu clans.

In 1868, with the the Meiji government established, Ito was interpreter for the boy emperor. He became governor of Hyogo Province, worked on measures to set up the nation's railways, and studied fiscal and currency affairs in America in 1870. Upon return, he became chief of taxation, chief of currency, and played a leading role converting the feudal domains to the prefectural system. The institution of a nationwide tax on land replaced the feudal tax system of rice and labor service. Copying the U.S. model, Ito also started the first national bank in 1873 to control currency flow and to finance the new government.

In 1871 he accompanied the Iwakura Embassy as vice-envoy to America and Europe, supported **Toshimichi Okubo** (who was assassinated in 1878), Ito became the Home minister, went to Europe in 1882 to study constitutional forms of government, particularly the Prussian model. He brought German experts in 1884 in drafting the Meiji Constitution.

In 1885, after revising the cabinet system and rules pertaining the Imperial Household, Ito set up the Privy Council, helped shape the Meiji Constitution, and started the civil service system that replaced bureaucracy beyond the four Western clans and the war council in 1887 to advise the emperor. As prime minister and minister of the Imperial Household, he went to Seoul the same year to negotiate with the Chinese ambassador **Li Hung-chang** over difficulties arising from the second Seoul Incident the previous year. This meeting resulted in the signing of the Tientsin Treaty, which ended Korea being a tributary of China.

On **Feb. 11, 1889** the new constitution was revealed to a select group of officials. Unlike the American constitution as an expression of the will of the people, the Japanese constitution was a gracious gesture of the emperor to his people. The preamble points out that the emperor had ascended the throne in an unbroken lineal succession and claimed this was the 2,549th anniversary of the founding of the Japanese empire. Thus, the concept of "divine right" was built into the emperor system for the first time. To have the people understand, universal elementary education followed; the state used all of its police powers to prevent criticism, and it prevailed through World War II, ending on Jan. 1, 1946, when Emperor Hirohito officially gave up the doctrine of his divinity. In 1890, Ito became president of the newly-created House of Peers–the upper house of the Diet—became a counselor to the throne in 1891, expanded the navy, worked on administrative reforms and restoration of legal rights and, in 1894, was obliged as prime minister to carry out the Sino-Japanese War. He negotiated the Shimonoseki Treaty with China's "strong man," Li Hung-chang, in 1895 to end the war.

Ito formed his third cabinet in 1898, but found strong opposition and reformed his own group, setting up his fourth cabinet. He resigned in 1900 to become president of the Privy Council. Favoring Russia over Britain, he went to Moscow to pursue his policy but failed as the Russo-Japanese War brewed in 1904-05. He was ambassador to Korea in 1906, and laid out the foundation for Japan's outright annexation. He returned to Japan in 1909, elected president for a fourth time of the Privy Council, and because of difficulties between Japan and Russia, he returned to Korea. In October, 1909, he was assassinated at the Harbin (Manchuria) railway station by a Korean. (*BDJH*, 361-63.)



ABOVE—The Fountaingrove Ranch in Santa Rosa, Calif., goes back to 1875 when it was founded by "the Issei Grape King Kanaye Nagasawa. It is now a state historical landmark. **AT RIGHT**—A marker for Okei Ito who was a nursemaid to the ill-fated Wakamatsu Tea and Silk Farm Colony of Eldorado County, Calif. Ito was a member of the first group of Japanese immigrants to the U.S., arriving in 1868.



THE MODERNIZATION PROCESS–

In 1870, as for signs of a modern state, the Hinomaru flag design was adopted. Japanese subjects acquired "surnames," and the ban on interclass marriage was lifted. The *chonmage* (traditional hairstyle for men) was forbidden. The travel ban was lifted. Mail service throughout Japan with use of postage stamps began in April, 1871.

In 1872, class distinctions based on occupation (samurai, peasants, artisans and merchants) were abolished–the populace was reclassified as *kazoku*, peers, *shizoku*, gentry, and *heimin*, commoners. The samurai lost their privileged position. That meant the pension scheme of receiving rice was cut in half. Some acquired positions in commerce or government, many gravitating to the military or national police. The samurai code, *Bushido*, lived on in literature and in practice by the commoners.

The peasants, known for revolting in the Tokugawa era "for sake of remaking society-*yonaoshi ikki*,"—constituting 80 percent of the population in the 1860s, fared well as freemen, they could own land. But the peasants continued to struggle and demonstrate. (cf. Mikiso Hane, *Peasants, Rebels and Outcastes*, 1982.)

The Japanese calendar was advanced from the Chinese lunar to the Gregorian in 1872. Buddhist priests were permitted to marry and to eat meat. Education on a national basis was instituted in 1872, families being imposed tuition ranging from 12 sen to 50 sen per child per month, depending upon region. It was compulsory in theory though attendance was not enforced. The average family income for a peasant was ¥1.75 per month in 1878. Boys outnumbered the girls in school, hence illiteracy remained high among rural girls as late as 1890. (Hane, *ibid.*, 20.)

With the samurai disestablished, military conscription took its place in 1872. American and European specialists in Western agriculture, education and the military were hired as advisers by the Meiji government during this era. [*See below*: Gen. **Horace Capron, Dr. William S. Clark.**]

Birth of political parties of traditional, liberal and socialistic bent flourished in the 1880s.

Between 1873 and 1900, as Japan sought to be recognized by the European powers, steps toward religious freedom eventually led to drop its Department of Shinto Affairs as a government function. Under the **1889 Constitution**, Article 28 guaranteed freedom of religion "within limits not prejudicial to peace and order, and not antagonistic to their duties as subject."

In 1889, Japan became Asia's first constitutional monarchy. The **Imperial Rescript on Education**, Confucian in tone, was issued in 1890. The virtues of benevolence, righteousness, loyalty and filial piety are expounded as indigenous to Japanese heritage and race. "The famous Rescript on Education ... became the chief sacred text of state Shinto and formed the fundamental policy of Japanese education until Japan's defeat in World War II." [George Minamiki, The *Chinese Rites Controversy* (1985), 113.]

The emperor directed the conduct of the Sino-Japanese War (1894-95) and the Russo-Japanese War (1904-05). Before his death in 1911 at age 60, Emperor Mutsuhito (Meiji) saw the annexation of Korea and rise of anti-Japanese problems in America.

AMERICAN SPECIALISTS IN JAPAN–

Two Americans prominent in the formation of modern Japan were **Gen. Horace Capron [1804-1885]** and **Dr. William S. Clark [1826-1886]**.

Capron was the first American adviser to the Meiji government in the 1870-80s. He had been commissioner of agriculture in Grant's Administration and was among the 2,500 American and European specialists employed by Japan to accelerate Western technology and expertise; he landed in Japan in 1871 at age 67 to be adviser to the Colonization Commissioner on Hokkaido, developed the farms, sought to transform diet from fish and rice to wheat and meat, founded the Hakodate Museum featuring local archeology, Ainu arts, crafts, geology, minerals, fauna and flora. A statue in memory of his contributions stands at Odori Park, Sapporo.

Another American, **Dr. William S. Clark [1826-1886]**, founded the Sapporo Agricultural College in 1876, served as dean and taught for one year. So deep was his Christian influence on his students, many became celebrated scholars. His parting words to them, "Boys, be ambitious!" are inscribed at the foot of his bust on the Hokkaido University campus; the Clark Memorial Hall was completed in 1960.

1868: May–
Gannen-mono: Hawaii imports its first Japanese laborers

Isolationists prevailed in the second half of the 19th century in the U.S., even though Secretary of State William Seward had purchased Alaska, acquired the Midway Islands and sought but did not succeed in acquiring Hawaii at that time (1867). Secretary of State Hamilton Fish, to draw American investments to Pacific trade with Honolulu as a mid-ocean base, secured a preferred status for Americans in the 1875 treaty, which assisted considerably in the growth of the sugar industry in the Islands. In 1884, Pearl Harbor was leased to the U.S. as a naval base.

As early as 1845, an American sugar planter who was employed by **King Kauikeaouli (Kamehameha III) [1813-1854]** to advise on foreign affairs, Robert C. Wyllie, proposed that laborers from Japan be imported. Commercial sugar plantations were replacing Hawaii's main economic base, which was providing whalers with water and provisions. Besides, the 1847-48 whaling season was a disaster; merchants in Honolulu and Lahaina were badly overstocked. Those who gambled that land in Hawaii was a better bet stayed, as an 1848 law–the great *Mahele* (land division)–permitted aliens to buy land in fee simple. They speculated Hawaii would soon become "American" and they would be able to resell the land at a profit. The Civil War crippled whaling in the Pacific for good. In the aftermath, sugar planters controlled vast tracts of land. – Gavan Daws, *Shoal of Time: a History of the Hawaiian Islands* (1968) 173.

White plantation owners found that native

SEE MILLENNIUM PAGE B43



BY DR. ROY NISHIKAWA
National President (1956-58)

The NEXT MILLENNIUM

Keep JACL viable into the next millennium

In looking ahead, we must also look at the past and present, says a longtime leader of the organization and Japanese American community. Change is inevitable. We must be prepared for it, he says.

AS WE APPROACH the millennium we know that the only sure things are Death and Taxes. I would add one more sure thing: CHANGE.

Since JACL doesn't live in a vacuum, it will be subjected to the myriad pressures and influences arising out of race, ethnicity, culture, ideology, social injustice, ignorance, apathy, politics and special interest.

So what is the future of JACL?

First, we need to consider the past and the present. Past president Denny Yasuhara has presided over the most turmoil-driven period in JACL since 1941. Only Saburo Kido, the great wartime National JACL president, had more critical problems.

Kido was beaten severely in camp [Poston II] and had to be hospitalized because he advocated that the Selective Service be reopened to the Nisei so that they could serve in the U.S. armed forces.

'One wonders what the postwar history of JACL and of Japanese Americans would have been if the 33,000 Nisei who served had decided to sit out the war.'

Kido had the support of most of his contemporaries including Mike Masaoka, George Inagaki and Minoru Yasui, while Yasuhara's watch was plagued by dissension and discord within his own board.

Both Kido and Yasuhara inherited their problems. Adversity tested them and both rose to the occasion.

With his unflagging persistence, courage and commitment, Yasuhara turned things around—especially on JACL's core budgetary and financial problems. He responded to the widespread call for more responsibility and accountability.

It will be up to new president Helen Kawagoe and her board and staff to continue the implementation of those changes.

Ms. Kawagoe starts with the advantage of a new Headquarters staff which has caught up on the learning curve and a new board which seems both understanding and supportive.

In San Jose, some old timers in JACL told me that the investigation into JACL finances started by Yasuhara should be continued. They are disturbed by some questions on finances which are unresolved. It will be up to Ms. Kawagoe and her new board to decide whether to follow up on this matter. Because restoration of trust is paramount, this matter needs to be brought to a closure.

One of the things that impressed me most at the San Jose convention was the emergence of some very talented and committed Sansei leaders. I believe they will be there for JACL in the future. Even so, the new governance and administration must be constantly vigilant and keep the membership fully informed and updated. We cannot afford to let things drift. This was the great lesson coming out of the recent turmoil.

What is worrisome today is dwindling membership. At our peak, JACL had 11,000 more members than it has today! Let's look at the present:

➤ Sadly, some of our chapters are having difficulty—not enough people want to serve on their board.

➤ Some chapter presidents are on the verge of burnout. They can't find anyone to replace them.

➤ Some perceive that JACL is spreading itself too thin — trying to be all things to all people.

➤ Others say we have failed to educate our young people about our history.

➤ Still others say there are too many Sansei and Yonsei who believe that they have "made it" and who feel "why should I support the JACL?" They probably do not realize that should there be difficulties arising out of their ancestry there is a nationally organized group like JACL which will go to bat for them. This complacency is hard to overcome.

➤ Too many Nikkei are thinking in terms of what can I get out of JACL — not on what they can give to it.

* * * *

The Youth Movement started in the early 1950s. I have seen it blossom, grow, wane and sputter. Over the years, I have seen scores of young leaders fade away after years of intensive activity. Why? This needs some study.

Everyone agrees that the youth (anyone under 60, in my book) *are* our future and that the viability of the JACL is our legacy to them.

Yet membership attrition of the aging Nisei (average age 75) seems to outpace the enrollment and retention of the much needed Sansei and Yonsei. Membership, of course, is directly linked to finance and viability.

These are serious problems which demand attention. What are the solutions as we approach the next millennium?

Some initial steps have been promoted by the Yasuhara Administration:

(1) A new attitude which says, "Live within your means."

(2) A revised and thoughtful budget which hopefully will work out.

(3) A new Investment Committee which hopes to increase revenue for JACL operations.

(4) A broadening of the education process.

(5) The beginnings of a coordinated membership drive.

(6) The renewal of the concept of getting a full-time development officer to help implement annual giving, the creation of trusts and wills, and reaching out to foundations. The potential here is very great.

Obviously Ms. Kawagoe and her board and Herb Yamanishi and his staff and all of the rest of us must work together to meet these challenging tasks.

* * * *

I would be remiss during this Holiday Season if I did not express my appreciation and gratitude to hundreds of past and current JACL leaders who have been an inspiration to me. Each in his own way. It has been and is now apparent to me that these leaders have helped me to find my identity as a Japanese American. I returned to California in 1946 as a troubled and confused young man, uncertain and fearful about the future. JACL and its leaders convinced me that a belief in and commitment to a cause outside of my immediate family and profession was good for my soul.

My wife Alice of fifty-six years deserves much credit. Without her understanding, tolerance, patience and cooperation, my participation in JACL would have been far more limited. Alice continues to serve JACL as chapter membership chair, insurance commissioner and treasurer.

* * * *

Finally, I respectfully suggest that readers share their thoughts on what JACL's primary purpose should be and how we can ensure that JACL's viability will remain so that we can successfuly pass it on to the following generations. I quote in part from a recent Headquarters memo.

PURPOSE: "The founders of JACL believed that by taking an active role in shaping their destiny, affirming their citizenship and claiming their rights as Americans, they could improve the quality of life for current and future generations."

This is clear, succinct and focused. I believe it answers the question: "Why should I support the JACL?"

What do you think and believe? It is important that you share your thoughts with all of us. Otherwise we remain in that grey area of not knowing what the members believe and think.

Contact your board and staff. Write to the *Pacific Citizen*.

What happens to JACL in the Millennium will depend upon what we in JACL do or fail to do during the next four years. ■

Roy Nishikawa is a voice of the past who continues to participate actively at the local Wilshire Chapter, JACL, and national convention and committee levels. He ranks as the dean among the 17 living past national presidents.

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MILLENNIUM

(Continued from page B40)

Hawaiians disdained the routine drudgery of toiling every day doing the same arduous tasks. Their lifestyle was to fish and tend to their own staple crops, i.e, taro. Many Hawaiians had also signed as seamen on whalers or left for gold fields in California. And the white men hanging around the ports shunned the work. Finally, planters contracted Chinese coolies under the Master and Servants Law, passed by the kingdom in 1850 making it legal to import contract labor (which continued until U.S. annexation).

The first group of 71 Chinese came in 1852. While Chinese on the U.S. mainland submitted to their white bosses, the Chinese immigrants in Hawaii protested the harsh treatment by the owners and foremen. Those refusing to work were jailed under provisions of the 1850 law. As soon as the five-year contract was up, the Chinese left to start their own communities, businesses and farms on their own.

Planters then imported natives from other Micronesia/South Sea islands, but they also were no more suited to hard work than the Hawaiian natives. In 1864, the government established a bureau of immigration and the planters suggested Malaysia, India and Japan be considered as sources of supply.

A single load of Japanese, the "Gannen-mono" or so-called first-year people of the new Meiji era, boarded the British schooner *Scioto* and embarked from Yokohama on **May 17, 1868.** The 153 Japanese recruited by Hawaiian agent **Eugene Van Reed** serving as consul general for Hawaii, arrived on **June 19.** Most were unfit for hard labor on the sugar plantations of Oahu, Maui and Lanai. They were mostly feudal-era artisans, unemployed samurai and ex-farmers. Contract was for 36 months, $4 per month, but without stipulation on hours per day. Thus, compelled to work from dawn to dusk (12 hours or more per day), unaccustomed to the heat, being lashed by whip-wielding *lunas* (Hawaiian word for field supervisors) to work without a pause, and the language problem, all multiplied into complaints and a diplomatic hassle.

A young Japanese official, **Kagenori Uyeno, 25,** was dispatched by the Foreign Ministry "to bring back the Japanese" who were sent to Hawaii by the American Van Reed, to investigate how the workers were paid and if there was any crime involving the recruitment. The Meiji government was also aware that Van Reed had made arrangements with the previous Tokugawa shogunate to enlist contract workers but the Bakufu had collapsed. Fearing possible delay or denial under the political circumstances, Van Reed had had the workers board the ship "and let them escape to the Hawaiian Islands." Uyeno was told. (cf: Okahata, *A History of Japanese in Hawaii*, 52ff.)

Uyeno presented his credentials to Hawaii's foreign minister and to King Kamehameha V on **Dec. 25, 1869.** He reminded them at the time that Japanese countrymen were still prohibited by Tokugawa law from going overseas, and since hardship may now be involved, Uyeno was prepared to work out compromises at the **Honolulu Conference of 1870,** which lasted ten days. It ended in a near deadlock over the matter of whether Van Reed had received permission from the shogunate. The American said he had the shogun's "word." In 1862, the U.S. Congress had passed an act prohibiting American citizens from carrying on the coolie trade in American ships. The British government was also concerned, regarded recruitment of plantation or contract workers—"coolies"—as a form of slavery. In 1867, the U.S. further declared the coolie trade as "inhuman, immoral and abhorrent." cf: Daws, *ibid.*, 181.) The Meiji government had also appealed to the British minister to stop the chartered British vessel *Scioto* from carrying Japanese worker.

On **Jan. 11, 1870,** the Honolulu agreement in effect said no international laws nor the laws of the Hawaiian kingdom were violated, and that Hawaii would recognize Japan's alternative to allow the 43 who wanted to return, and without recrimination in Japan, be honored as valid. A new Japan-Hawaii commercial treaty was signed in **August, 1870,** to settle the matter. The 43 returned in 1871; those remaining were pioneers who contributed to the growth of agriculture. Almost 20 years would pass before any more Japanese would come. (*See* **1885-Japanese** contract laborers arrive in Hawaii.)

1868: Sept.19 –
The *Cayalti* Incident at Hakodate

Hakodate, at this time, was in the hands of a Shogunate holdout, **Takeaki Enomoto [1836-1908],** the naval leader who refused to hand over seven warships in Tokyo Bay to the Meiji government and slipped away to Ezochi (Hokkaido), proclaiming his own government at Hakodate. In retirement, Enomoto headed the Resettlement Society in 1892 to help Japanese emigrate to Mexico.

Modern Japan was thrusted diplomatically for the first time with Peru over the U.S.-built 198-ton bark *Cayalti* carrying cargo listed as *"49 Chinese coolies."* What transpired on the voyage unfolded during a trial held in Hakodate. Dramatizing this incident were the Chinese themselves, who had overtaken the ship in mid-January 1868, while on a routine coastal voyage out of Callao to drop off Chinese workers at Paycasmayo, 400 miles north. The frightened Peruvian crew had jumped overboard. Seven Chinese lost their lives in the melee. Only its Portuguese skipper and a Chinese cook from the crew remained.

Reversing the course of the ship, the Chinese mutineers managed an epic trans-Pacific voyage over the northern Pacific to Japan. The skipper and cook went ashore, "where the natives wore skins and sledges drawn by dogs," and didn't return. On making landfall Sept. 19 at Hokkaido, the Chinese (they had no idea it was Hokkaido) paid a Japanese pilot to take the ship into Hakodate.

The U.S. became involved since the ship *Cayalti*, it was found, had flown its flag and was built in America. The 42 surviving Chinese testified at the trial in Hakodate. *Cayalti* was eventually abandoned in the harbor and sold for scrap to Japan. Peru not having a representative received direct help through the U.S. minister-resident in Tokyo.—Gardiner, *The Japanese and Peru 1873-1973*, 3. (*see:* **1872-The *Maria Luz* Incident; 1897-Japanese** immigrants land in Mexico re: **Takeaki Enomoto.**)

1868: July –
U.S., China sign Burlingame-Seward Treaty

Once the Western powers were established in Peking and in Tokyo, the wall of China began to crumble. The chief aim of China-U.S. policy was to assure China and Japan would not be dismembered territorially or administratively. American diplomats carried out this policy at every opportunity. **Anson Burlingame [1820-1870]** the first U.S. minister to Peking in 1862-1867, was requested by the Manchu government to accompany two Chinese officials dealing with foreign relations to visit 11 Western countries with which China had treaties. The mission was wined and dined from San Francisco, New York, London to St. Petersburg where Burlingame died in 1870.

One concrete result of the mission was the **Burlingame-Seward Treaty,** signed in Washington **July 28, 1868,** recognizing reciprocal immigration rights of citizens of the two countries or to change their domiciles. Chinese labor gained rights to enter the U.S., being promised the same treatment that citizens or subjects of the most favored nation received. This arrangement was applauded by Western railroad builders who were looking for "cheap labor." The Chinese further promised not to become naturalized citizens. The immigration clauses were written by Secretary of State **William H. Seward [1801-1872]** (Bailey, *A Diplomatic History of the American People*, 337.)

Article 8 of the treaty proclaimed further that the U.S. had no intention or right to intervene in the internal affairs of China with respect to construction of railroads, telegraph or other material internal improvements and that the Emperor of China had the right to decide the time, manner and circumstances of introducing such improvements within his dominion.

SEE MILLENNIUM/PAGE B43

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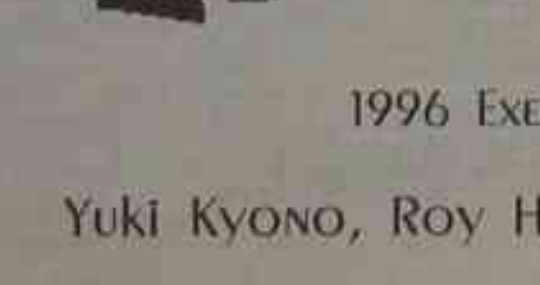
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MILLENNIUM

(Continued from page B43)

1869:
U.S. transcontinental railroad (Omaha-Sacramento) completed

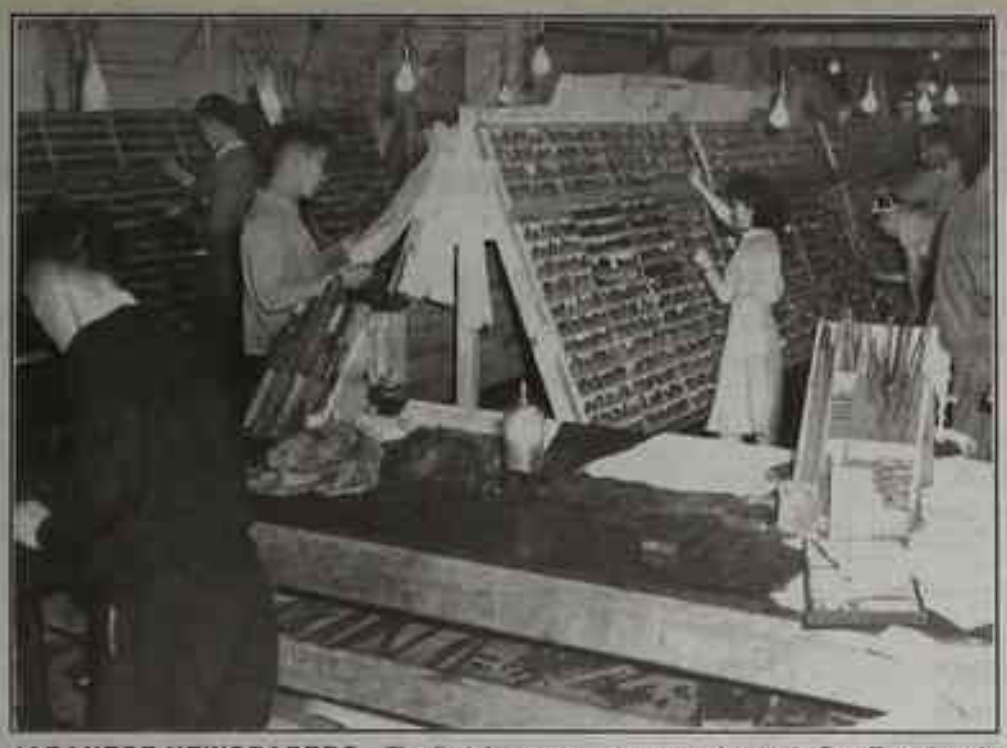
Congress chartered two companies, Union Pacific from Omaha and the Central Pacific from Sacramento, in 1862, to race each other to complete the transcontinental railroad. The tracks met at Promontory Point by the Great Salt Lake on **May 10, 1869.** The UP had employed Civil War veterans and thousands of Irishmen, who laid down about 1,000 miles of track westward. The Central Pacific completed nearly 700 miles eastward including boring tunnels through the granite Sierra Nevada mountains, blasting with the new, untried nitroglycerine, most of that with Chinese labor. The builders profitted shamelessly, the Congress being more concerned to shorten traveling time between Washington and California from three months by stagecoach to eight days by rail. Service began in 1870.

1869:
Wakamatsu Tea and Silk Farm Colony established

During the 1864-66 Japanese Civil War, the Matsudaira forces of Aizu-Wakamatsu–the North–loyal to the Tokugawa shogunate in Kyoto, lost to the Chōshu militia from the South, whose battle cry was "rid the foreigners, restore the Emperor."

Japanese political refugees, about 35 to 40 strong including four women, from Aizu-Wakamatsu (Fukushima-ken), led by **John Henry Schnell, 29,** a Prussian-born munitions expert, an adviser to the Matsudaira clan who was a naturalized Japanese named **Hiramatsu Buhei**, arrived in San Francisco, May 27, 1869, on the sidewheeler, S.S. *China*. They settled in Gold Hill (El Dorado County) and brought 50,000 three-year-old mulberry trees with them to start a tea and silk farm. They also had tea seeds and plants, wax trees, bamboo for food and craft, the *keyaki* (Japanese elm) tree seeds and other plant stock.

The *San Francisco Chronicle* editorial (June 17, 1869) said it was "a mistake to suppose the colonists from Wakamatsu-Aizu were the first." The paper recalled that a group of Japanese men, accompanied by Van Reed, had arrived "upwards



JAPANESE NEWSPAPERS—The first Japanese newspaper began in San Francisco in 1866. They thrived for nearly 60 years in Seattle, Salt Lake City, Denver, Hawaii and Los Angeles. Shown here is the composing room of the *Japanese American News* in San Francisoc taken in 1941.

looking for someone who might teach them to farm. The fate of the so-called **Alameda Colony** was never reported. Speculation is that with the restoration of the Emperor, they were political refugees and returned to Japan.

The Wakamatsu colony grew to about 200. For lack of irrigation, many not being farmers but samurai, the drought of 1871 and extreme weather unlike home, the colony failed after the second summer. As funds were depleted, Schnell, his Japanese wife and two young daughters left, promising to return with more money but never did. Abandoned, the settlers sold most of their valuables and belongings. Some managed to return to Japan, some found work elsewhere.

From every indication, only **Matsunosuke Sakurai**, a samurai, remained with **Okei**, the nursemaid to Schnell's children, at Gold Hill. They were befriended by the pioneer Dutch family of Francis Veerkamp of Gold Hill. She died of fever at age 19 in 1871.

A third colonist, **Kuninosuke Masumizu,** a carpenter, married an 18-year-old Indian-Black girl from Missouri and settled in nearby Coloma. Years later, he collected money from friends and stone-cutter. Sakurai served the Veerkamp family until his death on Feb. 25, 1891. He rests at Vineyard Cemetery at Coloma. Okei's grave is on private property.

A year before Okei's death, the census taker counted 22 pioneers (though Okei's name is not listed) at the "Japanese colony." Contrary to reports that the colony was a failure, the U.S. surveyor general who personally inspected the ranch, according to the *Sacramento Union*, asserting the tea-growing project was not "a failure" and observed many seedlings had sprouted. The rice crop upland in Sacramento Valley was "good that year ... really a most valuable addition to our stock of grain." He also found local miners had deprived the Japanese colony water to irrigate the farm during the drought.

AND AFTER 100 YEARS–

In 1969, when the centennial of Japanese immigration to California was being celebrated, the Japanese American Citizens League dedicated a state historical landmark plaque at Gold Trail Elementary School, just below the **Okei grave** on the knoll. Okei's grave and a huge *keyaki*-Japanese elm tree mark the site of the

The Landmark plaque notes, "It was the only tea and silk farm established in California, first agricultural settlement of pioneer Japanese immigrants who arrived at Gold Hill on June 8, 1869." It was placed June 7, 1969.

Pioneer Korean American journalist **K.W. Lee** of the *Sacramento Union* (June 6, 1971) interviewed Kuni's descendants: **Mrs. Juanita Wong,** 62-year-old granddaughter of Masumizu, and **George Elebeck, 67,** oldest of the living Kuni grandchildren. With Elebeck's three children, here were five Japanese with African American blood who were not "evacuated" as were other mixed-blood Japanese in 1942. The FBI had summoned Kuni's wife, Carrie, in her late 90s, about her citizenship status because of her marriage to "an enemy alien," who had been dead for 27 years. Juanita's father **Harry David Masamedsu** (his name was Africanized from Masamizu) was long known as "Jap Harry" in Sacramento's Japan Alley and was severely questioned by the FBI after Pearl Harbor. They all were released but were warned to let the FBI know "when we left town."

The Army had interrogated Juanita Wong at the Walerga Assembly Center but took exception. They were most uneasy about sending a black woman to a relocation camp. Three decades later she could chuckle over the incident, but in 1942 she was cussing all the way to Walerga. She told Lee: "I said I saw no reason for them to tear up my roots and send me to any kind of camp." Juanita was married to a Chinese Negro.

It was by accident that the Elebecks and Wongs had discovered grandfather Kuni was a Wakamatsu colonist after seeing his picture in the *Sacramento Union* publicizing the 1969 Centennial celebration. Eleback told Lee that his grandmother told him Kuni had a map locating a deep vein of pure gold in Coloma that he blew up in anger because laws prohibited Orientals from owning mines. He remembered his grandfather was quite a fisherman. Kuni's grave remained unmarked for 10 years until his Japanese friends decided to collect money to erect a simple tombstone. "in memmory (sic) of Kuni Masumizu, died Sept. 15, 1915, aged 66 years." He is buried in Colusa.

Kuni's marriage to Carrie Wilson, daughter of a Blackfoot Indian woman and her freed slave husband, produced nine children. All but three–Grant, Harry and Clara—died in infancy, and the lines of daughter, Juanita. Clara's marriage—a mixed Indian-Negro woman with the son of a Welch-German brewer, Elebeck produced George, Harry, Helen and Geraldine. (See: Hosokawa, *Nisei: the Quiet American*, 33.)

SEE MILLENNIUM PAGE B48

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We are what we EAT

What happens when a Japanese American relocates to Japan? What culture shock awaits? Customs? Traditions? Maybe even language? Nah. Just food . . . At least for former *Pacific Citizen* assistant editor Gwen Muranaka . . . Here's some thought for food . . .

By GWEN MURANAKA



HELP! I'm a Japanese American trapped in Tokyo without decent Mexican food. No messy burrito and Spanish rice combinations or deep fried chimichangas. Heck, there isn't even a Taco Bell.

Eating in Japan is something of a national obsession. On Friday nights a popular TV show pits world class chefs against each other in culinary *mano y mano* competition to cook the best nouveau dishes. All the talk shows devote hours of programming to breathlessly searching out the best ramen or sembei. There are sushi chef comic books, cooking CD-Roms, and every part of the country has a special regional delicacy to attract tourists. But can you find good Mexican food? No.

If there is a gap between Japanese and Japanese Americans, I argue (with a growling stomach) that the gap begins at the gut.

Japanese Americans and Japanese have much in common in the foods that we eat. After all, we all eat rice and drink tea. Nasu, tofu, daikon, sashimi—all these foods are popular with Nikkei and with Japanese. But it's how we enjoy the same foods that seem to distinguish us. When it comes to food, in Japan there seem to be a few cardinal rules.

1. Appearance is important.

In a recent newspaper article, a class in Osaka offered help to young mothers get over "bento box lunch anxiety." The class offers the mothers, who are primarily emigrants from other Asian countries, instruction in how to make the appropriate box lunch, so their child won't be ridiculed or bullied in school. It seems it isn't whether Junior is getting a balanced meal or not, but whether Junior's umeboshi or scrambled egg is positioned in exactly the right spot. In our household, as long as there was a peanut butter and jelly sandwich, some celery sticks, a piece of fruit and perhaps a bag of chips, all was right with the world. The only thing that made a difference was whether Mom was kind enough to slip some Twinkies or Ho Hos into the paper sack.

2. Less is better.

Go to any fast food restaurant in Japan—McDonald's, Kentucky Fried Chicken or even the dreaded Mos Burger—and chances are you'll notice that the sizes are considerably smaller than what you're used to. Forty-two ounce Big Gulps and super sized french fries? Forget it. It seems portions here run medium, small and *really* small—as if *gaman* has been adopted as an attitude towards food as well. What I like is how the server at Mos Burger is always kind enough to fill the drinks up only three-fourths full, perhaps so that we won't spill the remainder.

Of course "less" doesn't describe the prices, so you reluctantly shell out an equivalent of seven dollars for a micro burger, teeny fries and a dixie cup of Cola. In some ways this restraint is a good thing. While the increase in beef consumption and junk food has led to many more chubby Japanese teens; walking around Tokyo, you don't see anyone who might be called "morbidly obese" except the bloated sumo wrestlers on TV.

3. Gotta have curry.

This seems to be a little like the rather unfathomable love Hawaiians have for Spam. Japanese love their curry: curry rice, curry udon, curry chicken, curry katsu. Although the thick, bland stew of meat and vegetables that's poured over rice seems to have little in common with real Indian curry. Curry, as much as sushi or tempura, is one of Japan's favorite foods. Another favorite over here is croquettes—potato cakes fried with a crunchy crust. These Japanese food cravings, mixed with the influx of American fast food, lead to some rather strange combinations like Mos Burger's hot dog wrapped in Indian *nan* bread and covered with curry or McDonald's croquette hamburger. East is East and West is West, but the twain have met in the Japanese fast food kitchen and it's not a pretty sight.

UNLIKE the *nan* curry hot dog, Japanese Americans combine East and West simply because of who we are. We are both American and Japanese and the twain have met within us with some interesting results. Nikkei have definite culinary traditions which are different from the Japanese, such as:

1. Potluck, potluck, potluck.

What is it with Japanese Americans and potluck dinners? Get two people together and it's a meal, get more than three people together and it becomes potluck. And what a spread it always is. Sesame chicken wings, braised beef skewers, fried wonton, tamale casserole, sushi, and Chinese chicken salad. It's more than a meal, it's a communal event, a way to catch up and reacquaint with friends and family—to show off or cover up your cooking skills. If Japanese salarymen have smoky *izakaya* bars, then Japanese Americans have potlucks.

2. Simple over extravagant.

Perhaps this is the difference between urban Tokyo and the rural places many Issei came from. Japanese American food always seems to me to be simple Japanese food prepared with American sensibilities. Large portions of the main course with a healthy dollop of rice—essentially your basic meat and potatoes combo—large bowls of miso soup and a salad. In Japan the same food is presented as artwork. Several slices of sashimi spread delicately on a ceramic dish, with a sprig of seasonal garnish. The same meal could have twice as many dishes and half the portions.

At our house a typical dinner menu was strictly AWR—anything with rice. Chicken teriyaki with rice, hamburger with rice, chili with rice, okazu with rice and even spaghetti with rice. Of course, on Thanksgiving there were at least two or three starchy options—rice, mashed potatoes, and rolls—to eat with our turkey and stuffing.

3. The great Jello mystery.

While I can't quite understand Japan's love affair with curry, I also can't quite understand the love Japanese Americans have for jello. At any potluck in our family there are at least two or three types of gelatin desserts, on top of baked pies, cakes and cookies. My favorite has always been the seven-layered rainbow jello, which takes a patience and wisdom that I have yet to attain.

It's a cliche but the old saying—you are what you eat—is especially true for Japanese Americans. My father says that to this day, he hates chipped beef because they served so much of it in the mess halls of Rohwer during the war. There must be others who went through the internment that came out of it with a dislike for certain foods. While there is certainly nothing that dramatic in my personal experience as a Yonsei from Los Angeles, I admit to a certain fondness for Spam that betrays my family's Hawaiian roots. Like with any Angeleno, food has always been a mixture of the palates of different immigrants that have made L.A. home: Cuban fried bananas, Thai tandoori chicken, tamales and refried beans, Kosher pastrami sandwiches with matzo ball soup.

AS WE APPROACH the new millennium, we Japanese Americans are an increasingly diverse group with seemingly little in common. We are hapa, Nisei, Yonsei, Kibei and shin-Issei. Our politics run from Jesse Jackson liberals to Newt Gingrich Republicans. Some of us have spent our entire lives going to Buddhist church bazaars and playing in all Nikkei basketball leagues; while others have lived as the only Asian family in all-white communities or grew up in predominantly Latino and black neighborhoods driving old Chevy Impalas and listening to Motown. But whether you're Nisei or Gosei, whether you agree or disagree with JACL's politics, whether you think the bloody glove was planted at O.J.'s estate or not, you have probably on occasion washed a few cups of white rice or warmed yourself with a hot bowl of udon noodles.

While politics and history may divide us, we are all together at the dinner table. Bring on the potluck Chinese chicken salad, bachan's homemade makizushi and sour tsukemono; as long as there is Kikkoman shoyu next to the ketchup and mayonnaise, there will be Japanese Americans. So get together with family and friends and eat up this holiday season. Except, if you happen to eat Mexican food, save some tamales for me. ■

Gwen Muranaka is a copy editor for the Japan Times, headquartered in Tokyo.

MILLENNIUM

(Continued from page B45)

1870:
Japan appoints Arinori Mori its first minister to Washington

The Meiji government appointed an English-speaking diplomat, **Arinori Mori [1847-1889]** its first minister to Washington, D.C. He had spent his youth in Kagoshima and studied the Chinese classics and English at Zōshikan, the school for samurai sons. In 1865 it was still forbidden by law to leave the country. Changing his name to Tetsuma Sakai, he was among students sent by the Shimazu Clan to study in Britain, where he met American cult leader Thomas Lake Harris, converted to Christianity and accompanied Harris to New York. (*See also*: 1875—California Issei grape king, **Kanaye Nagasawa**.)

After the Meiji Restoration, Mori returned to Japan and served in the foreign affairs department. Because he advocated a ban on the wearing of swords in 1869 and aroused considerable public criticism, he returned to Kagoshima and was teaching English in 1870 when he was recalled to be the first Japanese minister to Washington. While in Washington, he wrote an article in English, "Religious Freedom in Japan." After his return to Japan in 1873, he served as minister plenipotentiary to China and England. In 1884, when the cabinet system was initiated, he was named minister of public instruction. In 1889, about to attend a ceremony on Feb. 11 promulgating the Meiji constitution, he was assassinated by a fanatic at his residence. (Heco, *Narratives II*, 245) (Iwao, *ibid.*, 416)

Charles W. Brooks was Japan's first shore agent (consular duties) in San Francisco. An American historian, he reported 411 cases of Japanese who had drifted ashore along the Pacific Coast between 1782 and 1871, in his paper presented in Tokyo and later before the California Academy of Science in 1875. (cf. San Francisco *Nichibei Times*, Jan. 1, 1980.)

1872:
Iwakura Embassy visits Washington and Europe

A very conspicuous figure in the Meiji Restoration, **Tomomi Iwakura [1825-1883]** headed the Japanese diplomatic mission to the United States and Europe, accompanied by **Toshimichi Okubo [1830-1878] Takayoshi Kido [1833-1877]** and **Hirobumi Ito [1841-1909]** (see: 1868—Meiji Restoration) as vice-envoys, to inspect Western institutions and observe life in the West. With a number of lesser officials and students bound for study abroad, the mission departed at the end of 1871 and returned in 1873.

Tomoi Iwakura, a court noble and chamberlain to Emperor Komei before the Meiji Restoration, was opposed to having the emperor sanction the 1858 U.S.-Japan treaty, which left the decision to the Shogunate. In 1867, when Emperor Komei died and Meiji came to the throne, Iwakura joined **Toshimichi Okubo** of Satsuma and others in plotting to restore power to the throne. When the 15th and last shogun, **Tokugawa Yoshinobu**, agreed to resign and return the reins of government to the court in 1868, Iwakura joined the forces o Chōshū and Satsuma clans and held key posts in the new Meiji government. in 1871, he headed the mission to Europe and the United States. When Iwakura returned in 1873, he argued for solving domestic problems as priority rather than sending an expeditionary force to Korea. In the 1880s he directed the Peers' Club (comprised of the court nobility), invested their funds and attended to welfare of former samurai who constituted a kind of new middle-class in Japan. Unable to recover from an illness incurred the previous year, he died in 1883, given a state funeral and posthumously promoted to the post of premier (Iwao, *ibid.*, 364-66)

Toshimichi Okubo played an important role in Meiji Restoration. He was minister of finance, joined the 1872 Iwakura Embassy to America. Upon return, he resumed his position as councilor of state, succeeded in ousting men who had been agitating for an attack upon Korea, established the Home Ministry, headed land tax reform, improved government fiscal affairs, promoted industry and growth of Japanese capitalism. In 1874, he negotiated an indemnity after the Japanese expedition against Taiwan, continued to placate former samurai who were opposed to the government and through stern measures and compromises when appropriate worked to insure stability of the Meiji government. In 1878, he was assassinated at Akasaka, Tokyo, by a disaffected samurai (Iwao, *ibid.*, 439-41). He has been regarded as the "Bismarck of Japan" in Masakazu Iwata's book, *Okubo Toshimichi* (1964).

Takayoshi Kido, from the Chōshu clan, joined the movement to restore the emperor in 1865, and had persuaded the lords of the most powerful domains to voluntarily return their fiefs to the emperor in 1869, which was the foundation for the prefectures and abolition of the feudal land system. He dismissed the idea for an expedition against Korea to unify public sentiment in Japan as proposed by Saigo Takamori. A key Meiji government political theorist, Kido was an early proponent for a national assembly.

1872:
The *Maria Luz* incident:

The Japanese in Peru regard 1872 as the beginning of their community history, since the *Maria Luz* incident culminated in Peru's treaty of friendship with Japan.

Maria Luz was a 109-ton barque with 230 Chinese coolies that took shelter in Yokohama on July 7 because of damages due to a severe storm three days earlier. Many coolies, unable to bear the maltreatment, escaped and sought refuge on the British warship *Iron Duke*. Uncovering a violation of Japanese law barring ships with human cargo, the British minister appealed to the Japanese foreign minister. It came to trial. Sailors on the *Iron Duke* said they heard strange noises and groans at night from the adjacent ship. Port officials were asked to investigate. The Japanese court fined the Peruvian captain, ordered the Chinese be freed and returned home aboard the British warship. The captain submitted to the Japanese, who sent him back to the *Maria Luz*.

It was an international case with diplomats from U.S., Japan, Peru, France and Great Britain involved. Except for Britain, all protested the Japanese decision as regulations of the concessions had been disregarded. Peru demanded indemnification for damages. Japan requested arbitration of the Russian czar.

Japan established its own right to judge the *Maria Luz* case as Peru then had no diplomatic ties. As a consequence, in 1873 Peru and Japan concluded a treaty of friendship, most-favored nation treatment in immigration and protection of property, assistance to ships and crew, not to restrict employment of citizens of the other country, and that English be the text of the treaty. Peru opened its legation in Tokyo. The incident also led Portugal to stop emigration of Chinese to Peru via Macao in 1874. In 1875, Japan's contention was sanctioned and the matter was dropped. Japan keenly felt the weakness of her treaties.

Early Japanese community history in Peru prior to the 1899 influx of immigrants follows.

In 1874, Consul **Oscar Heeren** returned to Lima with five Japanese workers for his Hacienda San Carlos (adjacent to Japanese town of the 1920-30s). In 1885, one of the five workers, **Mankichi Nakamura**, had married a Peruana; his son Nicanor was the first Peruvian Nisei. The Nakamura family in 1974 was in its 6th (Rokusei) generation.

In 1888, **Tatsugoro Matsumoto, 24,** constructed the Japanese garden at La Quinta Heeren, returned to Japan, and came back to America to become a most successful flower grower in Mexico City. In 1893, **Ryu Banju,** now a railroad supervisor, translated for Japanese officials on a South American inspection trip. (see: 1890–First Japanese immigrant group of 100 arrives.)

Between 1879 and 1889, up to an estimated 100,000 Chinese "culis" were brought to Peru to work on cotton and sugar plantations and in the foul guano pits, nitrate and copper mines. Many remained to pioneer its own colonies in Peru and is neighboring countries. (see: 1890-Carahuacura Silver Mine Case; 1895–Peru-Japan trade treaty signed.)



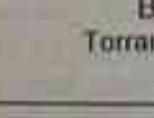
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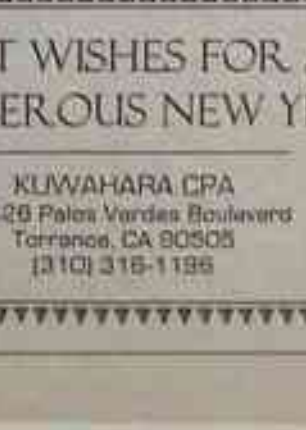
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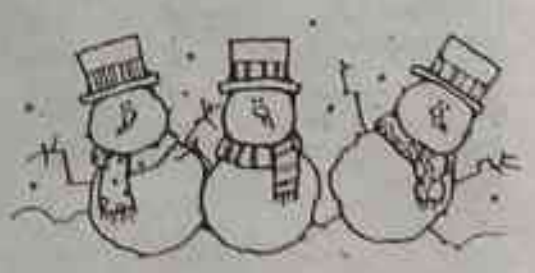
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1875:
The Samurai "Grape King" of Fountaingrove Ranch

If the Wakamatsu Tea and Silk Farm of 1869-71 was an ill-fated failure, then the Fountaingrove Ranch in Santa Rosa (Sonoma County), Calif., under supervision of **Kanaye Nagasawa [1853-1934]** is a noteworthy success. Mainly a vineyard and orchard founded in 1875, it survived the Prohibition era, when Nagasawa turned to breeding horses and running a farm.

Son of a Satsuma clan official, Nagasawa and elder companions were sent in 1865 to England to study, where they met the Rev. Thomas Lake Harris in London in 1868. Nagasawa joined Harris' utopian then-socialist cult which went to upstate New York, then on to Santa Rosa, where the Fountaingrove Ranch was established in 1875 to grow wine grapes planted initially by Chinese and Italian workers, grains, hay and pastureland for cows. Before Harris died in 1906, the 1,850-acre property was transferred to his "Brotherhood of the New Life" with understanding that it would all go to the last survivor.

Known as the "Grape King" by the Issei, Nagasawa outlived his comrades. When prohibition became law in 1920, he turned to raising Percheron and Arabian horses for export to Korea. He died a bachelor in 1934. Forty years later, the property, at the northern edge of Santa Rosa where Mendocino Ave. nearly intersects Highway 101, was developed for apartments. Fountain-grove's round-shaped red barn remains as a State historical landmark. (*See:* Terry Jones, "Samurai in the Wine Country," 1975 *Pacific Citizen* Holiday Issue; Iwata, *Planted in Good Soil*, 1992.)

1877:
'Ohnick': the most unique Issei pioneer in the West

A most unique Issei pioneer in the entire West, **Hachiro Ohnuki [1863-1921]** was visiting the 1876 Philadelphia Centennial Exposition and heard about the news of gold in Nevada. When he arrived at Virginia City, the boom was over. He was among latecomers and prospectors who were then going digging for silver in Tombstone, Ariz. "Hatchelon Ohnick," as newspapers of that time spelled his name, followed but stepped off the train at Phoenix in 1877 and stayed for 25 years. He married **Catherine Shannon** of Tennessee, raised a family and managed the first Phoenix utilities plant, producing gas and electricity for the streets, offices and homes in 1885.

Ohnick served on the school board, was inducted as a 32nd-degree Mason, Scottish Rite, and founded the city's first street car system. He also was a partner with Chinese row-crop farmers. In 1901, he returned to Japan to visit his home in Nikko, was rejoined by his family waiting for him in Seattle on his return. In 1902, he co-founded the Olympia Investment Co. (a forerunner to the American Far East Bank), dabbled in real estate and organized the Japanese window washers. He was paralyzed in 1912, never recovered and died in 1921 in Long Beach, Calif. (Tata Kushida, 1953 *Pacific Citizen* Holiday Issue)

1877:
Canadian-Japanese "community history" begins

The first Japanese in Canada on record were 12 castaways, rescued by a British barque off Queen Charlotte Island and brought to Victoria, British Columbia, in March 1833.

The first Japanese immigrant in Canada was **Manxo Nagano**, a seaman from Nagasaki, in 1877. He actually jumped ship at New Westminster, B.C., became a fisherman, later a longshoreman in Gastown (Vancouver) in 1892, and then opened a small store in Victoria.

In 1880, the first Japanese naval training ship to visit Canada, the *Tsukuba* (previously, the British frigate *Malacca*) was docked at Esquimalt, B.C.

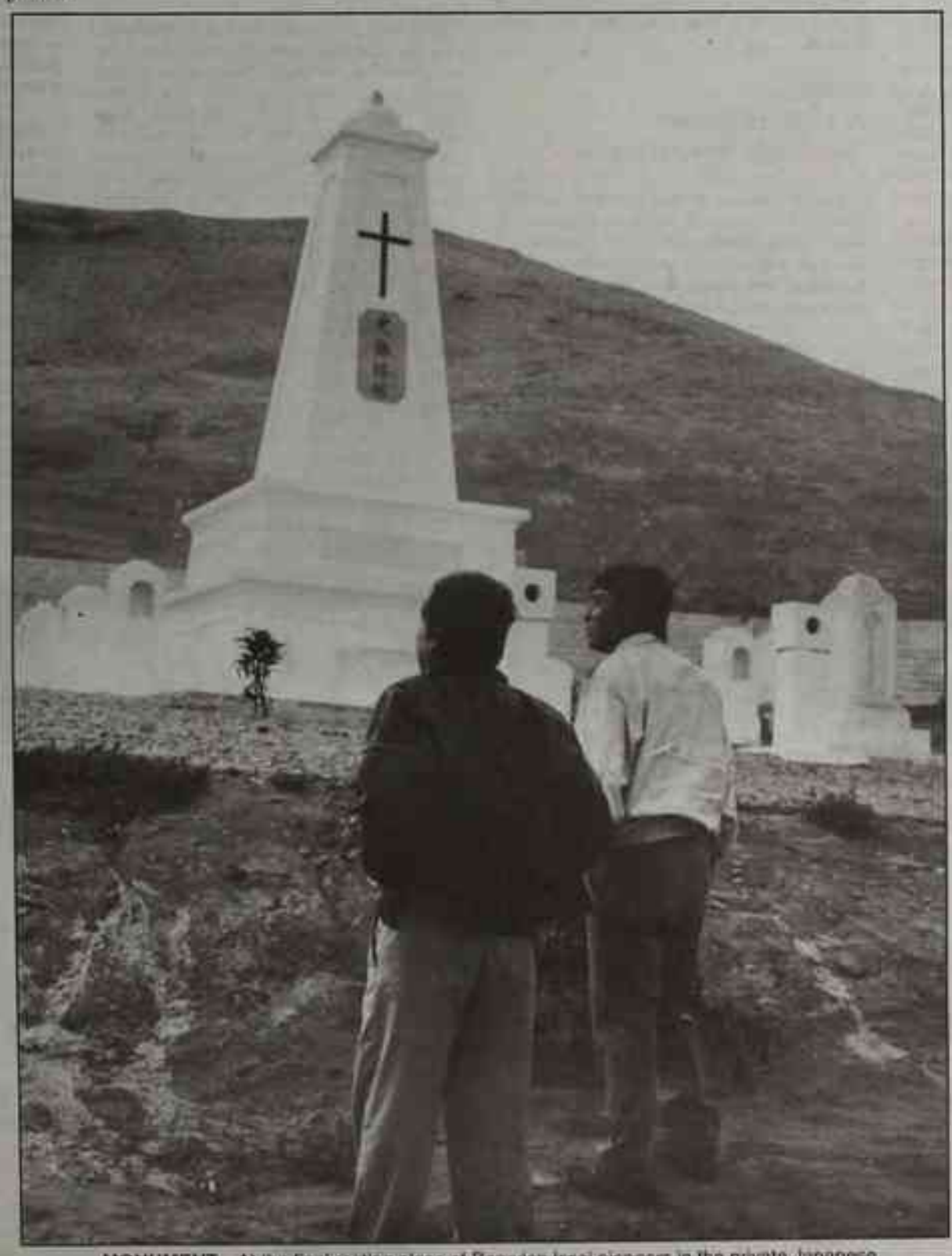
In 1887, Canada's first Issei woman, **Yo Shishido**, emigrated to Vancouver as the bride of **Washiji Oya**, with her two sisters and her niece, 14. First-born Canadian Nisei **Katsuji Oya** and his brother were sent to Japan for schooling. In 1892, local Christian groups started English classes for Issei, many working at the Hastings Sawmill, the first major employer of Japanese. Nearby were the Powell St. shanties and stores, the cradle of Canada's J-town. Also revered as the oldest Japanese grave in Canada: Japanese naval cadet Haruma Kusano, buried in 1892 at the Canadian Military Cemetery, Victoria.

By the **Act of 1895**, the Privy Council (London) disqualified Japanese in Canada for the franchise (voting rights). The provincial B.C. government used the same law to deny Canadian-born Nisei the franchise until 1949 ... Ordained in Iowa, the **Rev. Goro Kaburagi** started the Vancouver Japanese Methodist Church in 1896 and Canada's first Japanese newspaper, *Canada Shimpo*, in 1906 ... By 1899, Japanese working in salmon canneries formed a labor union; more than 2,000 were licensed to fish for salmon in Fraser River. (see: **1900**–Canada denies its naturalized Issei voting rights.)

DATES IN NIKKEI HISTORY–

1877: Oct. 10–Japanese Benevolent Society formed in Honolulu, predecessor to Kuakini Japanese Hospital in 1917.

1879: Oct. 6–Origins of immigrant society shown by Japanese student converts in San Francisco, who founded the Fukuinkai-Gospel Society. (cf: Ichioka, *The Issei*, 16 ff.)



MONUMENT—At the final resting place of Peruvian Issei pioneers in the private Japanese cemetery at Canete is a beacon for younger generations. Nikkei pioneers came in 1899.

1879:
California inserts anti-Asian article in state constitution

The original state constitution of 1849 was hastily framed and adopted to meet the needs of the frontier that was California and for admission to statehood on Sept. 9, 1850. It also provided that foreigners who were bonafide residents should enjoy the same rights of property as native-born citizens. Nevertheless, competition and contact in the mines had intensified the hatred of Americans for foreigners. T. Butler King, special U.S. agent, reported during the 1849 mining season, more than 15,000 foreigners, mostly Mexicans and Chileños, carried away some $20-millions of gold dust. He protested no nation should thus permit its treasure to be carried away and proposed an elaborate scheme of mining regulations. The Chinese were not an issue in 1849. (Coolidge, *Chinese Immigration*, ch. 2; California for Americans.)

The 1878 Convention to write a new constitution in Sacramento was comprised of delegates from the Republican, Democratic and Workingmen's parties. Californians ratified their second constitution in 1879, specifying in one article that no corporation was allowed to hire any Chinese or Mongolian (which was interpreted to include Japanese) and barring Chinese from government or public works except in punishment for crime, reflecting the mood of the times and, in the opinion of many, the railroads who were responsible for fulminating an explosive racial and labor conflict by their importation of thousands of Chinese. (Rolle, *California*, 407.) This anti-Asian section was declared unconstitutional by the U.S. Circuit Court in *Tiburcio Parrott v. Ah Chong*. The Chinese were denied "due process and equal protection under the law" of the Fifth Amendment, and contrary to the Sino-American treaties providing "most favored nation" treatment for the Chinese.

The 1879 Constitution dropped Spanish as a "legal language," denied Chinese and Mongolians property rights and suffrage. White racist views, anti-Chinese violence and Chinese aloofness from whites became a nation-wide "Chinese issue" that led the U.S. Congress to pass the **Chinese Exclusion Act of 1882**.

1882:
U.S. passes Chinese Exclusion Act

Welcomed at first as industrious, docile laborers, the Chinese were soon seen as competition, able to undercut the white man and sabotage his standard of living. The fundamental objection to the Orientals was not that they were inefficient but that they were too efficient. They were regarded as a menace; the prospective millions as a calamity. Alarmed Californians cried: "The Chinese must go!" There were 75,000 Chinese in California by 1880, or 9 percent on the total population. (Bailey, *A Diplomatic History of the American People*, 428.)

In accord with the Burlingame Treaty of 1868 granting Chinese the right of unrestricted immigration to the United States, President Hayes vetoed on March 1, 1879, a congressional bill forbidding any ship to bring more than 15 immigrants to the United States on one trip. A bill suspending immigration from China for 20 years was vetoed by President Arthur on April 4, 1882, as an "unreasonable restriction."

Congress then reconsidered and passed the **Act of 1882**, which suspended Chinese immigration for 10 years. On May 6 Arthur signed the first racially motivated federal law, suspending entry of Chinese laborers, skilled and unskilled, but not students, teachers or merchants. The state and federal courts were forbidden to naturalize Chinese. For Chinese Americans, historian S. Henry Tsai says, "This was their ethnic Pearl Harbor." (Tsai, *The Chinese Experience in America*, 65)

The **1882 Act** was amended by the **1888 Scott Act**, specifying that Chinese laborers who left for temporary visits in China with proper papers to return were now denied reentry. The law was upheld as constitutional by the U.S. Supreme Court in the 1889 Chae Chanping case. The 1882 Act expired in 1890 and on the eve of the 1892 presidential election an even more extreme Chinese exclusion bill, the **1892 Geary Act**, was enacted.

As a consequence, the Japanese became a source of cheap labor; crop failures in Japan also moved families to the U.S. and Hawaii for the next 25 years. (see: **1885**–First Japanese immigrants arrive in Hawaii).

The 1882 exclusion law did not, however, stop anti-Chinese outbursts in the West. For the agitators and demagogues, it became a profitable business exploiting unemployed white laborers. It came to a head at Rock Springs, Wyo., in late summer of 1885, when whites attacked some 500 docile Chinese miners, massacring 28 in cold-blood and wounding 15 others. Anti-Chinese riots flared in San Francisco, Los Angeles (Massacre of Oct. 24, 1871) and throughout California (Eureka in 1885, Redlands in 1893, Chico in 1894), in Seattle and Tacoma (1885-86), Denver (1880) and Baker, Ore. (1888). These exposed the raw nerve of racism against Asians for the remainder of the 19th and into the 20th century.

A landmark U.S. Supreme Court case, *Yick Wo v. Hopkins* (1886), held the 14th Amendment rights extended to all persons within the jurisdiction of the United States regardless of nationality, national origin or race; the decision was unanimous ... **Yick Wo** had been a San Francisco laundryman in business for 22 years when the city denied him and 200 other Chinese laundrymen a business license because of failure to pass some municipal inspection. Only one license was issued–to a Chinese laundress. Yick, having passed the municipal inspection code in 1884, defied the new ordinance, was arrested and jailed. With influence of church people who financed his appeal through the state supreme court and to the high court, Yick Wo claimed with statistical evidence that he was a victim of blatant racial discrimination.

1882-1905:
Korean indepence ends with Russo-Japanese War

After Japanese invasions of 1592 and 1597 and the Manchu invasions in the 1630s, Korea sealed itself off for almost 250 years and was known in history as the Hermit Kingdom. Initial contacts with Korea by Americans included four seamen who jumped a whaling ship at Hakodate and made it to the eastern shore in June 1855; and shipwreck sailors, who were rescued by Koreans in 1885 off the western shore and escorted to China for return.

Trouble came in August 1866, when the U.S. merchant schooner *General Sherman* entered Taedong River to Pyongyang, looking to trade. This only reinforced Korea's determination "to repel foreign barbarians" and remain isolated. Shore batteries fired to frighten off the ship, but the king's regent ordered the ship burned and its crew of five Americans officers and 19 Chinese seamen executed.

An American punitive mission was launched in 1871 with a fleet of five ships anchored off Kanghwa Island, skirmishing with defenders and destroying five forts. The U.S. intended to open Korea as did Perry in Japan in 1854.

Not until the Meiji government forced a trade treaty with Korea in 1876 (after demanding reparations for damages to a Japanese ship in 1875) that the U.S., through Japanese intermediaries, concluded Korea's first treaty, with a Western nation on May 22, 1882, at Chemulpo (Inchon), a treaty named for **Commodore Robert W. Schufeldt**, who signed it with **Minister Shin Han**, that recognized Korea's independence and extended U.S. extraterritoriality rights. First American envoy **Lucius Foote** assumed his duties in May 1883. The first Korean mission headed by **Minister Min Yong-ik** was dispatched to Washington in 1883; its first resident ambassador in 1888.

SEE MILLENNIUM/PAGE B50

MILLENNIUM

(Continued from page B49)

Plagued with internal division and strife, the Korean peninsula exploded during the Sino-Japanese War of 1894-95 and the Russo-Japanese War of 1904-05. When the peace treaty ending the Russo-Japanese war was signed at Portsmouth, N.H., in 1905, Korea became a protectorate of Japan, which Korea disapproved of. The Schufeldt-Shin Han treaty of 1882 was terminated, the U.S. legation in Seoul closed in 1905. **King Kojong** abdicated in 1906. Four years later Japan annexed Korea and began its 36-year occupation. (Ref.: Wayne Patterson, *The Korean Frontier in America* (1988), Sucheng Chan, *Asian Americans: an Interpretive History* (1991).

1885:
First Japanese contract laborers (*kanyaku-imin*) arrive in Hawaii

In 1868, the first group of 153 Japanese (*Gannen-mono*) arrived in Hawaii as contract laborers. But harsh labor conditions,with most being unfit for plantation work, ended in a diplomatic hassle over the agreement that enabled 43 to return without recrimination in 1871 while the remainder became the pioneers who contributed to the growth of agriculture in Hawaii.

Hawaii's King Kalakaua went to Japan in 1881 to meet with Emperor Meiji in hopes of cementing economic relations between the two countries, even suggesting the betrothal of his niece, Princess Ka'iulani, to Prince Sadamaru Yamashina as a symbol of friendship and mutual development of the Pacific area. While the marriage proposal was declined, Hawaii was able to recruit immigrant labor (*kanyaku imin*), as unemployment in Japan was high in 1884-85.

The job notice said their schools in Hawaii were excellent, polished rice available at 5 cents a pound (about the same as in Japan), free passage, employment for three years: $9 a month, $6 for wives, $1 up to two children plus a $6-equivalent for food, firewood, lodging and medical care. Work at the sugar plantation was to be 26 days a month, 12 hours at the mill or 10 hours in the fields. And 25 percent of wages, deducted for savings, was to be booked by the Japanese Consulate in a specified Hawaiian bank. Savings with interest were intended for return passage.

Japan had anticipated 600 applicants for its initial lot. Applications hit 28,000. The first group of 944 emigrants (72% males, 16% females, 12% children) arrived in Honolulu in **Feb. 8, 1885.** Working conditions in the sugar cane fields were brutal but treatment was "relatively humane when compared with conditions in places like Peru, Cuba or islands in the Pacific" (quoting from Hawaiian Nisei scholars Odo and Sinoto). Workers were driven by supervisors (*luna*) and pulled by younger workers who were paid slightly more to set a faster pace on the plantations. (see. **1900-**Okinawa's first contract laborers arrive in Hawaii)

Sugar interests headed by **Sanford Dole**, with the aid of U.S. Marines, overthrew Hawaii **Queen Liliuokalani** and proclaimed the Republic of Hawaii on **July 4, 1893.** U.S. recognition quickly followed on Aug. 7.

1886:
Argentine-Japanese "community history" begins

Buenos Aires, on the eve of its new Constitution of 1853, was already the center of population, mostly immigrants from Italy and Spain. Argentina had dropped its immigration ban in 1850. Argentina and Japan (the Tokugawa government) had signed a trade treaty in 1861.

The Japanese community in Argentina dates from 1886, when **Kinzo Makino** arrived on an English ship at Mar del Plata. Around 1894,having prospered as a flower grower in Córdova, he was recognized bythe nation as the Japanese community leader. Other Japanese, fleeing the oppressive Peruvian plantations, escaped to Valparaiso and crossed by foot over the snow-covered Andes to Mendoza in 1919. Other Issei were to come from Bolivia in the 1920s. (*See:* Alberto Zakimi, *Las Dos Vertientes del Nikkei*, Buenos Aires, 1988.)

1886-1910:
Japanese immigrant press sparkles in San Francisco

Shinonome (Dawn), the first known Japanese newspaper in the U.S., dating from 1886, was published in San Francisco by student-laborers and political emigres who editorialized against the Meiji government. A short-lived paper, it was a handwritten mimeographed paper (Ichioka, *ibid.*, 19). A copy survives in northern Japan.

A second paper, *Shin Nippon* (New Japan), an Oakland weekly, lasted from September 1887 to February 1888, according to court records in Japan,as the government banned its sale on Feb 6, 1888, for its heated attack on cabinet ministers. *Shin Nippon* writer **Yuya Yamaguchi** had returned to Japan, was arrested, found guilty of slandering cabinet ministers, fined and sentenced to 15 months in jail.

Anti-Meiji government student writers helped start the first daily, *Soko Shimbun* (San Francisco News) for a checkered five-year run through several name changes from 1892. The *Kinmon Nippo* (Golden Gate Daily), the second daily, lasted from 1893 to 1895. Two other dailies followed which eventually became the pillars of the immigrant press. The *Shin Sekai* (New World) commenced May 25, 1894, with **Hachiro Soejima** as chief editor. It also was the first to print off of Japanese type. The other, *Nichibei Shimbun* (Japanese American News), was founded April 3, 1899, by **Kyutaro Abiko** and company by merging two existing dailies, the *Soko Nihon Shimbun* (San Francisco Japan News, 1896) and the *Hokubei Nippo* (North American Daily, 1897), where Abiko was publisher.

AN ASIDE–**Kyutaro Abiko** played a key role in the Japanese American community of the first half of the 20th Century as publisher, and influenced the Issei to sink their roots in American soil. He believed Issei had a future in America. He fostered the picture-brides, fought alien land laws and viewed the anti-Japanese exclusion movement as a problem of American ignorance. He formed two farming communities, Yamato Colony in Livingston in 1907 and the Cortez community in 1919. By 1910, his newspaper, the *Nichibei Shimbun*, had subscribers throughout California, the Northwest and Rocky Mountains.

1887:
First Japanese language school opens in San Francisco

To help Japanese immigrants to America in the 1880s, white Christian missionaries established schools for two reasons: the immigrant would learn enough English to make his way around, and to help the few children of that early period whose parents might return to Japan to learn their mother's tongue and keep up with school subjects taught in Japan. But, like other immigrants to America, once they had established themselves and perceived their children's future as Americans was advantageous, they began to doubt, or couldn't earn enough, to return as originally hoped to Japan. It was their children, the Nisei citizens, that changed the mindset of the Issei to return.

The first Japanese school in the U.S. was established in 1887 at San Francisco, organized by Japanese immigrant students as a "non-sectarian project" of the Japanese Gospel Society, which had been founded in 1877. The Methodist Japanese schools were the first in Los Angeles in 1896. The **Rev. Takie Okumura** established the first Japanese language school in Honolulu in 1896. The Buddhist mission in San Francisco also opened its school in 1896. Buddhists in Los Angeles established a mission and school in 1904. The Japanese Catholics in Los Angeles started theirs in 1912.

The Seattle community began its Japanese school in 1902, and completed a new school building in 1913 at Weller and 16th, where classes began at 3 p.m. five days a week. The teachers taught Saturdays in the rural communities: Sunnydale, Bellevue, Green Lake, Vashon and Sumner.

SEE MILLENNIUM/PAGE B52



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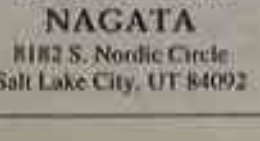
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The NEXT MILLENNIUM

A running start by JACL for the NEXT BIENNIUM

BY JERRY ENOMOTO



Jerry Enomoto, a longtime JACL member, is currently U.S. marshal for the Eastern California district.

WHEN ONE IS so occupied with the here and now, it is difficult to think about tomorrow, let alone the Next Millennium. However, the reality is that, in four years, we will enter the 21st century. What will that future hold for us?

At the risk of being trite, we hope that peace and good will will dominate the spirit of mankind, so that the hate that triggers wars and other conflicts will subside, if not disappear.

On an international level, we hope for the re-emergence of the spirit that led to the birth of the United Nations, so that it can be the instrument of world peace instead of the conStant conflict that we have been seeing.

But this is the "big picture" that many of us find difficult to absorb. For example: welfare reform, if it results in victimizing so many children (as it does), can only be seen negatively by those affected.

Many of us in California fought hard to defeat Proposition 209. There is, however, some evidence that it was not a "bread and butter" issue to those who are concerned with some of the day-by-day problems of survival. What must be remembered about the emergence and passage of 209 is that the motivation behind it is tied to continuing bias about race, color, ethnicity and gender. How else do you explain enacting a law to prevent behavior which is already illegal?

This, in the face of overwhelming evidence, that (1) minorities and women still suffer significant discrimination and (2) white men are not the victims of "reverse discrimination."

IT SEEMS CLEAR that America can never be the "promised land" for all people of color and women until there is a reconciliation based upon understanding and trust, which can only occur if there is more communication between the "haves" and the "have nots."

It would also help if self-serving politicians refrain from maintaining and expanding intergroup friction for their own purposes.

One positive sign for the future is that there are more indications of an increasing trend toward the development of coalitions and networks of minority and women organizations to actively work toward social justice together.

A positive sign for JACL's future is what I see as an energetic and running start for the coming biennium by the newly elected officers, led by President Helen Kawagoe — not only her energy, but a close attention to efficient organization and accountability, especially in the fiscal area.

There are just a few quick thoughts about the future. My wife Dorothy and I extend happy holiday greetings to all our JACL friends. ■

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MILLENNIUM

(Continued from page B50)

1888:

Japan-Mexico trade treaty signed in Washington, D.C.

As a prelude to the treaty, the first Japanese in Mexico in modern times were survivors of the *Kiyo Maru*, which broke up in Baja California Sur in 1841. Rescued by Spanish galleons, they were taken to Mazatlan. The first Mexicans in Japan were scientists in 1872 to observe a comet in 1874. They also issued a detailed report, "El Japón," on the Japanese people and culture, which Japanese in subsequent years appreciated reading. In Washington, D.C., Mexican Ambassador Matías Romero, and Japanese Consul General **Munemitsu Mutsu** at Mexico City signed a commercial treaty on Nov. 30, 1888, including the "most favored nation" provision, which was instituted in the Japan-Peru Treaty of Commerce and Friendship in 1873. Japan ratified the treaty by imperial decree in 1889. (see: **1897–** First wave of Japanese immigrants arrive.)

1889-1913:

Washington, first of 13 states, passes alien land law

Non-white aliens in the various states of the Union had been prohibited from owning land since the late 19th century. Washington was the first when it was became a state on Nov. 11, 1889, followed by the Idaho July 3, 1890. The two states had anti-alien land law sections into their constitution when they were admitted.

In 1889, the California legislature introduced legislation to prohibit non-white aliens from owning land by attempting to amend Section 671 of the Civil Code of California of 1872 that provided "any person, whether a citizen or alien, may take, hold and dispose of property, real or personal, within the state."

Despite the **U.S.-Japan Treaty of 1895** gave citizens of each country "full and perfect protection for their persons and property," in 1909 California **Assemblyman A.M. Drew** (Fresno), introduced a bill that provided an alien acquiring land must become a citizen within five years. It was intended to drive Japanese farmers out of California. Strong pressures for and against prevented passage. California finally passed its anti-alien land measure in 1913.

After 1913, ten more states and the District of Columbia enacted laws prohibiting Japanese from owning or leasing land. (*See*: **1913:** California alien land law becomes pattern.)

1890:

Carahuacara Silver Mine lures Japanese to Peru.

What was called the "Carahuacura Silver Mine" case, Japanese workers were recruited to develop a silver mine in the Cerro de Pasco area in the San Francisco mountains. It was worked a hundred years earlier and abandoned. When it was seen as a ruse to get farm workers, they quickly returned to Japan.

As a consequence, a new trade treaty was signed in Washington, D.C., in 1895. **Minister Yoshibumi Murota,** who held concurrent posts in Mexico and Peru, opened a Japanese consulate in Lima in 1897. The Peruvian Emigrants Protection Law of 1898 declared Japanese would not be regarded as "slaves," thus leading to the six major periods of Japanese immigration. (*see*: **1899–**Japanese immigrants arrive in Peru.)



1891-92:

U.S. Supreme Court hears its first Japanese case

An extract from Frank Chuman's *Bamboo People*: **Ekiu Nishimura,** a 25-year-old Japanese woman, arrived in San Francisco on May 7, 1891, aboard the *SS Belgic* from Yokohama. The port commissioner of immigration refused her entry since he deemed her a person likely to become a public charge. The Immigration Act of 1882 excluded entry of persons who were idiots, lunatics, convicts or persons likely to become a public charge. The Act also imposed a 50-cents head tax. She pleaded her husband, unable to meet her at the port, instructed her to proceed to a San Francisco hotel and wait for him. She also had $21 in U.S. currency, the average amount that immigrants produced to dismiss the appearance of being a person likely to become a public charge. Yet the commissioner refused her entry.

Bureaucracy intervened when Mrs. Nishimura filed a writ of habeas corpus on May 13, claiming she was illegally detained. The next day, an immigration inspector determined the port commissioner had erred but she was still denied entry under the Act of March, 1891, which clarified "a person without visible means of support, without relatives or friends .... unable to care for herself and liable to become a public charge" were inadmissable.

Almost from the beginning she had Christian missionary groups carrying the fight through the courts, followed by distinguished Americans, including the university presidents at Stanford and Claremont, supporting Japanese seek justice.

On Jan. 18, 1892, the U.S. Supreme Court said the Congress "could entrust the final determination of facts to executive officers .... and that no tribunal could reexamine such facts unless expressly authored by statute."

1892:

Japanese-language newspapers emerge in Hawaii

The first Japanese paper in Hawaii, *Nippon Shubo*, was a mimeographed weekly in 1892, to expose corruption in the Japanese section of the Hawaiian immigration bureau. It was published by a former immigration inspector, **Bun'ichi Onome.** Within a few months, it became the *Honolulu Hochi* with a new publisher. Between 1894 and 1906, this paper had three publishers and the name changed each time. It was the *Yamato Shimbun* when **Yasutaro Soga** bought the paper in 1905, strengthened its financial base as a joint-stock company and in 1906 renamed it the *Nippu Jiji*–a newspaper that survived after World War II as the *Hawaii Times*.

Tokyo-born and bilingual, Soga came to Hawaii in 1896 as a "free immigrant," a category in the republican government of Hawaii for those who had $50 (¥100) to show one would not become a public charge while finding employment and ranked above the "contract laborer." Within two weeks, Soga was managing one of Shiozawa's plantation stores and often interpreted between management and labor. His *Memoirs of Fifty Years in Hawaii* was published in 1953. "Though an intellectual, [Soga] knew the problems of laborers from first-hand observation .... of three years [while he] acted as clerk and manager of [plantation] stores." (cf. Beckman, "Hawaii's Great Japanese Strike," 1960 *Pacific Citizen* Holiday Issue)

By turn of the century, there were four Japanese papers in Hawaii, two dailies in Honolulu, *Yamato Shimbun* and *Hawaii Shimpo*, the Honolulu weekly *Shin Nippon*, and *Kona Hankyo*, a twice-weekly in Kona on the Big Island.

Chuzaburo Shiozawa, a businessman who came to Hawaii after three years in San Francisco, began the *Hawaii Shimpo* in 1894 as a weekly, which soon became a daily. **Sometaro Sheba** (as he spelled it) bought the paper in 1908 and was firmly against, with all the other Japanese papers, the 1909 sugar plantation strike for higher wages in which the *Nippu Jiji* was fully involved. (cf. **1908-1909–**Sugar plantation strike)

The **Rev. Takie Okumura** started *Honolulu Shimbun* as a

Season's Greetings from San Jose JACL



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weekly in 1901, which became the *Hawaii Nichi Nichi* daily under **Hanzo Tsurushima** in 1903. Together with the weekly *Shin Nippon* and the daily *Hawaii Shimpo*, the papers co-sponsored the *ad hoc* Japanese Reform Association in 1905 that eventually ousted the Japanese emigration companies and the Keihin (Premium) Bank the companies had set up in 1897 and victimized immigrant-depositors. The Reform Association disbanded in 1906, having fulfilled its mission. *Nichi Nichi* opposed the 1909 sugar plantation strike and finally ceased operation in 1914.

Fred Kinsaburo Makino founded the *Hawaii Hochi* as an independent daily in 1912. Born in Yokohama in 1877, his father was an English silk merchant (Higginbotham), and being bilingual he took his mother's name and came to Hawaii in 1899. Makino gave editorial leadership in the Japanese language schools case, in which the U.S. Supreme Court held in 1927 that "the Japanese parent has the right to direct his own child without unreasonable restrictions" (to a Japanese language school). An exceptional fighter for social justice, a hard-drinker with a hot temper but quick to apologize, a great story-teller with school children, he died in 1955. (cf. Kimura, *Issei*, 185)

After Pearl Harbor, all Japanese-language papers were closed. The *Hawaii Hochi* and *Nippu Jiji*, however, resumed publication on Jan. 8, 1942, by orders of the military governor to keep non-English readers in the Japanese community informed. After the war, the *Nippu Jiji* was renamed *Hawaii Times*.

1893:
Japanese in Guatemala, the unknown pioneers

A group of 40 Japanese who had completed their contract in Hawaii and 20 others, cooks, carpenters and a photographer, landed in Guatemala to work at US$10 per day in a sugar cane plantation in remote San Francisco in sparsely-populated Petén department. After one week they all sought to escape because the treatment by the employer was very bad. One, **Yonesaku Ohtsuka** from Kumamoto, managed to reach Mexico City by foot, traveling 15-16 miles a day for two months, to seek help. Till then, Japanese officials were not aware of a Japanese colony in Guatemala. This appears in Japanese **Consul Sutemi Chinda's** 83-page report of 1894. No diplomatic solution was possible as the two countries had no treaty. [cf. Shiro Fujioka's serial, "Ayumi no Ato," *Rafu Shimpo*, 1957]

1893:
Geary Act extends Chinese exclusion law.

The Geary Act of May 5, 1893 renewed exclusion of Chinese laborers for another 10 years and required all Chinese immigrants to register. The original statute was the Chinese Exclusion Act of May 8, 1882 ... The constitutionality of the 1882 law was upheld in *Fong Yue Ting v. U.S.* case Aug. 1, 1894, by the U.S. Supreme Court. On April 27, 1904, the U.S. exclusion of Chinese laborers was extended indefinitely (and repealed in 1943 as China was an Allied power of World War II.)

1894:
Sino-Japanese war waged over control of Korea

An insurrection by a Korean secret society in May, 1894, caused the king of Korea to ask for armed assistance from China in accordance with the 1885 Tientsin Treaty. China notified Japan in advance and landed 2,000 troops on June 10. Both China and Japan, by the same treaty, could send troops to Korea when necessary with an advance notice. Japan followed with 12,000, ostensibly to quell the rebels, occupying Seoul and treaty ports.

Then Japan made three proposals for political reform to be undertaken jointly by Japan and China, but China replied Korea must be left to reform herself and insisted Japan withdraw her troops before any steps toward reform are undertaken. Japan disagreed and sank a British merchant ship, which was hired to bring Chinese reinforcements to Korea. Thus the Sino-Japanese War began. It was **Heihachiro Togo**, later the admiral in the Russo-Japanese War, commanding the *Naniwa* that sank the British ship, a case that was upheld in international law and won him considerable fame. (cf. Iwao, *BDJH*, 431)

A modernized Japanese army and navy faced **Li Hung-chang's** (Li Hong-zhang) North China Army and fleet, then regarded as the strongest force in China, but also corrupt. The nine-month war ended with the Chinese forces chased out of Korea, Manchuria and Liaotung Peninsula. "The Western powers regarded the defeat as a reflection of the conditions in China as a whole--ready to be divided into colonial territories." (Michael-Taylor, *ibid.*, 196)

Gen. Maresuke Nogi made his fame when he captured the Chinese port city of Dairen in one day and had the Japanese ships rout Li's fleet in the battle off the Yalu River. On April 17, 1895, the **Treaty of Shimonoseki** ended the Sino-Japanese War. China lost its centuries-long suzereinty in Korea as the kingdom declared its independence; China ceded Taiwan and the Pescadores, Liaotung Peninsula and the southern part of Manchuria to Japan. Japan received a huge indemnity and extraterritorial rights in China and the "most-favored-nation" status, thus acquiring equal rank with Western powers. Japan's victory alarmed Russia, herself interested in Manchuria and needing Liaotung Peninsula as its warm-water port to the Pacific. (Martin-Taylor, *ibid.*, 157) ... The Japanese victory buoyed the psyche of down-trodden Issei laborers in Hawaii and on the U.S. mainland.

1897: June 16–
U.S. annexes Hawaii; Japan protests treaty

Though the partially-Americanized Republic

SEE MILLENNIUM/PAGE B55

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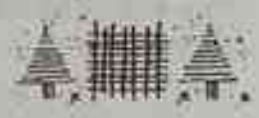
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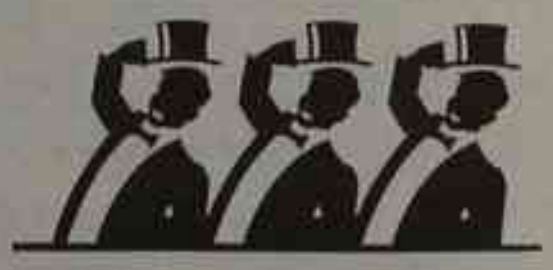
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MILLENNIUM

(Continued from page B53)

of Hawaii was recognized during the Democratic administration of President Cleveland between 1885 and 1897, the new Republican White House of **William McKinley** was more favorable and signed a treaty of annexation on June 16. There was fear since the 1840s that either Great Britain or Japan--a bogey expressed by American interests in the Islands--might annex the islands.

Unexpectedly, Japan protested three days later on grounds "it would disturb the *status quo* in the Pacific and jeopardize the interests of some 25,000 remarkably productive Japanese in Hawaii." The U.S. response: "The annexation was but a logical culmination of a 70-year association and of progressively closer contacts."

Democrats in the Senate originally blocked the treaty, a two-thirds majority being required. They wanted to discover whether the dwindling native element, to whom the islands originally belonged, had favored annexation. Two years later, **Admiral Dewey's** victory over Spaniards in Manila resuscitated the unratified Hawaiian annexation treaty in Congress. It seemed Hawaii had become indispensable militarily in American eyes during the Spanish-American War. A joint resolution was passed by large majorities and the treaty was signed July 7, 1898. (cf. T.A. Bailey, *A Diplomatic History of the American People*, 474)

1897-1910:
Japanese immigration to Mexico in seven waves: 1890-1978

Two Japanese surveys preceded the arrival of Mexico's Issei pioneers. In 1893, **Tadashi Nemoto** of the Resettlement Society explored sites in the Soconusco zone of Chiapas, Oaxaca and Guerrero to grow agricultural products for export, especially coffee. In 1894, **Bunzo Hashiguchi** of the Foreign Ministry, who had specialized in agriculture at Boston University and headed the Sapporo Agricultural School, took a closer look at Chiapas, recommending Escuintla as an ideal plantation site.

The first three of seven waves of Japanese immigration to Mexico follow as per Professor Maria Elena Ota Mishima's study.

(The 1st Wave: 1897)

After a 47-day voyage aboard the U.S. barque *Gaelic* from Yokohama, a party of 34 immigrants led by **Toraji Kusakado, 30,** disembarked at Puerto San Benito (now Puerto Madero), Chiapas, on May 10, 1897, wading ashore as there was no pier. Eight days later, they established **La Colonia Enomoto** to grow coffee, rice and green vegetables and raise chickens and pigs near the present towns of Acacoyagua and Escuintla. The farm commune was named after **Count Takeaki Enomoto [1836-1908],** who started a private company, the Resettlement Society, in 1892 to promote Japanese emigration to Mexico. By year's end the project failed, the place being too low at the foot of Volcano Tacana to grow coffee. No one knew a practical way of growing coffee. Lack of rail transportation also led to failure. Tropical heat and malaria were debilitating. Kusakado and most of the colonists returned to Japan, but some had deserted to Mexico City and presented their complaints to the Japanese consul general **Yoshibumi Murota**. (Ota, *Siete Migraciones Japonesas en México*, 36-43)

(The 2nd Wave: 1898 to 1900)

Though changing the crops from coffee to cacao and maize and on a smaller scale, the Enomoto Colony was finally abandoned after three years in 1900 despite a second wave of immigrants, which included health technicians, to reconstruct the colony in the coastal town of Huixtla, improving its health and sanitation conditions (Ota, *ibid.*, 44-45).

The colonists, even though poor, wanted to stay and formed a cooperative, the Japanese Mexican Company, at Escuintla in 1905. Survivors of the Second Wave, by 1916, had bought through their cooperative land to begin their truck farms. In Tapachula the cooperative opened shops, a drug store, even a factory where ice was manufactured and sold; a mill, grocery stores, a drug store and an electric appliance shop in Escuintla; drug stores in Huixtla and Tuxtla Chico and a watch shop in Tonalá. The cooperative's 1916-17 financial statement indicated earnings over 200,000 pesos. Proceeds also established its school, La Aurora, where Japanese was taught along with the basics. The cooperative was dissolved in 1923. (Ota, *ibid.*, 47-48)

On the occasion of the 90th anniversary of Japanese immigration to Mexico in 1987, descendants of La Colonia Enomoto were honored at the Tapachula Fair. Approximately 500 *mestizos* (of Japanese-Mexican parentage) live in the area, some having served as mayors, school principals and teachers.

(The 3rd Wave: 1901 to 1910)

Approximately 10,000 Japanese *braceros* came under a six-year labor contract to the coal mines

SEE MILLENNIUM/PAGE B56

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MILLENNIUM

(Continued from page B55)

(Múrquiz) in Coahuila, copper mines in Baja California Sur (Santa Águeda district), the sugar cane haciendas (La Oaxaqueña and Santa Lucrecia) in Vera Cruz, and to construct and maintain the Central Railroad from Colima to Manzanillo. Like the First Wave, the workers deserted in droves because of no pay and poor working conditions. They were also attracted to the higher wages in the United States, entering without papers through El Paso, Texas.

La Colonia Enomoto was deeded to **Tatanjiro Fujino** (who did not leave Japan because of family opposition) and became a 250-acre rubber plantation bearing his name. Fifteen Japanese families carried on from 1903. **Tsunematsu Fuse,** the administrator, quit for Argentina, apparently due to financial problems. Immigration was interrupted by the 1910 Revolution in Mexico. Japanese who served in the Mexican army became citizens. (*See* **1907**–4th, 5th and 6th Waves—Mexico's U.S.-border region. The 7th Wave was comprised of post-WWII immigrants.)

A distinguished member from the Third Wave, **Tatsugoro Matsumoto [1862-1955],** pioneered the flower movement in Mexico. He desired every family to plant flowers at home. He had apprenticed in and mastered all aspects of gardening as a youth in Tokyo. In 1888, he built a Japanese garden for the Peruvian minister to Japan, **Oscar Heeren,** in Lima, returned to Japan in 1890 and then emigrated to Mexico in 1896, working for a wealthy person who knew **President Porfirio Diaz [1830-1915]** who wanted a Japanese garden on his estate; this was the start of Matsumoto's fame and fortune. In 1910 he called his son **Sanshiro** in to manage the wholesale nurseries in the Colima district. Pioneer Tatsugoro was decorated by the Emperor with the 4th Class Order of the Sacred Treasure. –Shiro Fujioka, *Ayumi no Ato* (1957).

1898:Feb. 15—
'Remember the Maine!'

The U.S. battleship *Maine* mysteriously exploded and sank Feb. 15 in Havana Harbor, where it had been sent to protect American lives and property during the Cuban revolt against Spanish rule. Out of 354 men aboard the *Maine*, 258 died–including seven Japanese. Their names are inscribed at the base of a memorial in Arlington National Cemetery. Though Spain denied any responsibility, the yellow journals blared and fomented war hysteria, charging a Spanish mine had caused the explosion.

Two months later (April 20), the U.S. declared war on Spain. One of the battle cries was "Remember the Maine!" Six Japanese names appear in a Killed in Action list at the Japanese American National Museum, Los Angeles. They are: **Suke Chingi, Otogiro Ishida, Tomekichi Nagamine, Mas Ohye, Isa Sugisaki, Kashitara Susuki.** The seventh is an "unknown," Body 147, who bore tattoos with both traditional Japanese and U.S. Navy motifs.

In Capt. Charles Sigsbee's book, *The Log of the Maine*, the skipper records putting the head of a wounded Japanese messman, **Firsanion** (sic) **Awo** of Mikawa, Japan. Archivist Richard Oguro of Hawaii Nikkei military history checked the roster and noted Awo was a steerage cook. Uninjured and saved was **Katsusaburo Kushida,** warrant officers' steward whose quarters were aft. Sigsbee's record lists as "missing" six Japanese who had enlisted in 1895-96 at Brooklyn Navy Yard: mess attendant Suke Chinge, steerage cook Otogria Ishida of Yokohama, warrant officers' cook Yokishi Kito of Kobe, mess attendant Tomekichi Magamine (sic), Japan, mess attendant Mas Ohye, Japan, wardroom steward Isa Sugisawki (sic), Kanagawa. Navy records show seven Japanese were killed, two survived. "Among the Japanese Americans in the U.S. armed forces, they were, uniquely, pioneers," Oguro said in a 1970 souvenir booklet to the 6th National Nisei Veterans Reunion at Los Angeles.

Philadelphia JACLer **Arthur T. Low,** whose father served in the Spanish-American War, reported about 75 Chinese and Japanese served in this war. The Navy at the time signed them on as mess attendants. There are also instances of Japanese employed in the Boston Navy Yard. Filipinos replaced them from the 1900s.

NOTE: In 1976, **Admiral Hyman Rickover,** head of the Navy's nuclear propulsion department, in his book, *How the Battleship Maine Was Destroyed,* said it was an accident. He surmised the cause was a spontaneous combustion of bituminous coal in the hold and then an explosion of its ammunition. Going over the evidence again, he said there was no sign of "rupture or deformation which would have resulted from a contact mine."

1898:
Argentine-Japan trade treaty signed.

The Japanese community in Argentina dates from 1886. As part of Argentine nation-building, a new treaty was signed March 2, 1898 in Washington, D.C. ... In 1905, Argentina handed to Japan two battleships originally made in Germany, for service in the Russo-Japanese War. They were renamed *Kasuga* and *Nisshin* ... The first Japanese newspaper, *Buenos Aires Shuho,* began in 1905 ... The main Issei enterprise, floriculture, dates from 1910 when the National Agrarian University advised pioneer growers, **Yoshizo Suzuki** and **Kurajiro Ishikawa,** to settle in the coastal regions southeast of Buenos Aires.

1898:
Japanese Buddhists group in San Francisco organize BCA

The earliest record of Japanese Buddhist priests visiting the U.S. were the five with the Iwakura Embassy in 1872. In 1889 the first Buddhist priest, Rev. Kagahi, visited Hawaii and returned to Kyoto for help, but the project failed. Six Buddhist priests of various Japanese sects attended a World's Congress of Religions in Chicago in 1893. The Jodoshu Mission in Hawaii at Hamakua, Big Island, dates from 1894 and relocated to Honolulu in 1900.

In 1897 the most popular Buddhist sect, Jodo Shinshu, built its temple at Fort Street, Honolulu. The first Shinto shrine, **Yamato Jinja,** was built in Hilo in 1898. (Francis H. Conroy dissertation, *Japanese Expansion in Hawaii, 1869-1898,* UC, Berkeley: Aug. 1949).



PUBLISHERS—Mrs. Yona Abiko, publisher of the Japanese American News after her husband Kyutaro passed away in 1936, is shown with her son William Yasua, left, and Shichinosuke Asano, editor since 1929. Yasuo was among the founding members of the San Francisco Chapter of the Japanese American Citizens League in 1928 and headed the newspaper upon its resumption after the end World War II.

In 1898, July 6, two Jodo Shinshu priests from Kyoto, the **Revs. Eryu Honda** and **Ejun Miyamoto,** on a good-will visit, met with 32 Japanese in San Francisco to survey Japanese living conditions and study prospects for starting a church. They formed the San Francisco Young Men's Buddhist Association (Bukkyo Seinenkai).

In 1899 two Buddhist priests, **Dr. Shuye Sonoda** and **Rev. Kakuryo Nishijima,** arrived in San Francisco Sept. 1, to organize what was to become the Buddhist Churches of America (BCA). Dr. Sonoda returned to Japan after visiting Mexico to examine Aztec and Mayan ruins and other antiquities of a Buddhist character. Within two decades, the BCA covered Japanese communities in Sacramento (1900), Fresno, Seattle (1901), Placer County, San Jose (1902), Portland, Oakland (1903), Stockton, Hanford, Watsonville, Alameda (1906), Guadalupe, Vacaville (1909), Berkeley, Bakersfield (1911), Intermountain (Ogden and Salt Lake City), White River (1912), Palo Alto (1914), Tacoma (1915), Denver/Tri-State (1916), Florin, Los Angeles (1917)–all centers of Issei working families.

Three Buddhist sects in Los Angeles combined in 1917 under BCA–the Rafu Bukkyokai (1904) founded by **Rev. Junzo Izumida;** Nanka Bukkyokai (1905) by **Rev. Koyu Uchida,** and Chuo Bukkyokai (1912) by **Rev. Teishin Kawakami,** eventually named Nishi Hongwanji in 1925. Izumida, objecting to the merger, went to court to regain its title, Rafu Bukkyokai, which became Higashi Hongwanji.

1899:
Japanese immigrants arrive in Peru.

Almost accidentally, **Teikichi Tanaka** of Morioka Emigration Co., who had arrived in Brazil in 1898 to promote Japanese immigration, was met by **Augusto B. Leguia,** the Peruvian sugar magnate then laying the economic base which helped him to become president of Peru in 1908. Since Leguia and his fellow investors in sugar and cotton needed a large group of hard-working, dependable workers, they agreed to terms. Morioka Co. limited their operations for Brazil and sought more information about Peru from the Japanese government.

The Japanese Foreign Office instructed its minister to Mexico, **Yoshibumi Murota,** to survey immigration prospects and also established a legation in Lima. Peru called for male recruits, ages 20 to 45, of sound moral character, experienced in agriculture, to work at least one year. The hours (10-hour day) and wages were set, housing and hospitalization included; travel expenses to be paid by the worker plus meeting a deposit schedule with the emigration company for the return trip. Murota found prospects were favorable; Leguia brought his influence to bear to initiate Japanese immigration. (Gardiner, *Japanese and Peru 1873-1973,* 24)

THE FIRST IMMIGRANTS TO PERU–

Japanese Peruvians date their community history from 1899. The *Sakura Maru,* with its first group of 790, arrived at Lima's harbor, Callao, in April 3, 1899, then began a coastal voyage to distribute them to plantations near the eight ports of Ancón, Chancay (to Huaral), Supe, Huaito, Salaverry, Pacasmayo, Eten (the northernmost port), and doubling back to Cerro Azul (for Cañete). There were no roads connecting the coast cities.

Pay was about ¥1 per day. Abuse, long hours and language barrier led to half quitting the plantations and return to Callao. Malaria, typhoid, yellow fever and dysentery also accounted for 143 deaths during the first year. Most Peruvians at first judged the workers unable to adjust to their society, but they were to contribute many innovative methods and a reputation for hard work to Peruvian agriculture.

Subsequent groups differed in makeup, pay scale and work period; skilled artisans and more than 100 wives were in the second group of about 1,080 arriving July 1903, which assured their staying through the four-year contract period.

OKINAWANS ARRIVE WITH THIRD GROUP—

For the third group, in November 1906, the Morioka Emigration Co. recruited 596 on a shorter contract period, from four years down to six months. The first Okinawa group, 36 in number, came with the third group aboard the *Itsukushima Maru* and disembarked at Chimbote (some 250 miles north of Lima) to work at Santa Clara. Many Okinawans were to come to work on the plantations and sugar mills in Chancay, Supe, Cañete and Pativilca. The Fraternal Organization of Okinawans (today, AOP: Association of Okinawa Peruviana) was organized in 1911. By the 1989 census, more than half (54.5 percent) of the 80,000 Peruvian Japanese population were Okinawans. While the Nisei have practically forgotten their mother tongue, the Okinawan dialect and traditions continue with Obon, the family altar, the Tanabata Festival, food and dances.

In 1907 a competing emigration company, Meiji Colonization Co., exploiting the new rubber industry, brought 250 from Japan and Okinawa for the Inca Rubber Co. in the Tambopata River region at the headwaters of the Amazon in southeastern Peru (pay was ¥2.50 per day) and to Bolivia (*see below*).

Meiji Colonization pledged a second contract with Inca Rubber Co. to recruit 5,000 more in five years. As a start, 500 were recruited. When the fourth group of 750 came in 1908, the pay was reduced to 70 sen per day as an accommodation, resulting in a fiasco that led to the bankrupting of Meiji Colonization.

Morioka Emigration recruited their most in 1908, with 1,688 men and women in the sixth group, then 661 more in the seventh group in 1909, when Peru terminated all contract labor immigration with a total of 6,295 immigrants. Amazingly, the Peruvian Issei population numbered 5,158, overcoming the high death rate of the first year.

Fewer immigrants were returning to Japan, and an increasing number found their way to the cities—into domestic work initially, to learn the language and customs.

Gardiner, *The Japanese and Peru 1873-1973,* tells of **Kenkichi Nakao,** who served as office boy to President Pardo and inspired restless farm workers to stay in Peru. Japanese adaptability, persistence and intelligence overcame the hardships and disappointments of contract work. But while a few eyed the Japanese as cheap and dependable labor, the Peruvian press aroused public animosity against all "yellows," reminiscent of the anti-Chinese discrimination of the 1850-60s. (*see:* **1910**–Peruvian Issei society takes root.)

1899:
Bolivia Japanese "community history" begins.

A pioneering group of 91 Japanese came to Bolivia in 1899 with the Morioka Emigration Co., originally recruited for the Peruvian cotton and sugar cane plantations. Because of poor working conditions, many quit and sought other enterprises. They split up: one group established "Colonia Japonesa" in Serata in the province of Larecaja, Department of La Paz. Others settled in the northeast Department of Pando to work on the rubber plantations.

In November 1906 the Inca Rubber Co. was formed, with Meiji Colonization Co. contracted to recruit 500 workers from Japan and Okinawa. The following February, 100 workers arrived at Mollendo. Small businesses catering strictly to Japanese opened in La Paz. Other Japanese were recruited in Peru to build the border segment of the Arica-La Paz railroad.

By 1920, the rubber industry began to decline and the Japanese turned to farming. Picture brides were arranged by the La Paz Japanese Society in the 1920s; about 50 families opened shops in La Paz. (*see:* **1922**–Japanese Bolivian Society formed.)

1900-1907:
Okinawans begin to emigrate to Hawaii

Social unrest and over-population encouraged overseas emigration from Okinawa. The first group of 26 arrived in Hawaii Jan. 6 under **Kyuzo Toyama [1868-1910],** the father of Okinawan emigration, and began to work at the Ewa (Oahu) sugar plantation in January. Because of bubonic plague in Honolulu in 1900, the second group of 45 did not arrive until 1903. Mostly farmers, they paved the way for more to come as they remitted large sums of money home. The second group was assigned to Honokaa (Big Island), then known as the Devil Plantation because of the extremely hard labor conditions where men worked 10 hours at 60 cents a day. (cf: *Yichinanchu, a History of Okinawans in Hawaii,* 15, 52)

In 1907 under the Gentlemen's Agreement, the U.S. limited immigration of Japanese workers to Hawaii and the Mainland. Thus, Okinawan emigration patterns were shifted in the 1920s to Micronesia, the Philippines and South America. By 1927, some 26,540 had emigrated overseas including 10,119 to Hawaii, 5,464 to Brazil and 1,369 to Peru. And 32,000 young Okinawans worked in the factories of Osaka, Kobe, Tokyo and Yokohama–all remitting money home, which saved many families from becoming bankrupt.

1900-1907:
Canada denies franchise to its Issei citizens

Between 1891-1901 more than 2,600 Issei were naturalized in British Columbia. [Unlike the U.S., being an adult naturalized male citizen in Canada did not automatically provide franchise to vote at this time.] Issei leaders **Yasushi Yamazaki** and **Tomekichi Honma** tried in **1900** to place their names on the voters' list and were denied. The effort was called a Tory (Conservative) ploy to gain Oriental support in the federal election. The case went to court—only to be mired in a maze of legal technicalities between Vancouver and Ottawa—to the Privy Council (London) and back to the provincial legislature at Victoria. It was a tremendously expensive endeavor for never-say-die Honma. Yamazaki thought the courts were hopeless and an expensive road for what they so desperately sought.

The Issei bid for voting rights was renewed during World War I as Canadian casualties mounted in France and the government stepped up the campaign for volunteers, promising aliens citizenship and voting rights. Yamazaki was prompted to establish the **Canada Japanese**

Volunteer Corps in 1914, declaring: "As men who fought for King and country ... how could they be denied the franchise, the right to vote – the franchise for all Japanese Canadians?" A platoon (50 men) of naturalized Canadian Issei was finally organized in 1916, trained in England in 1917 to fight in France. More Issei replacements followed. The franchise was finally granted in 1931. (*See:* **1916**–Canadian Army enlists Issei for service on European front.)

By 1902, the Issei population rose to 4,738—97 percent in the coast towns of Victoria and the Lower B.C. mainland. In 1905, the first Buddhist temple opened May 20 in Vancouver with **Rev. Chisato Sasaki** in charge. The first Japanese school (Kokumin Gakko) opened in 1906.

In the early 1900's, a predominantly Japanese fishing village at Steveston, about 14 miles southwest of Vancouver, thrived at the mouth of the Fraser River. The town bustled with 10,000 inhabitants during the peak of fishing season. Its founder, William Steves, had dreamed it would be the next Liverpool or San Francisco. But the transcontinental trains had, instead, chosen Vancouver as their terminus. The Chinese and East Indians moved out but the Japanese fishermen stayed until 1942. (*see:* **1907**–Anti-Asiatic Riot erupts in Vancouver.)

NIKKEI PRESS (Canada)–

The first paper, *Canada Shimpo*, was founded in 1906 by the **Rev. Goro Kaburagi.** Canada Japanese Association leader **Yasushi Yamazaki** started the *Tairiku Nippo* (Continental Times) at Vancouver in 1906. An English section was added in 1930. A labor paper, *Minshu*, the third daily, was started in 1924. The first all-English language press, the *New Canadian*, appeared weekly from 1938. After WWII in Toronto, the *Tairiku Nippo* was revived as the *Canada Times*; the *New Canadian* added a Japanese section. The Vancouver, B.C., monthly *Bulletin/Geppo* was launched in 1958. An all-Japanese weekly, *Vancouver Shimpo*, began in 1968. The National Association of Japanese Canadians also publishes a monthly, *Nikkei Voice*, in Toronto.

1900:
Honolulu fire leaves 3,500 Japanese homeless.

Jan. 20–For the Asian population of Honolulu, the 20th Century opened tragically with discovery of a case of bubonic plague (sometimes known as the **Black Death**) in December 1899, where 7,000 Chinese, Japanese and Hawaiians were cooped up close to the waterfront. The area was quarantined by the Board of Health; a dozen more cases were found by the end of December, and more were expected. The Japanese press estimated 3,500 Japanese lived in the area.

The sanitation commission investigated the area and found houses and stores built over cesspools; gutters full of filth; lice, fleas, roaches and rats everywhere. The government decided that in order to avoid an epidemic breakout the worst parts of the quarters would have to be burned–even if it meant hundreds were made homeless and without means of livelihood. On Dec. 31 "sanitary fires" were lit at the plague spots. The dispossessed were housed under strict quarantine on the outskirts of town.

Considered as the only sure disinfectant, the Board of Health decreed a part of Chinatown be burned. On Jan. 20, the fire was started near the corner of Beretania St. and Nuuanu Ave. The condemned buildings were burned down; then winds picked up, scattering sparks and embers along rooftops, beyond the reach of firemen. By midday, the fire crossed Beretania and spread toward the waterfront. Businesses hit by the fire waited even longer to settle their claims, being awarded about 50 cents on a dollar. They had asked for $3.1 million.

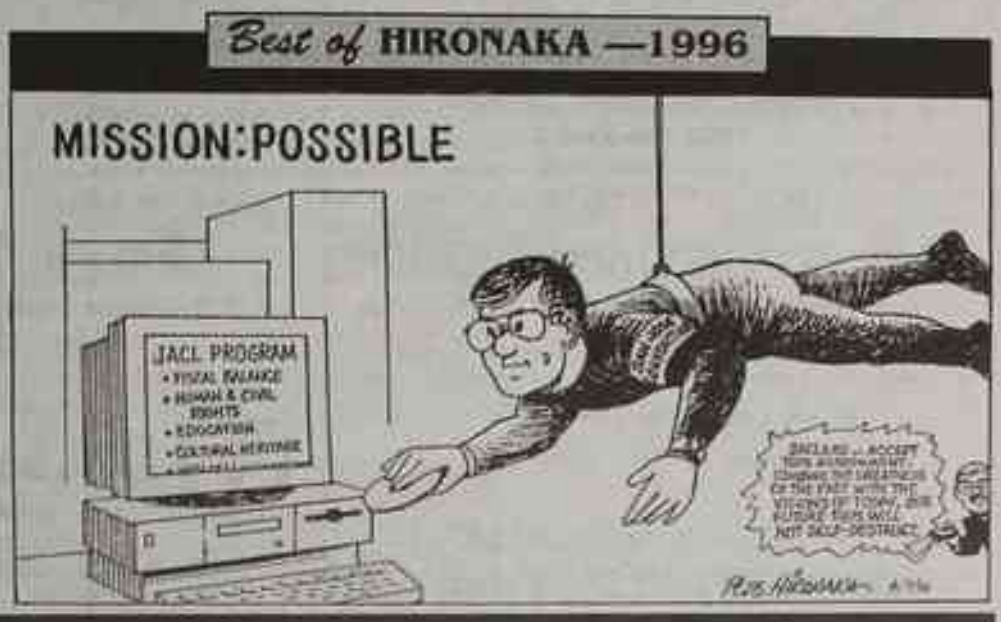
While the ashes were still warm, the *Pacific Commercial Advertiser* was suggesting the fire would allow the white business district in downtown Honolulu, also crowded, room to expand. Some victims were not sure that the fire was accidental to begin with. (cf: Daws, *Shoal of Time*, 302.)

The 20th Century dawns

1904-05:
The Russo-Japanese War

With tacit understanding of Britain, Japan declared war on Russia on **Feb. 8, 1904,** after a surprise attack on and capture of the Russian

SEE MILLENNIUM/PAGE B59





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MILLENNIUM

(Continued from page B57)

fleet at Port Arthur. The friction stemmed from Russian desires for an ice-free port on the Pacific and to absorb Manchuria and Korea. Japanese regarded these areas as strategically aimed at the heart of Japan. Czarist Russia had lost favor in America as a result of Siberian gulags, naked imperialism in the Far East and the merciless persecution of Jews. Japan appeared to be the underdog.

President Theodore Roosevelt (1858-1919) also felt that if the Japanese could stop them, the U.S. would benefit. "Japan," he wrote, "is playing our game (of an Open Door policy in China)." [cf: Bailey, *Diplomatic History of the American People*, 65.]

By the summer of 1905, the Japanese forces, both land and sea, scored astonishing triumphs, but Russia was also near collapse in manpower and financial resources. Its military leaders insisted the Cabinet make peace. But the revolution was spreading in Russia; her ally, France, said the war was fruitless.

On May 31, a victorious Japan secretly asked President Roosevelt to act as mediator. The war ended with the **Portsmouth Treaty** on Aug. 9, 1905. Roosevelt became the first American to win the Nobel Peace Prize for his role in mediating the end of this war.

Japan won the war securing from Russia the Liaotung (Kwangtung) Peninsula leasehold, the South Manchurian Railway and economic privileges, the southern half of the Russian island of Sakhalin, monetary indemnity and suzerainty over Korea. Russia by treaty with China in 1896 had the right to build its railroad through northern Manchuria to the Russian port of Vladivostok and into southern Manchuria to the ice-free ports on Liaotung Peninsula. Britain and Japan had opposed the Russian moves.

The victory also meant Japan's steady expansion of industry into the 20th Century, with emergence of the Zaibatsu–the financial cliques with extremely close ties with government: the Mitsui, Mitsubishi, Sumitomo and Yasuda from pre-Meiji times and the latter houses of Kawasaki, Shibuzawa, Asano and Okura. In addition, many smaller industries and businesses thrived, creating the middle class.

Over a ten-year period, Japan said it would send a million colonists into Manchuria to solve its population problem by emigration but no less than 70,000 were there by 1920. A little more than a half million settled abroad to the more suitable countries across the Pacific though one by one their borders were to be closed.

Unfortunately, the victory resulted in increased emigration from Japan to the U.S., many being veterans who saw California as "a promised land." The Californians, determined not to be run over by the Japanese, started to clamor for stoppage and in time exclusion.

The war years (1903-1905) in Japan also saw the rise of anti-militarism mixed with socialism based upon peasant unrest in the latter years of the 19th Century.

1906:
San Francisco School Board segregates Japanese students

Statewide agitation in California against permitting adult Japanese men to attend primary schools because they didn't know English was of long standing. Their contact with very young boys and girls was resented by white parents. The April 1906 San Francisco "Fire" (as San Franciscans remember their devastating Earthquake because of the fires that razed downtown) advanced the Board's move to order all 93 Japanese pupils as well as the mature Japanese students to an existing Oriental school in Chinatown, effective Oct. 15, 1906.

Issei parents were insulted that they were being punished because they were Japanese. The Japanese Association of America bitterly opposed the school order and promptly appealed to Washington, claiming it was in violation of the treaties between U.S. and Japan. Sensational press coverage in Japan of a purely local school matter aroused Washington to intervene as the "most favored nation" clause in the treaties was being invoked.

While Tokyo remained calm, its **Ambassador Shuzo Aoki** in Washington asked for resolution of the school crisis through the State Department. Secretary of State **Elihu Root (1845-1937)** assured that solemn treaties are the supreme law of the land and that "Japanese residents have [guaranteed by treaty] full and perfect protection of their persons and property."

President Roosevelt called San Francisco **Mayor Eugene Schmitz** (then under indictment for graft) to the White House in February to unsnarl the school problem. The ordinance was rescinded March 13, 1907. Chinese and Korean students were not affected.

However, anti-Japanese agitation and hostile demonstrations continued against entry of more Japanese laborers. President Roosevelt wired California **Governor James Gillett** that anti-Japanese measures then before its legislature would strain relations with Japan when the administration was already negotiating for exclusion of immigrant workers. The bills were withdrawn. (See: **1908**–U.S.-Japan Gentlemen's Agreement.)

1907-1916:
Anti-Asiatic riot erupts in Vancouver, B.C.

On July 14, 1907, the *SS Kumeric* docked in Vancouver from Hawaii with 1,200 Japanese, the largest single group to date. Many were attracted by the boom in British Columbia's sawmill industry as well as beating the effective date of the Gentlemen's Agreement that closed entry of Japanese laborers from Japan as well as Hawaii to the U.S. mainland.

By the end of summer, over 8,000 white Canadians, fomented by the white supremacist American Knights of Labour, marched and raised havoc Sept. 7, 1907 in Vancouver's Chinatown. They were finally beaten back by a group from Japantown (Powell and Westminster) using "clubs, bottles and a few unused Japanese swords"(according to Audrey Kobayashi's walking tour guide of Powell Street history) in what was the worst race riot in the city's history. Between 1907 and the first months of 1908, more than 7,000 Japanese immigrants had passed through Vancouver, many of them finding homes on Powell Street.

Powell Street was the source of Japanese immigrant labor through employment agencies that had begun as boarding houses. During the winter, the population of single men doubled while waiting for the spring thaw and work in railroad construction, fishing, cannery and logging.

The Anti-Asiatic League sought to control the flow of Japanese immigration, as the legislature passed laws limiting their jobs in the fishing and lumber industries. It resulted in Japanese turning to farming, restaurant work, boarding houses, barber shops, small stores and domestic work.

In October 1907, Japan restricted emigration to Canada with the Japanese-Canadian "Gentlemen's Agreement" (Hayashi-Lemieux) of 400 laborers per year. But it did not affect the emigration of women who came as "picture brides." Many worked as domestics throughout the city, piece workers in the garment factories or running family shops.

Meanwhile, dimensions of Japantown, with Powell Street as the middle east-west thoroughfare, expanded to accommodate the small businesses and homes from Alexander to the north, Cordova on the south, Main on the west and Princess on the east–fourteen blocks in total plus Oppenheimer Park.

In 1910, 32 Issei railroad workers were among 94 killed March 5 in Canada's worst snowslide on the Canadian Pacific Railroad crossing over Roger Pass, the line's highest point in B.C.

In 1914, British Columbia banned white women from working in Japanese-operated establishments. The law was challenged by **Tomekichi Honma,** a naturalized Canadian Issei. The Privy Council, London, upheld the law in 1917. (see: **1916**–Canadian Issei enlist into the Army.)

1907-1978:
Small Nikkei population contributes to Mexico

The first three waves of Japanese immigrants began in 1897. Here are the remaining four waves as described by Maria Elena Ota-Mishima.

(The 4th Wave: 1907-1940)

"Illegal" Japanese immigrants comprised the fourth wave to Mexico, scheming to enter the U.S. since the borders had been closed to Japanese laborers in 1907 by the Gentlemen's Agreement. Over 800 were apprehended attempting to sneak into the U.S. and detained for 10 years in Mexicali, the Japanese Foreign Ministry was told. To confront the problem, the Nichiboku Sangyo Kaisha (Japanese Mexican Agricultural Industry Co.), capitalized for $500,000 in Los Angeles, Calif., established a farm in El Naranjo in the state of Sinaloa in 1916.

Among the pioneer Issei of this period were:

Kikuzó Arao, a plantation worker in Oaxaca, became a proprietor of a large mill in Los Mochis, Sinaloa, preparing corn-meal (nixtamal) for tamale.

Antonio K. Yamane, who served as a battalion captain for the Mexican Constitutional Forces during the 1913-20 revolution, was dedicated after the war to floriculture in Monterrey.

Son of pioneer **Tatsugoro Matsumoto** of the turn of the century in both Mexico and Peru, **Sanshiro Matsumoto** was called by his father in 1910 to manage their wholesale flower nurseries in Colima.

Tokujuro Inugai, despite the anti-Japanese restrictions in force, pioneered cotton estates in Sonora.

Shigezo Nakashimada and **Sankichi Tsu-tsumi** both pioneered the cultivation of cotton in Mexicali.

Arthur K. Ota came to Mexico from the United States in the 1920s and pioneered truck farming on a grand scale in Rosarito, Baja California Norte.

Sanemon Okasaki, who came in 1927, operated Rancho de Okasaki in Tampico, Tamaulipas.

Not part of the 4th Wave to Mexico, former Japan fisheries official **Masaharu Kondo** had emigrated to the U.S. in 1908 and began his Gulf of California shrimp and Pacific Ocean abalone operations in 1914 in Baja California. He was president of the Japanese Association of San Diego, Calif., in 1916-17.

(The 5th Wave: 1917-1928)

These were the Japanese health providers: doctors, pharmacists, dentists, midwives and veterinarians, whose professional contributions, especially in the northern and northeastern states outside of Mexico City, have been highly recognized. **Dr. José K. Amano** practiced dentistry for over 50 years in Rosario, Sinaloa. **Yuhi Koyama,** a graduate in dentistry in Japan, practiced in Culiacan, Sinaloa. **Isao Murakami** practiced dentistry in Tlalpan in the federal district. Issei pioneer veterinarian **Fernando Osawa** and physician **Alfredo Saruwatari** in Guadalajara were standouts in government positions in 1923. (see: **1988**–Mexico's first Nisei cabinet minister, **Dr. Jesus Kumate Rodriguez**, was selected to head the Ministry of Health and Welfare.)

(The 6th Wave: 1921-1940)

These were the Yobiyese–called from Japan by another family member in Mexico. The first group were fishermen in Ensenada and farmers in Mexicali in the 1920-30s. As many as 3,000 responded, including nearly 475 by influential Japanese families in Mexico City in the late 1930s.

And across from El Paso, Texas, a small Japanese community of shops and grocery stores was founded at Ciudad Juárez in the 1920s.

In 1930, the Japanese population in Mexico was small compared to the 18,000 Chinese. Japanese development in the '30s was supervised by the Kaigai Kogyu Kaisha, which had directed immigration and trade to Mexico and Latin America since 1917, and dispatched trade missions from 1932.

Dr. Kisou Tsuru (pharmacist and a Mexican citizen) headed the International Company of Commerce in Mexico, which owned oil wells in Veru Cruz and cotton farms in the Colorado River delta. With his properties confiscated during WWII, Dr. Tsuru retired to Valles City in San Luis Potosí, where he founded a fruit orchard on a grand scale.

By 1940, there were 6,000 Germans and 4,000 Japanese in Mexico. With the Japanese attack on Pearl Harbor, the Mexican government ordered some 1,000 Japanese living along the U.S. border and the Pacific coast to move inland to Mexico City, Guadalajara, to Guanajato and Celaya for the duration. Those who lived in the southern border state of Chiapas were not affected by

SEE MILLENNIUM/PAGE B60

MILLENNIUM

(Continued from page B59)

the order as Chiapas Governor Dr. Rafael P. Gamboa appealed with the federal government to stay the order. [cf. Harry Bernstein, "Mexico's War with Japan," *Far Eastern Survey*, Nov. 30, 1942.] (see: **1942**–Mexico evicts Japanese inland from U.S. border.

(The 7th Wave: 1951—1978)

These Japanese emigrants represent the post-WWII group of technicians, *shôsha* entrepreneurs with capital to develop land and the industrial giants. Some had been employed by the Allied Powers in the Occupation, as well as merchants from the grand consortium of Mitsui, Mitsubishi and Sumitomo who were primed to export Mexican resources–agriculture, fishing and mining. Nissan Motors, Suntory with its ramen and restaurant chain, and Matsushita's electronic plants continued to grow through the '80s.

The import-export giants such as Marubeni-Iida, C. Itoh, Nissho-Iwai, Kanematsu-Gosho, and Nichimen made their presence from the 1960s. Land reform also enabled Japanese to assist in Mexico's foreign trade picture.

1908:
U.S.-Japan Gentlemen's Agreement limits immigration.

In the 1907-08 Gentlemen's Agreement, Japan voluntarily agreed to restrict emigration of workers to the U.S. in exchange for ending segregated public schools for Japanese in San Francisco. The school issue had necessitated President Roosevelt's intervention since the Japanese government was unwilling to be discriminated in the matters of immigration and education. [The Panic of 1907 and with widespread unemployment, labor was particularly opposed to Asian immigration.]

While California hoped the Agreement would stop the smuggling of Japanese into the U.S., it did not. Immigrants entered illicitly in large numbers, especially from Mexico.

The Gentlemen's Agreement also prevented Issei residing in Hawaii, a U.S. territory, from moving to the Mainland. Immigrants in Hawaii regarded the Islands a stepping-stone to the Mainland. The Agreement did not affect merchants, students or returning Japanese residents on temporary visits, their parents and family members. Tourists were granted visas. Japanese with passports to Mexico or Canada were barred U.S. entry in-transit after many had surreptitiously entered the U.S. at the border.

As a result, the Agreement saw single Filipino men being recruited to work in the Alaskan fisheries and the farms in Hawaii and California.

Japanese "picture brides" were not affected. In 1920, Japan quit issuing passports to "picture brides." (See: **1924**–Japanese Exclusion Act passes.)

1908-1924:
Brazil's Japanese "community history" begins.

Coffee growers in Brazil continued to seek workers, after Italy in 1902 banned emigration of contract laborers upon learning their nationals had not been paid since collapse of the world coffee market in 1896 ... Japanese emigration companies, which had thrived since the 1880s by sending workers to Canada, Hawaii, U.S., Mexico and Peru but were now facing bankruptcy, turned to Brazil. Together with the state government of São Paulo, these companies recruited Japanese workers to settle in the virgin forests. Areas were purchased, cleared and successfully tilled for coffee.

On **June 18, 1908,** a converted Russian hospital ship, *Kasato Maru*, landed 783 Japanese at Santos–comprised of 586 men, 187 women, 10 professionals and volunteers for six coffee plantations (*fazendas*) in São Paulo state. Each adult received a ¥100 state subsidy toward the ¥165 passage fare. The remainder was paid through payroll deduction to the emigration company, which also insisted upon and sold them Western clothes to wear as assurance against anti-Japanese agitation. The company further stocked them with their hat, blankets, towels, mattress covers, shoes, socks, toilet and personal articles (wash bowl, comb, straight-edge razor, mirror) to be paid through payroll deduction.

The year 1908 was no accident, as it parallels the 1907-08 Gentlemen's Agreement signed by Japan to restrict emigration of workers to the United States. Unlike other New World countries, Brazil's open immigration policy preferred families, husband and wife, and at least one offspring who could work.

In the first decade (1908-1918) of Japanese Brazilian community history, new plantations were founded in the São Paulo interior. Brazilian land surveyors had cleared jungles for railroad lines and stations. But this also meant the new immigrants fighting malaria, snakes and tropical beasts. To prevent alienation in their new environment, they were grouped with others from the same prefectures at the plantations. Okinawans pioneered in the neighboring frontiers of Mato Grosso.

By 1910 Japanese pioneered rice farms financed with Brazilian capital in the Rio de Janeiro and Iguape areas. Japanese rice was adapted to Brazilian climate and soil; until then, Brazil had imported rice. It was not only plentiful but soon became a national staple.

To escape the back-breaking work of carving out colonies in the forest-jungles, many emigrants began to filter into São Paulo for domestic work. They settled in Liberdade, the oldest part of the city, established Nihonmachi with mom & pop stores, offices, a miso-shoyu factory and a Japanese school in 1914. The first Japanese-language newspaper was a hand-written weekly, started in 1916 by Kenichiro Hoshina, a writer who had experimented with growing rice in Hawaii and Texas ... Japanese introduced baseball in 1916 in a nation where soccer-football is the national pastime; thus Brazilians came to regard baseball as a "Japanese game" ... Japanese "colonias" became towns on the Brazilian maps and thrived as agricultural centers (see: **1927**–Japanese Brazilian farmers.)

Japanese-Language Press (Brazil):

Seven years after the arrival of the *Kasato Maru*, **Kenichiro Hoshina** (who had come from Hawaii) published a hand-written *Nambei Shukan* (South American Weekly) in 1915 for workers on his Santo Anastacio and Alvares Machado fazenda. In 1917, **Akisaburo Kaneko** and **Shungoro Wako** founded *Nippak Shimbun* and sold it two years later to feisty editor **Saku Miura**, who denounced the injustices against the Japanese workers by the government. Many other papers appearing during these years integrated the immigrants to their new surroundings, culturally uniting the community through the "kanji."

In 1937, **President Getulio Vargas** [1883-1954] proclaimed a new constitution, "Brazil for Brazilians," putting the press, radio and schools under government control. Foreign-language newspapers had a government censor assigned. Because of his criticism of the Vargas dictatorship, Miura was "requested" to leave the country in 1939 and exiled himself to Argentina.

The *São Paulo Shimbun*, the postwar pioneer, began in January 1947 backing the majority in the community who realized Japan had been defeated. It endured heavy animosity at the outset from the Kachiguni faction who didn't believe Japan had lost.

In 1948, Nisei journalists **Hideo Onaga** and **Jose Yamashiro** produced the first pages in Portuguese in the *Jornal Paulista*, followed by its competitor *Diario Nippak*, edited by **Alfredo Takeuchi.** Of the many weeklies, semi-monthlies and monthlies in the immediate postwar years, the three remaining Japanese-language dailies (named above) thrived in their own buildings in São Paulo.

The first Japanese-language radio show started in 1940. In the '60s, Japanese media expanded with their own short-wave stations for the interior. *Revista Samurai* in Portuguese was aimed at the Brazilian interested in Japanese culture. Japanese TV shows appeared from 1973. – By **Paulo Miyagui,** PANA Convention III (São

1908-1909:
Sugar plantation strike of 1909 in Hawaii

There were minor work stoppages since 1900 after U.S. annexation of Hawaii. However, Japanese sugar plantation workers, being the lowest paid among the ethnic contract workers, staged the first large-scale labor strike on Oahu. They rebelled for equal pay and better working conditions. The *Nippu Jiji*, edited by **Yasutaro Soga,** published in May 1908 a series of supporting articles written by **Motoyuki Negoro,** who had studied law at the University of California. While the Japanese community was split, a Higher Wage Association was organized in November with **Fred Makino,** president and Negoro, secretary. The plantation workers were exhorted to avoid violence in case of a strike. – (Kimura, *Issei*, 92.)

The first Japanese demand for equal wages was made in January 1909 upon the Hawaiian Sugar Planters Association. For lack of response to repeated calls for negotiations, the Oahu strike was called May 9 by 1,500 Japanese workers at the Aiea plantation, joined by laborers at Waipahu, Kahuku and Waianae.

By the end of June, about 5,000 workers and their families were in Honolulu, being fed and sheltered by the High Wage Association. The Japanese at Waialua and Ewa struck briefly but returned on advice of the Japanese merchants and Buddhist priests, as there was no more housing for the strikers. Instead of striking, the laborers at Waimanalo helped by donating $600. Following Higher Wage strategy, monetary assistance came from workers on Kauai, Maui and the Big Island.

Meantime, the owners hired other ethnics, making it appear the issue was Japanese vs. other ethnics (Chinese, Hawaiian, Koreans, Portuguese). The strike was called off July 31, and within weeks almost all the strikers had returned to their old plantations. The strike did not have the support of the Japanese consul general, since the workers were contracted to work without stoppage. By year's end, the minimum wage for workers rose from $18 to $20 per month and a bonus system, improved housing and sanitation were added.

Strike leaders (Makino, Negoro, Soga) and reporter Tasaka were found guilty of conspiracy in the attempted murder of **Sometaro Sheba,** editor of the anti-strike newspaper, *Hawaii Shimpo*. One of the Higher Wage delegates was arguing with Sheba on the street and attacked him with his pocket knife. Serving three months of a 10-month sentence in Oahu Prison, they were released on July 4, 1910, when then HSPA president James Cooke petitioned the governor for their pardon. **Rev. Takie Okumura,** who was against the strike, also launched a campaign among the haole community for their release.

1910-1940:
Peruvian Japanese society takes root in the '20s

In 1899, the first Japanese group of immigrants arrived in Peru. During the first decade (1899-1910), Japanese labored in plantations along the Peruvian coastline of some 1,200 miles in 12 out of 24 departments (states) ... The Peruvian Japanese Association was founded in Lima in 1910. The first Japanese newspaper, *Andes Jiho*, began in 1913 ... In 1919, **Dr. Hideyo Noguchi,** in the employ of Rockefeller Institute, New York, visited Peru to investigate local diseases, but refused the government's invitation to stay.

Most plantation workers, having completed their contracts, started to farm on their own or opened shops or businesses in Lima.

A quarter century of Japanese emigration to Peru (1899-1923) found 17,764 had come, the ratio of men to women being 10-1. In the 1920s, many men were to call their brides or families, some had married Peruanas. Many also left for jobs in Mexico, Bolivia and Argentina.

The Nikko (Japanese) school opened in Lima in 1920, followed by another in Callao in 1926.

In the early '20s, U.S. concern over further immigration of Japanese to Peru came in view under the Monroe Doctrine. **President Augusto Leguia** [1919-1930] feared Peru could not take direct action against the Japanese, as was taken diplomatically against the Chinese, "because Japanese exclusion without the support of the United States would have meant war," and hinted at joint action if the U.S. pledged support. The U.S. learned, however, that Leguia's concerns were based on the historic enmity between Chile and Peru. Japan, in 1908, had switched its diplomatic assignment of the joint posts for the minister from Mexico-and-Peru to Peru-and-Chile. (–Gardiner, *The Japanese and Peru 1873-1973*, 47.) The 1908 Gentlemen's Agreement stepped up Japanese and Peruvian diplomatic relations. As Japanese contacts increased in Lima, so did U.S. attention.

At the close of World War I, the Peruvian Congress was considering an anti-Asian bill, which drew a Japanese government protest to the Foreign Office. **Minister Shichita Tasuke** refuted Foreign Minister Elguera's note of 1918 that Asians in Peru had contributed to the misery of the native working class. He cited the vigor of the Japanese in Peru. In 1921, **Seisaburo Shimizu** was appointed Japan's full-time resident minister. Career diplomat **Keiichi Yamazaki** succeeded Shimizu in July 1925.

SEE MILLENNIUM PAGE B61



SIGN OF THE T IMES—Woman points to sign over house in Hollywood after the successful 1920 initiative campaign that closed loopholes in the 1913 code, which liberalized enforcement and prohibited leases of land to aliens "ineligible to citizenship"—aimed at Japanese, Chinese and Koreans. This sign was typical of the times.

While he favored Japanese emigration, Peruvian commercial interests in Lima were vigorously complaining about the increasing number of Issei retail establishments.

YOBIYOSE ERA (1923-30)–

This was the era for "calling" immigrants after Peru had abolished all contract farm immigration offers (i.e., the government paying the transportation) in 1909, and emigration companies, employers and plantations took over by advancing the transportation costs. A healthy start of commercial life among the Issei and passage of the Japanese exclusion law in the U.S. in 1924 spurred another 10,000 immigrants from 1924-30, three-fourths of them emigrating independently as yobiyose– those who were sponsored by a relative or friend already in Peru.

The prospective newcomer also came with approval of the powerful Central Japanese Association (predecessor of the Association of Peruvian Japanese of Peru). Many were dependent females/wives. (Among them were President Fujimori's parents from Kumamoto in 1924. His parents started on a farm, moved to Lima when the children came along in the 1930s.)

In 1935, when Peru was celebrating the 400th anniversary of the founding of Lima, the Japanese in Peru proudly donated to building an Olympic-size swimming pool, which was later razed during the remodeling of the National Stadium.

By midsummer 1936, Peru established an immigration quota law, which allowed 150 Japanese per year. A new work-profession law established that no more than 20% would be foreigners of a single group and that one would have sell or transfer their operations if that percentage were exceeded. Fortunately, the Issei were able to transfer titles to their Nisei sons, lessening the impact of the law. Issei were also moved to become naturalized. On July 11, 1936, Peru closed that loophole by temporarily suspending authorization of letters of naturalization. (see **1940**–Peruvian mobs riot against Japanese.)

1912:
Japanese flowering cherry trees planted in Washington.

The Japanese flowering cherries of Washington, D.C., are world famous. The vision as to their role in the beautification of American cities is credited to **David Fairchild (1869-1954)**, a plant explorer with the Department of Agriculture who was responsible for introducing over 75,000 edible, ornamental and economic crops in the United States. The site today was then a dreary mosquito-infested swamp bordering the Potomac River near the White House, reclaimed in 1876 and named Potomac Park.

Earliest accounts list the flowering cherry tree in an 1846 catalogue. In 1876, **Dr. William S. Clark,** first president of the Agricultural College in Sapporo, Japan, sent home seeds of a wild species native to the mountains of northern Japan and southern Sakhalin.

In 1902, Dr. Fairchild, on a Japan inspection trip was so smitten by the picturesque cherry trees lining the streets and waterways that he purchased 100 trees for his hillside estate in Chevy Chase, Md.. They were planted in 1906 with assistance of a young gardener from Japan. In 1909, Emperor Meiji sent 3000 dwarf Japanese cherry trees to New York City's celebration of the Hudson-Fulton centennial.

1913-1948:
California Alien Land Law becomes a pattern.

As California became a mecca for Japanese farmers around the turn of the century, politicians were making capital of anti-Japanese immigrant presence, which led to passage of the Alien Land Law (the **Henry-Webb Alien Landholding Act**), signed May 19, 1913 by **Gov. Hiram Johnson** in spite of protests by President Wilson and Japan.

But, it had loopholes that enabled Issei to own land or lease a farm up to three years under their U.S.-born Nisei children, or form a corporation where the Issei had a minor financial interest. These openings were plugged by the 1920 initiative prohibiting aliens "ineligible to citizenship" (specifically Japanese / Chinese) from owning or leasing land.

Similar laws were passed in **Arizona** (1913, 1921), **Texas** (1921), **Oregon** (1923), **New Mexico, Montana, Nebraska, Kansas, Louisiana, Washington** (1889, 1920), **Idaho** (1890), **Minnesota** and **Missouri.**

The State of Washington upon admission in 1889 prohibited aliens, except those who filed first papers of intent, from land ownership. With the railroad construction phase completed around 1906, Issei undertook independent agriculture and urban-style enterprises that led to the 1920 Washington alien land law. Attempts in Utah failed in 1923 and 1925.

California's first alien land bill (AB 78, A.M. Drew, Fresno) was introduced in 1909 and provided that an alien acquiring land had to become naturalized within five years or dispose the holdings. Though the Japanese were not mentioned by name in the bill, it was obvious since they were ineligible for citizenship. **President Theodore Roosevelt** intervened to have AB 78 defeated. The bill had sought to revise the 1872 California Civil Code, section 671, that stated "any person, whether citizen or alien, may take, hold and dispose of property, real or personal, within the state." (Chuman, *Bamboo People*, 41)

The 1913 legislature received more than 30 anti-Japanese bills, most of them dealing with landholding. Before Johnson's signing of the 1913 bill, Japan **Ambassador Sutemi Chinda** pointed out to U.S. Secretary of State **William Jennings Bryan** that it was contrary to the U.S.-Japan Treaty of 1911 of friendship and good will provision on "lease of land for residential and commercial purposes" and patently unfair as "non-treaty" aliens would be eligible. (Chuman, *ibid.*, 48)

Section 1 of the **1913 California Alien Land Law** permitted all aliens "eligible to citizenship" to acquire, inherit, etc., real property in the same manner and to the same extent as citizens of the United States. Sections 2 and 3 set forth the rights of all other aliens and corporations to land ownership and use. Section 4 provided for heirs to property; Section 5, the escheat provisions upon any violation, and Section 6, procedures for settlement / disposal. (Chuman, *ibid.*, 49)

The **Alien Land Law of 1920** was the result of a voters' initiative to close the loopholes in the 1913 law, liberalizing enforcement provisions so that any county district attorney could also institute escheat proceedings (Section 7) and prohibiting any leases of land to aliens (Section 8).

Heart of the new law (Section 9) voided the act of an Issei who furnished funds to purchase land in the name of another person with the intent to avoid the Alien Land Law, and therefore the land was subject to escheat to the state. Section 10 prohibited acquisition of agricultural lands by aliens ineligible for citizenship. (Chuman, *ibid.*, 80)

The **Yamato Colony at Livingston** was founded by the **Nichibei Kangyo Sha** in 1907 as a holding company, headed by **Kyutaro Abiko**, which divided the colony into small plots and sold them to the Japanese. The same firm, Japanese American Industrial Corp., was a positive force recruiting Issei labor for the railroads and sugar beet growers in Montana, Idaho and Utah. (Iwata, *Planted in Good Soil*, 176).

Arizona tightened its 1913 alien land law in 1921 by further declaring that Issei acquiring land in the name of a Nisei in violation of the 1913 Act were subject to escheat action by the state. (Iwata, *ibid.*, 678)

The **Idaho** legislature in 1921, faced with pro-alien land law agitators as well as staunch defenders of the Japanese who came from California, compromised when it reconvened in 1923 and allowed Issei to continue farming land they owned or had leased. The 1890 law, as amended, was repealed by referendum in 1957. (Iwata, *ibid.*, 618-619)

The 1923 **Oregon** alien land law, attempting to rid or control Issei businesses, restricted their conduct in pawnshops, pool halls, dance halls, grocery stores, fruit stands, meat markets, soft drink stands, hotels and apartments. (Iwata, *ibid.*, 536)

Issei who immigrated before 1924 in **Washington** state were tenant farmers with short-term leases. Farming an average of 40 acres (compared to greater acreages by alien German and Scandinavian farmers), the Issei were compelled to move from one place to another, which meant making do with bare minimum and devoid of bulky furniture. (Iwata, *ibid.*, 561) It was common in Yakima Valley in the 1930s to see tent houses or a wooden house built on skids that could be dragged by horse or truck to another

SEE MILLENNIUM/PAGE B6a)

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MILLENNIUM

(Continued from page B61)

farm (Kazuo Ito, *Hyakunentakaru*, 424-425.)

The 1921 **Texas** alien land law had considerably less bite than its counterpart in California and allowed Issei, mainly rice growers who owned vast acres in the Houston and Beaumont areas, to keep and dispose of land as desired, while those who came after the law was passed could lease land. (Iwata, *ibid.*, 739)

In the aftermath of the **1920 California Alien Land Law**, the California Association of Nurserymen was reluctant to admit Japanese floriculturists into the organization until much later. **Toichi Domoto**, a Stanford University Nisei graduate, was the first to be admitted. (Iwata, *ibid.*, 460)

In 1943 because of the sudden influx of evacuees, the Arkansas Senate passed (Jan. 20) a bill preventing alien from owning land. It failed in the House. Similar activity occurred in the Utah legislature. The Colorado legislature voted down anti-alien land bills the same year in deference to the Chinese and Filipinos as they were allies in World War II. A 1944 petition by Colorado voters to place an anti-Japanese land bill (Amendment 3) was defeated in a close November vote.

The California Alien Land Law and similar statutes prevailed until the U.S. Supreme Court declared in the **Fred K. Oyama case (1948)**, that such practice of escheating property to the state in violation of the alien land law was unconstitutional, as the children, U.S.-born, were being denied their rights under the 14th Amendment.

1914-1942:
Japanese pearl divers in Australia

During World War II there were some 3,000 Nisei soldiers at ATIS (Allied Translation & Interpreter Service) in Brisbane, Australia, engaged in military intelligence work. This saga of Japanese pearl divers and their Nisei children who also served in the Australian military forces in the same war was not known to the American Nisei MIS crew until the 1980s, when the following account and background by Lois P. Anderson, Perth, came to light.—Editor.

Presence of Japanese divers in the pearling industry in Western Australia dates from 1874 when the aborigines feared death in waters and Asians were imported by European pearlers as contract laborers to carry on diving for pearls.

The 1901 Australia census included 30,000 Chinese (mostly miners), 3,500 Japanese, 4,600 Hindi and Sinhalese, 15,000 Pacific Islanders (mostly in Queensland), and 48,000 Aborigines among the 4.1 million, mostly British. Pressure was exerted by the Australian government to train Europeans to replace indentured Asian divers in Western Australia since the White Australia Act, intended as a Chinese and Japanese exclusion law, was passed in 1901. A 1912 experiment to train 11 divers from Britain and Scandinavian navies as collectors of pearls and shells failed completely.

Meanwhile, 2,000 Asians (mostly Japanese) in Broome, anxious about their future because of the war in Europe, kept a low profile. They were frustrated by the anti-Asian immigration policy and the fact that they were subject to repatriation while 1,000 lower-paid Koepangers (natives of Kupang, Timor) were not. Latent racial animosity broke out Dec. 11, 1914 in Broome with the Japanese throwing the first stone.

Between the two World Wars, many European shell-openers in Broome were reemployed elsewhere because of the slump. Besides, the Japanese regarded them as drunken incompetents. The Asian work force continued to increase, though the Filipinos had returned home to help reap benefits of a worldwide rice shortage.

There were four assault cases between European shell-openers and the Japanese in May 1919—the Japanese divers were either cleared or nominally fined while the shell-openers were fired by their masters. Another riot erupted in Broome Dec. 20, 1919 as 1,000 Japanese took to the streets. Police reported one Koepanger was slain, violence was rampant and roving bands of Japanese scoured the mangrove swamps for those in hiding. Able-bodied whites and Asian businessmen were deputized by the constabulary to protect the assembled Koepangers.

Police records showed store windows were broken, whites were harassed and another Koepanger slain, which led police to set up barricades to protect the Koepangers. The police closed the local Japanese Club, read the Riot Act and established an 8 p.m. curfew. Crews were working by day only. When the Koepangers were repatriated, an uneasy calm was restored. Request for naval support from Perth was denied. Nine of 10 Japanese carrying firearms were convicted. Two charged with assault, committing grievous bodily harm, were given 27-months in prison. The local white population was also envious of the prestige the Asian workers earned during the 1920s from the federal and state government for their contributions.

By 1930, Broome was no longer an isolated outpost. It had a tropical agricultural station, electricity and weekly airline service to ensure regular mail delivery. The Asian quarters in town were looking shabbier by the year. Half of the Japanese brothels still remained, a few of the *karayuki-san* had died.

By 195, the last of these women returned to Japan. Detribalized Aborigines were banned from Broome during the Depression years, except for those who had married Asians. The all-white immigration policy, amended in 1946 to admit Japanese war brides of Australian veterans, was finally repealed in 1973. (see: **1939-With World War II, Australia interns Japanese of Broome.**)

1915-1946:
Sessue Hayakawa and other Nikkei of Hollywood

A living legend during his lifetime, **Sessue Hayakawa (1890-1973)** catapulted to stardom

SEE MILLENNIUM/PAGE B64

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MILLENNIUM

(Continued from page B48)

when he starred in Cecil B. deMille's film, *The Cheat* in 1915 at $3,500 a week. The story line was about a Japanese of wealth who branded a fickle woman. She had reneged on him after he lent her considerable sums of money to become his mistress. The audiences were stunned when Sessue applied a searing branding iron on the back of Fannie Ward, his leading lady. *The Cheat* was the first of Hollywood's pattern of dramas featuring the wealthy, their sumptuous surrounding and their romances.

In 1917, he married **Tsuru Aoki,** Hollywood's first Japanese actress, and built the $100,000 Gray Castle, where their lavish entertaining of the honky-tonk Prohibition era was fabled. Hayakawa rocketed to fame, "but he was a plunger." Drawn to roulette at Monte Carlo, in one session he lost $60,000. Two years later he regained his losses but shot $90,000 at the wheel and lost. His Gray Castle stood in the path of the postwar Hollywood (US 101) Freeway at Franklin Ave. and Argyle St., which the highway skirted. It was torn down in 1955. –Joe Grant Masaoka, "Footnotes of History," *Pacific Citizen*, May 19, 1967.

AN ASIDE–The son of the governor of Chiba, **Sessue Hayakawa** was sent to America in 1909 for an education, entered the University of Chicago and graduated in 1913 in political science. On a summer vacation that year in Los Angeles, he joined an amateur Issei group staging *The Typhoon*. In the audience was filmmaker Thomas Ince, who hired the players and shot the film at Inceville, his studio lot a mile or two north of Santa Monica. Hayakawa's film career spanned a half-century–from silent films in *Wrath of the Gods* (1913) opposite **Tsuru Aoki** and fading away in the '30s when the talkies hit the screen. He moved to France, spent the World War II years in Paris subsisting as a painter. In 1949 he returned to Hollywood to co-star with Humphrey Bogart in *Tokyo Joe*. In 1956, he was nominated for an Oscar as "best supporting actor" for his role of a prison camp commander in *The Bridge Over the River Kwai*. He retired in Japan, studied Zen, taught acting and after his wife's death he became a Zen priest. His autobiography, *Zen Showed Me the Way – to Peace, Happiness and Tranquility*, was published by Bobbs-Merrill in 1960.

OTHER JAPANESE PIONEERS IN HOLLYWOOD–

Nisei chronicler **Bob Okazaki** of Los Angeles, along with **Larry Tajiri,** wartime editor of the *Pacific Citizen* and later entertainment editor at the *Denver Post*, reel off stories of other Japanese pioneers in Hollywood. (*See:* Hosokawa, *Nisei, the Quiet Americans*, 145ff.) Among them are:

Sojin Kamiyama, a Shakespearean actor at the Tokyo Imperial Theater, led a group in 1917 to entertain Japanese audiences in Hawaii and Los Angeles. In Little Tokyo, he recruited young Issei from pool halls and lunch counters to stage *Merchant of Venice* at Mason's Opera House on S. Main and First St. Sojin played Shylock. He starred in a number of Hollywood films, including the first Charlie Chan flick as the detective. He returned to Japan in 1937 to continue his career.

Henry Kotani, a graduate of San Francisco Lowell High School in 1906, was attracted by the budding film industry in Los Angeles in 1913. Realizing camera work was a steadier pay than as an actor, he apprenticed at Lasky's (Paramount Pictures) and became a cameraman in 1917 for Cecil deMille. In 1920, he returned to Japan and helped establish Shochiku as one of the top studios.

Eddie Izumi was the first Issei to graduate from Hollywood High in 1918, went to work two years later at MGM and became an art director. In 1955, he supervised building the sets to *Teahouse of the August Moon* in Japan.

Movie director **Heibachiro Okawa** studied the business in New York in 1920, came to Los Angeles in 1927, tried acting and enrolled at Paramount where he met director D.W. Griffith and aspiring actor Gary Cooper. He returned to Japan in 1932.

First Nisei child actor **Benji Okubo** appeared in a silent film with a Madame Butterfly theme. His sister **Miné Okubo** is artist-author of *Citizen 13660*, her personal account and one of the first to reveal the inside life in a WWII internment camp.

Another child actor, **Art Kaihatsu,** at age 7 was in Hal Roach's Our Gang Comedy. His father, professionally known as **Yukio Aoyama,** had studied drama in Chicago, came to Los Angeles around 1915 and organized the Cherry Blossom Players. He went into films and then into antiques and Oriental costume rental business.

Iris Yamaoka starred in *China Slaver* (1929). **Pearl Suyetomi,** billed as Lotus Long in *The Eskimo* (1932), is remembered as one of the most beautiful Nisei (of Japanese-French parents) in Hollywood films. She starred in *Tokyo Rose* (1946). Opera diva **Hizi Koyke** starred in Universal's *Madame Butterfly* (1933). Powerfully built **Tetsu Komai** appeared in key roles for two decades.

A DATE IN NIKKEI HISTORY–

June 22, 1916–Arthur K. Ozawa, 40, dies; the first Nisei lawyer in Hawaii, founded Hawaiian Japanese Civic Association, the first Nisei citizen group in Honolulu; appointed to a Governor's Food Commission to distribute rice from Japan.

1916-1931:
Canadian Army enlists Issei for the European front.

In June 1916, 200 Issei soldiers were on the Western Front in France and Belgium (Somme, Lens, Avion, Hill 70, Passchendaele, Amiens, Arras, Cambrai, Denain, Valenciennes, Mons); 53 were killed in action at Vimy Ridge and Ypres. Canadian attempts to form an Issei battalion had failed, 1,100 men were needed.

Following enactment of the Military Voters Act of 1917, the Issei veterans bid for franchise in 1920 was supported by the Canadian Japanese Association. In 1920, the Japanese Canadian War Memorial, a 34-foot white sandstone column mounted by a marble Japanese lantern with 12 name-plates of the fallen heroes at the base, was dedicated in Stanley Park, Vancouver.

In 1925, the surviving Issei formed the Royal Canadian Legion, Branch #9, in British Columbia, to push for voting rights. The province finally granted the Issei veterans the franchise in 1931. –Roy Ito, *We Went to War*, 1984.

1917-1925:
Over 29,000 Issei-Nisei register for U.S. military draft

When the U.S. entered World War I in 1918, it represented a period of transition in the military history of Japanese Americans. There were relatively few Japanese (Issei) during the Spanish-American War–most of them signing on as mess stewards and cooks in the Navy and, if the Issei casualty figures of the USS Maine (1898) are considered [7 Japanese of the 298 total number], the Japanese did far more than the population figures would indicate as their share.

The Issei served in WWI, though ineligible for U.S. citizenship, proving they were American as any other soldier. During WWI, Japan was not only an ally, but it had been in the war [Japan declared war on Germany on Aug. 23, 1914–a long time before the United States]. "Perhaps because of Japan's prior entry into the war, Issei willing and able to serve were happily accepted... They believed their time in uniform meant they could, if they wished, become citizens of their adopted country."–Souvenir Booklet, 6th National Nisei Veterans Reunion, 1970.

On June 1, 1918, the Hawaiian Territorial Guards was federalized, which had two Japanese companies at Schofield Barracks, both Co. D, in the 1st Regt. from Oahu and 2d Regt. from the Outer Islands. Each company had 803 Japanese Americans–of these 385 were Japan-born, according to Nisei military writer **Richard S. Oguro,** who found the rosters of these two companies, while others reported their activities as only one Co. D. Their most notable was a 10-day patrol of Oahu's water reservoirs against possible sabotage when typhoid broke out.

Dr. Harry Kurisaki, a dentist and original member of Co. D, 1st Regt. was an active recruiter and rose to the rank of major, the highest by a Japanese American during World War I. Other officers included **1st Lt. Yeichi Yamashiro, 2nd Lt. Hajime Nogami** of the 2nd Regt. In the 1st Regt., **Capt. Kinichi Sakai** (the first Hawaiian Nisei to hold a commission) trained officers at Schofield; **2nd Lt. Futoshi Arakawa** and a number of college students including **Napoleon Nakamura** of New Orleans received commissions before the war ended.

Tom Miki from the Big Island served as a pilot in France with the American Expeditionary Force.

Selective Service boards in Hawaii drafted men between the ages of 21 and 40–600 Japanese in 1917. (Murphy, *Ambassadors in Arms*, 41.) Then the age limits were lowered to 18 and raised to 45 for two more registrations in 1918, which saw 29,000 Japanese nationals and Nisei registered in Hawaii and on the Mainland and 7,000 selected for military service, though the Army archives show no breakdown for Japanese Americans. Some saw duty in France. (cf. Yukiko Kimura, *Issei: Japanese Immigrants in Hawaii*, 1988, 19)

Some, like Japan-born **Tokutaro "Tokie" Nishimura Slocum** of North Dakota and Manzanar, MIS specialist in WWII **John Yoshinobu** of Gardena, **Yeichi Yamashiro** and **Hajime Nogami** of Hawaii served in two World Wars.

Hajime Nogami from Kauai joined the Hawaii Territorial Guards in April, 1916, as a private, rose to the rank of first sergeant and was commissioned a 2d Lt. at Schofield Barracks on March 22, 1918. His two younger brothers saw service in WWI and WWII: **Shinichi,** was a corporal in Co. D, 2nd Hawaii Infantry, and the youngest, **Yoichi,** only 17 and underage by Army standards, ended as a mess sergeant in WWI. Shinichi was 50 years old when the call for volunteers was made in 1943 for the 442nd. Yoichi was 43 and both enlisted.

Tokie Slocum, who was raised by a couple in Minot, N.D., assumed their name, Slocum, and enlisted in the Army in 1918, hoping his service made him eligible for citizenship. He served with the 82nd Rainbow Division, saw combat in the Meuse-Argonne and St. Mihiel offensives in France and was discharged with the rank of regimental sergeant major, likely the highest rank by a mainland Japanese in WWI. While the Congress allowed citizenship for alien veterans of WWI, the Supreme Court ruled the law did not extend to Oriental veterans. With JACL and veterans' support, Slocum spent three years lobbying

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to correct the gap. President Roosevelt signed the bill June 26, 1935, granting citizenship to foreign-born Asian American veterans. Interned in Manzanar after WWII started and almost 50 years old, Slocum once more sought combat service but was persuaded to the "cloak and dagger" mission in the new Office of Strategic Services. His commanding officer was Col. George Buxton, who had also been his commander a war earlier.

1918-1929:
Nisei in California form American Loyalty League.

As part of the Japanese Associations of America's campaign to counteract the anti-Japanese alien land act (see above: 1913—California alien land law), the Japanese Association of America and their branches with financial support urged the formation of a Nisei civic organization, such as the American Loyalty League, in their communities. At the beginning, the American Loyalty League included many Nisei all above age 15. (Cf. Ichioka, *Issei*, 206.)

In 1918, seven San Francisco Nisei — **Dr. Thomas Yatabe, Tom Okawara, Dr. Terry Tokutaro Hayashi, Dr. Hideki Hayashi, Kay Tsukamoto, Harry Suze**, and **George Kiyoshi Togasaki**—met in the fall to organize a club to educate the public on their status as American citizens, and adopted the name American Loyalty League. Two immediate objectives were a Nisei voter's registration drive and a speaker's bureau. However good their intentions, earning their living detracted from the club. After a very few meetings the San Francisco club became dormant.

In 1920, 14 Nisei in San Francisco formed the New Citizens Federation to promote their welfare.

Sept. 27, 1921–Seattle Progressive Citizens League was organized by young Nisei under leadership of **Shigeru Ozawa**.

In 1922, Dr. Yatabe, who had moved to Fresno to set up his dental practice, was summoned back to San Francisco to revive the San Francisco ALL and organize a network of such clubs to be called the New Citizens Federation, a link that San Francisco maintained until the JACL was founded in 1929.

Sacramento American Loyalty League was organized in 1922 with **Walter Tsukamoto** as president. The club was inactive during the years he was in college pursuing his law degree.

Fresno American Loyalty League was organized on **May 5, 1923**; its name was maintained for decades though a pioneer chapter of JACL. In 1993, Fresno American Loyalty League/JACL Chapter celebrated its 70th anniversary.

The first ALL conference met in San Francisco the Labor Day weekend in 1924. Two observers from Seattle, **Shigeru Ozawa** and **Clarence Arai**, attended. Representatives from nine localities met, each agreeing to establish a chapter in San Francisco, Fresno, Sacramento, Marysville, Brawley, Newcastle. The other three are unknown. (Ref.: Hosokawa, *JACL in Quest of Justice*, 1982.)

SOME DATES IN HISTORY–

Jan. 1, 1919–Nippu Jiji (Honolulu) starts first English section in Japanese immigrant press in America.

Oct. 19, 1919–First Japanese group of Hawaii sugar plantation workers organize on the Big Island, culminating in the Japanese Federation of Labor to seek higher pay; strike lasts six months in 1920. Striking were 2,000 Filipino and 4,000 Japanese workers. As the strike was viewed as a "Japanese menace" in Hawaii, it convinced Issei to quit the plantations and seek menial jobs in Honolulu and move into the urban districts of Kalihi, Palama, Moiliili and Kaimuki.–Ogawa, *Kodomo no Tame Ni*, 190.)

Oct. 2, 1920–First Nisei (**James T. Hamada**) to seek public office (Territorial House seat from Kauai) in Hawaii defeated in the primaries.

Nov. 2, 1920–California alien land law to prevent Japanese from owning farm land passes by 30-1 vote: 668,438 to 22,086 in referendum.

Feb. 28, 1921–Final date proclaimed by Japan to issue passports for picture brides to America; cleverly termed by some wag as "Ladies' Agreement."–Ichihashi, *Japanese in the United States*, 296.)

1922-1931:
Cable Act amended to restore citizenship of Nisei wives of Issei

The 1917 Immigration Act was amended in 1922 by the Cable Act declaring U.S.-born women marrying a person "ineligible to citizenship" would automatically lose their citizenship. The Act impacted the Nisei women who had married Issei men. In 1930, the JACL lobbied against the legislation. Representing JACL was **Suma Sugi** (Mrs. Harry Yokotake) of Los Angeles. Congress repealed the law on **March 3, 1931**. This was the first JACL-sponsored bill in Washington, D.C., and Ms. Sugi was JACL's first lobbyist on Capitol Hill.

1922-1940:
Japanese Bolivian Society formed.

Bolivia's Japanese community history began in 1899. By the 1920s, Japanese farming communities were thriving in rain-forest lands around the northern cities of Riberalta and Cobija and at the far eastern provincial capital, Trinidad (each city about 200-250 miles apart and more than 400 miles from La Paz, the world's highest city at 12,500 feet altitude).

The Japanese Bolivian Society was founded in 1922 to originally take a census at request of the Japanese government, to assist immigrants locate relatives and friends in Bolivia, and to promote picture-bride marriages. By 1927, there were 45 families in La Paz. In the 1930s there were Japanese shops, restaurants, candy stores, barber shops, Issei carpenters, gardeners and clerks.

Landmark Supreme Court decisions–

In an early Massachusetts case, *In re Saito* (1894), an Issei was denied citizenship because he was neither "white" nor "black" but of the Mongolian race—the color "yellow" was not used.

In the Washington state case, *re Kumagai* (1908), **Buntaro Kumagai** was denied because "any alien" mentioned in the Act 1862 and again in the Act of 1901 meant any alien who was a "free white person" and that Congress by the 1901 law meant the race "that was dominant in this country."

In *Besshо v. U.S.* (1910), **Namiyo Bessho**, in Norfolk, Va., was denied, even though, as provided in the **Naturalization Act of 1894**, he was 21, had served for five years in the Navy and was honorably discharged. The court held the **Act of 1906** prevailed and that he was not a "free white person."

In the landmark case, *Ozawa vs. U.S.* (1922), and one of the most drawn-out suits ever filed by an Asian American, the U.S. Supreme Court declared on **Nov. 13, 1922**, that Japanese were "racially ineligible for citizenship" under existing law. Japanese reaction was understandable – "unreasonable" when U.S. was still assuring them of its friendship. **Takao Ozawa**, a Berkeley High School graduate, had filed his first papers in 1902 while attending the University of California but did not follow with a petition for naturalization until 1914. When the California court rejected him, he tried in Hawaii and was denied again. He appealed and when the case was referred to the Supreme Court in 1917, the Issei community became involved through the Deliberative Council of the Pacific Coast Japanese Association, a coordinating body for the Japanese Associations of America (JAA). The Japanese government opposed the court case publicly on grounds a diplomatic solution was preferred if it were possible.

Furthermore, the U.S. Supreme Court declared in 1920 the **Wartime Naturalization Act of 1918** did not apply to those Japanese aliens who had served in the military. The rule invalidated citizenship granted to approximately 400 Japanese and 300 other Orientals, who had been naturalized by U.S. District Judge W. Vaughn and I&NS Examiner W.H. Ragsdale through 1919. (cf. *History of Japanese in Hawaii*, 242.)

The Ozawa case prevailed except for the special legislation passed in 1936 granting citizenship to Issei and other Orientals who had served in the first World War and resided continuously since being honorably discharged. The bill was lobbied by **Tokutaro Slocum** with JACL.

VFW, American Legion, and veterans of the famous 42nd Rainbow Infantry Division from which he was discharged in 1918 as a sergeant-major.

In *Sato v. Hall* (1923), the case involved **Ichizo Sato** in Hawaii who applied for and was granted citizenship in 1919 by the U.S. district court on the basis of the 1918 amendment, then moved to California and sought to register as a voter in Sacramento, but was denied by the registrar. The California supreme court ruled the privilege of citizenship was a federal matter and concluded "a Japanese born in Japan" was not eligible.

In *Toyota vs. U.S.* (1925), **Hidemitsu Toyota** had served in the U.S. Coast Guard between 1913 and 1923 and filed for citizenship in Massachusetts in 1921 on the basis of the Act of 1918, for the Coast Guard was part of the naval forces during World War I. While the district court granted his petition, the government appealed and the Supreme Court reaffirmed the Act of 1906– that the classes of "any alien" had not been enlarged.



ABOVE—Navy fishing boats are herded in Kewalo Basin, Honolulu, after the attack on Pearl Harbor. The Navy converted some of them for wartime use. **AT RIGHT**—After the attack, Nisei youths read about the event on the streets of Little Tokyo in Los Angeles.



1922:
U.S. court rules Japanese "racially ineligible" for citizenship.

Aside from a few rare cases of Japanese being naturalized by a state court (Joseph Heco in 1858 in Baltimore and Shinsei Kaneko of Riverside, Calif., in 1896), Frank Chuman in *The Bamboo People* (1976) writes how the United States citizenship was first designed for "free white persons" in 1790, subsequently being amended by other criteria including a minimum residency in the U.S., having good character, requiring a general knowledge of American history and passing a simple civics test by written and oral questions (e.g.: Who was the first president of the United States? How many branches of government are there?)

In 1862, Congress provided naturalization privileges to "any alien" who was honorably discharged from the military service. In 1870, persons of African nativity or descent became eligible; in 1884, American Indians as "red people" in the *Elk v. Wilkins* case, if allowed by their own tribal law. Congress, in 1924, granted citizenship to all American Indians.

Aliens who served for five years in the U.S. Navy/Marine Corps were granted naturalization by the **Act of 1894**; this was extended upon enlistment into the Army in 1918 and to draftees as well in 1941. Filipinos were ineligible for citizenship by an **Act of 1925** unless they had served three years in the Navy. Some "brown" people or Filipino and those of Malaysian extraction were accorded the privilege in 1940, the Chinese in 1943, the people of the Philippine Islands in 1946.

Finally in 1952, all racial barriers for citizenship were removed, permitting Japanese and Koreans to apply. The same law, the **Walter-McCarran Act**, provided expeditious citizenship by exempting them from taking the test in English if the petitioner had been a U.S. resident for at least 20 years prior to 1952. This language was in the law to cover the Issei, who were a permanent U.S. resident before 1924. Some Latinos and others were also able to take the test in their own language.

In *Yamashita v. Hinkle* (1922), **Taki**) **Yamashita** had filed for and was granted naturalization by a superior court in 1906 in Washington but was denied articles of incorporation from the Washington secretary of state. Upon appeal, the U.S. Supreme Court held his certificate of naturalization from the superior court was null and void because Yamashita was not a citizen at time he applied for articles of incorporation.

A DATE IN NIKKEI HISTORY–

Sept. 1, 1923–Earthquake devastates Tokyo-Yokohama area, claims some 150,000 lives. Frank Lloyd Wright-designed Imperial Hotel survived the temblor.

1924:
Japanese Exclusion Act passes

Though America generously assisted the Japanese people at the time of the Great Tokyo earthquake of 1923, the Congress passed the **Immigration Act of 1924** that discriminated against the Japanese. While the bill was aimed at the

SEE MILLENNIUM/PAGE B66

MILLENNIUM

(Continued from page B65)

destitute hordes from Europe, it reported "aliens ineligible to citizenship" (which included the Koreans) were to be completely barred, summarily abrogating the Gentlemen's Agreement. On May 26, President Coolidge reluctantly signed the bill ... Those protected by treaty–the so-called non-quota categories–were not affected: professors, students over age 15, professional religionists, and treaty merchants ... The Chinese were banned in 1882. Filipinos were accepted as U.S. nationals in 1899.

AN ASIDE–During Congressional discussions, there was considerable confusion about the Gentlemen's Agreement ,resulting in Secretary of State Hughes urging Japanese Ambassador Hanihara in Washington to draw up a statement of Japan's understanding of the 1908 agreement. Diplomatic relations with Japan were unusually amicable in contrast with Europe. Hughes planned to send the note as a clarification that would prevent the proposed discrimination against Japanese. Hanihara's note had the opposite effect, as the concluding paragraph contained the reference of "grave consequences" which complete exclusion would have. Senator Lodge characterized it a "veiled threat of war," resulting in overwhelming majorities in Congress for passage. Hanihara was surprised by the senator's interpretation, explaining that any kind of threat was unintended.–Ichihashi, *Japanese in the United States*, 298-318.

1924:
New Peru-Japan treaty supersedes 1895 pact

The new treaty retained the most-favored-nation provisions, exemption from military service, equality in the courts and a pledge to "perpetual peace and amity" between the two countries and also "their respective subjects and citizens." In case of injury or death of nationals of either state by mob action, such was a breach of treaty. After years of delay, the ratification exchange occurred in February, 1930.

In view of the Monroe Doctrine of the early 1820s, U.S. concern was about further entry of Japanese to Peru was evident. President Leguia feared Peru could not take direct action against the Japanese, as was taken diplomatically against the Chinese, "because Japanese exclusion without the support of the United States would have meant war" and hinted at joint action if the U.S. pledged support. The U.S. learned, however, that Leguia's concerns were based on the historic enmity between Chile and Peru. Japan, in 1908, had detached its diplomatic assignment of joint posts from Mexico-Peru to Peru-Chile., an arrangement that continued until a full-time resident minister was appointed in 1922.

Japan's ablest career diplomat, **Saburo Kurusu,** was posted in Lima in May, 1929. He had completed consular posts in Chicago and in Europe. His most dramatic moments were to come on Dec. 7, 1941, in Washington, D.C.

1927:
Japanese Brazilians form own towns, pioneer in the Amazon.

Most of the Japanese immigrants came after 1924, subsidized by a Japanese government development agency, specifically preparing emigrants to South America. Immigrants from Nagano-ken, for instance, founded Aliança as a farming cooperative that bloomed into a city. Mere nucleus groups from other prefectures followed a similar pattern to establish communities in rural São Paulo. Registro and Bastos stand out because of the combination of new immigrants with earlier pioneers.

In 1927, Japanese potato growers in Cotia (São Paulo state) formed the first of several agricultural cooperatives, which were their basis of buying land, seeds and storage. (One economist said Cotia Agricultural Cooperative was formed by Japanese who were tired of being cheated by middlemen) ...

In 1929, a pioneer group of 43 families (189 persons) started farming colonies in the Amazon on 2.5 million acres. New cash crops were introduced: jute for the coffee bags, fruits & vegetables, pepper and cacao, poultry, tea and the *waribashi*-chopstick industry.

Of note is **Makinosuke Usui** who, in 1938, purchased 20 young pepper trees in Singapore on his way to Amazon, settling south of the mouth of the river. Three plants survived to produce 150 lbs. and begin Brazil's spice-pepper industry. (See: 1933–Japanese immigrants to Brazil celebrate 25th anniversary.)

1929-1942:
National JACL organized

A predecessor to JACL, the American Loyalty League was organized in 1918 to join the Issei fight against anti-Japanese legislation, which culminated as the 1920 California alien land law.

In 1929, seven independent Japanese American clubs from Seattle, San Francisco, Fresno, Los Angeles, Brawley, Stockton and Newcastle (Placer County) met in San Francisco April 5-6 to (a) form the Japanese American Citizens League (JACL) as a national organization, (b) hold its first convention in Seattle in 1930 to adopt a constitution, and (c) publish a newspaper. The first issue, printed **Oct. 15, 1929**, was named *Nikkei Shimin* (Japanese American Citizen). A contest was held to name the publication, *The Pacific Citizen*, which appeared in the January 1931 issue.



Clarence Arai of Seattle proposed the JACL name. San Francisco attorney **Saburo Kido** chaired. Among the resolutions passed at the 1930 National (and first biennial) Convention were to: (1) encourage Americanization of alien Japanese, (2) register Nisei voters, (3) repeal racially restrictive state and federal laws that denied opportunities for full citizenship, economic and social development.

In 1931, the Cable Act amendment was passed, permitting Nisei women who married Issei men to regain their citizenship. A citizen lost citizenship by marrying an alien ineligible to citizenship. It was the first successful JACL legislative effort in Washington. **Suma Sugi** of Los Angeles was sent to lobby Congress. As the nation faced Depression, Nisei in employment and registration of voters were vigorous and key resolutions at the 1932 Convention in Los Angeles. There were 22 chapters. This was **Masao Satow**'s introduction to JACL; he was general secretary of the Japanese YMCA in Little Tokyo at the time. He was national JACL director 1946-1972.

At the 1934 Convention in San Francisco, **Tokutaro Slocum** of Los Angeles was sent to Washington, where he lobbied for citizenship promised Orientals who served in the U.S. Army in WWI. President Roosevelt signed a bill June 25 granting citizenship to about 500 Oriental veterans. Slocum served with AEF Rainbow Division in France and came home gassed, which plagued him the rest of his life.

At the 1938 Convention, there were 34 chapters. The main issue for JACL was naturalization for Issei – which was back on the front burner in 1946 and successfully accomplished in 1952.

In 1940, the JACL Convention at Portland went on record for fair employment practices and protested racial discrimination in the armed forces and political organizations. There were 50 chapters. On Sept. 1, 1941, **Mike Masaoka** of Salt Lake City was employed as national secretary to carry out the purposes of National JACL. Among his assignments were to encourage new chapter organizations; seek congressional support for Issei citizenship; open theater main floors, swimming pools, bowling alleys and dance halls for use of Japanese American patrons; represent Nisei cases of discrimination cited before the Fair Employment Practices Commission hearings on the Pacific Coast; work with federal agencies to prevent mob action against Japanese Americans in event of war; and refute the distortions, exaggerations and allegations about Japanese Americans through pulpit, press and public meetings before and after Pearl Harbor.

On the day Pearl Harbor was bombed, JACL national president Saburo Kido pledged the unqualified loyalty of Japanese Americans in his telegram to President Roosevelt. JACL prevailed upon public officials to issue statements urging fairness and understanding; protested to law enforcement agencies about formation of vigilante committees harassing Japanese; protested to the Justice Department against unwarranted and widespread detention of aliens; and aided in securing travel permits for Issei. Frequent bulletins in Japanese and English were issued by JACL, due to the Army shutdown of Japanese language newspapers. JACL testimony on Japanese Americans was given before the Tolan Committee in February, 1942.

With widespread suspicion and hostility questioning the hold of American ideals over native-born Americans of Japanese descent after Pearl Harbor and official Pearl Harbor testimony that revealed Army and Naval Intelligence were primarily alerted to possible Fifth Column activities of its Japanese residents, JACL convened its Emergency National Convention **March 3-10, 1942,** in San Francisco. Apprised by federal and military officials of the Army's plans for Evacuation (fear of treachery and disloyalty caused Lt. Gen. John L. DeWitt to empty the West Coast of all those of Japanese ancestry), JACL was called upon to negotiate community cooperation to prevent bloodshed. (The regular convention sched-



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uled for Oakland that summer was never held. A special JACL conference with WRA officials present was held in Salt Lake City) – *Ref.*: "Living with JACL" serial by Saburo Kido in the 1961 issues of the *Pacific Citizen*, "Do You Know?" by Elmer Smith; 1955 *P.C. Holiday Issue* covering JACL through the financially strapped 1950 convention; and *JACL in Quest of Justice* (1982) by Bill Hosokawa, the JACL story through 1980.

Mike M. Masaoka [1915-1991], born in Fresno, Calif., University of Utah graduate in 1937 and a lifelong champion of Japanese Americans, participated as the young JACL national secretary in early 1942 in the Army's decision to forcibly remove all persons of Japanese ancestry from the Pacific Coast states to internment camps. After urging the U.S. government to reopen Selective Service, he volunteered into the 442nd Infantry Regimental Combat Team. Five of the six Masaoka brothers saw service in Italy and France, four were wounded, one was killed. Honorably discharged in December 1945, Mike helped strategize JACL's postwar legislative campaign at the 1946 Convention in Denver, foremost being Issei citizenship that culminated in 1952 with passage of the Walter-McCarran Act removing all racial barriers to citizenship and repealing the 1924 Japanese Exclusion Act.

As the JACL Washington representative [1946-1972], he was acclaimed the "most successful lobbyist" in a *Reader's Digest* article in May 1949; his legislative achievements include the Japanese American Evacuation Claims Act of 1948, amended in 1954, which awarded some $37 million to more than 26,000 claimants as partial compensation for property losses suffered due to Evacuation, worked on passage of the Immigration Act of 1965 to remove the discriminatory "Asia-Pacific Triangle" formula imposed on Asian immigrants, and spearheaded in 1971 the congressional campaign to repeal Title II of the 1950 Internal Security Act of 1950 that had authorized the Attorney General to maintain concentration camps and detain any person suspected of "probable" sabotage or acts of espionage.

He severed his formal JACL ties in 1972 and stepped up his representations of major Japanese industrial companies. In 1976, the University of Utah recognized him as a distinguished alumnus for public service and the Japanese government decorated him in 1983 with the Order of the Sacred Treasure, 2nd Class, the highest given to foreigners who are not government officials. In 1987, he co-authored his autobiography, *They Call Me Moses Masaoka*, with Bill Hosokawa. Though retired in 1988, he remained active with JACL and worked for passage of the Civil Liberties Act of 1988, in which Congress pledged $20,000 in restitution to more than 70,000 survivors of the 110,000 interned during WWII. – *Pacific Citizen*, July 5-12, 1991.

Saburo Kido [1902-1977], born in Hilo, Hawaii; LL.B., University of California at Berkeley, 1926; practiced law in California and Utah, defended Japanese American rights in alien land law matters with eminent lawyers Albert H. Elliott and Guy C. Calden. A co-founder of National JACL in 1929 and national president (1940-46), he spelled out in his inaugural address JACL's duty "to protect the welfare of the Issei and Nisei" and reiterated basic JACL philosophy "of uncompromising loyalty to the United States." was interned during WWII at Poston II for two years, resettled after WWII in Los Angeles, resumed JACL's prewar campaign for Issei naturalization; argued the Takahashi fishing rights and Oyama alien land law cases before the U.S. Supreme Court; was president of the newspaper, *Shin-Nichibei*; awarded the Order of the Rising Sun, 4th Class, from the Japanese government in 1964.

1931:
The Manchurian Crisis 'explodes'

On the night of **Sept. 18, 1931,** on the pretext that the Chinese had blown up the Japan-controlled South Manchurian Railroad at Liutiaokou, Japanese armies overran South Manchuria within 48 hours, routing the Chinese opposition–which the U.S. State Department interpreted as evidence of "an elaborately preconceived plan," as was noted by **Secretary of State Stimson** several years later.

The dual citizen male Nisei in the U.S. and Hawaii were advised to apply for draft deferment every year at the Japanese consulate. Failure meant possible induction when they went to Japan .... The temporary success of the Japanese armies led to rise of Japanese militarism in government, setting up a puppet emperor in the new state of Manchukuo, and the deterioration of U.S.-Japan relations.



SABURO KIDO

1933:
Workers strike at So. Calif. Japanese berry farms.

Thousands of farm workers went on strike June 1 for the month of June at three Japanese-operated strawberry farms in El Monte. The local Spanish-language daily, *La Opinion*, reported 7,000 Mexicans, plus Filipino workers, white pickers from Oklahoma and Arkansas were involved.

Executive secretary **Takashi Fukami** of the Japanese Farmers Association representing the growers, had their Nisei children as well as San Gabriel Valley JACL members help save the crop. The public was invited to pick free until June 30. The strike was settled July 6. – Charles Wollenburg, "Hicks Camp at El Monte," *Race and Class in Rural California*, 155-164, v. 51, summer 1972.

1933-1948:
California denies Issei commercial fishing licenses

The California Fish and Game Code, Section 990, was amended in 1933 prohibiting "a person who had not resided in the United States or in California for least one year" or an alien from selling fish caught on the high seas.

In 1935, it was contested by **Tokunosuke Abe** of San Diego, an Issei who held a California commercial fishing license, after the state attempted to prevent his catch from being unloaded because his Japanese crew had violated Section 990. The state appellate court ruled the section was void since the code discriminated between residents and nonresidents and violated the equal protection clause of the 14th Amendment to the U.S. Constitution. An appeal by the Fish and Game Commission for hearing before the state supreme court was denied **Nov. 25, 1935.**

In 1943, the state legislature amended Section 990, stipulating "a commercial fishing license may be issued to any person other than an alien Japanese ... and to a corporation (if none of the officers or directors are alien Japanese, and if less than a majority of its stockholders are alien Japanese)." The wartime measure was intended to discourage the return of the Issei commercial fishermen.

In 1945, Section 990 was amended with language, which was specifically anti-Japanese, stating that "a person ineligible for citizenship" may not be licensed. **Torao Takahashi**, who left the wartime internment camp at Manzanar the same year to resume his lifelong occupation (1915 to 1941), was denied a commercial fishing license. After filing suit in Los Angeles superior court compelling the Fish and Game Commission to grant a license, **Judge Henry Willis** upheld his contention that Section 990 was unconstitutional because of race discrimination.

On appeal, the state supreme court reversed Judge Willis in a 4-3 ruling, as the state was exercising its sovereign capacity to protect (or conserve) fish and game as the property of the state and confer licenses to its citizens and exclude aliens or non-resident citizens.

SEE MILLENNIUM/PAGE B70

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JACL's course: Not by Ignoring the PAST



By BARRY SAIKI

MY INTENT WAS not to write an obituary or a doomsday prophesy on JACL. But, with three short years before the coming millennium, I optimistically would like to believe that some Nisei comments are valid for the coming century.

I sat for two vexing years on the last JACL National Board as an elected member, which ended last August. This stewardship was saddled early on by a divisive board, mired by previous budget overruns and encumbered in the downsizing efforts by allegations of sexual harassment and by protracting severance pay negotiations.

That board survived the turmoil stemming from the reduction in personnel, in the hasty search for a national director and in surmounting the financial crisis, thanks to the tenacity of President Denny Yasuhara, variously supported by Bill Yoshino, Karyl Matsumoto, Jim Miyazaki, Tom Hara, Mae Takahashi, Paul Shinkawa and a number of Bay Area volunteers, including Marshall Sumida.

While buffeted with criticism, from within and without, that board was the primary reason why the new 1996-98 board is in a much stabler position to plan for the future under President Helen Kawagoe and National Director Herb Yamanishi.

The theme of the highly successful San Jose biennium, which recorded a financial plus, was "*Kodomo no Tame ni*—For the sake of the children." It was a good theme as far as it went. What was lacking was that while one emphasis was properly on the future, the past may have been forgotten. All of us are aware that we are living in a newly formulated society, mutating and changing our basic concepts of values, while being engulfed by heretofore undreamed of pressures and stresses, which are spawning new challenges for our growing multicultural young generations.

But, many of these "new" ideas have been experienced and tested by their elders in different forms during their youth. Human feelings remain universally the same, whether it be love, hate, anger, sorrow, kindness, compassion or plain humility.

The passing decades have aged the Nisei. Summarily, some of the younger generation are inclined to think that the Nisei have lost touch with the world. Age is given as the reason for the generation gap.

In the past, the elders were given credit for their wisdom as gained from personal and social experience. Today, the credit is based on personal education and collateral evaluation by the current generation.

An episode that took place at a National Board meeting last year made me realize that the "generation gap" went two ways. What had seemed obvious to me was oblivious to the others. I wondered if the younger generation truly understood the lifelong years of prewar Nikkei discrimination, which was countered by example—diligence in work and humility in social relations by the Issei and older Nisei.

I learned that the three-story National Headquarters building was completed in 1975 with funds donated by thousands of members. Hanging on the left wall of the foyer are huge plastic panels listing the names of about 140 major donors. Many are past leaders and staunch advocates. Also listed are about 10 JACL Chapters. These donations were made long before any Redress payments. The backroom on the ground floor also has photos of the past presidents along a wall. Last year, that floor was opened for a meeting room instead of space for storage. It appears that the Headquarters Building was shared with other tenants for almost 20 years. Initially, space was rented to Blue Shield, which serves our membership. Later, a room was rented to the Asian American Journalists Assn. (AAJA). When Blue Shield wanted more room, they had to move out.

As of 1995, the building was housing National JACL Headquarters, the NCWNP Regional Office and AAJA. Visitors to the office would have to phone in for recognition and be greeted by a buzzer.

Recalling the 1960s when Headquarters was on a second floor rental on Post Street, I also remembered that Director Mas Satow was always on hand to greet visitors and the localites. Thus, I proposed at a Board meeting a resolution to open a reception area on the first floor where visitors will be welcomed and provided with beverages and cookies. They could browse and look at memorabilia, and time permitting, meet the staff. I was dumbfounded when none of the other 16 board members seconded my proposal. So that topic could not be discussed.

It seemed that the generation gap operated two ways: to the younger members, their concerns were mainly centered on external activities, such as civic, Asian and Pacific Islander issues rather than the main core of the membership. The names in the foyer and the remembrances of past JACL leaders who had contributed greatly has less meaning than themselves. Such thoughts were disturbing.

Shortly thereafter, while conversing with a Sansei leader, the person expressed disappointment in that JACL was not moving more quickly on a broad coalition front, inasmuch as the memberships were still predominantly Nisei.

These two seemingly unrelated incidents were important enough to worry me about the future of JACL in the next millennium. The primary worry was how well the current and future JACL leaders would understand JACL's past in making decisions for the future. Without concrete understanding, the organization will move toward self-destruction.

In the millennium before Christ, the Chinese had originated and formed their code of conduct, which included the concept of Filial Piety. While Japan had nurtured her own clan system in pre-Christian times, these were reinformed by ideas from China and Korea in the succeeding millennium. The "han" or clans also supported the tri-generational relationships, ensuring the stability of provincial culture.

"*Oya-ko sandai*"—three generation unity" formed the core of the second millenium in Japan, as it did in China and Korea. That relationship was brought to the United States by the Issei with their deep respect for ancestry.

But, that chain was broken for the Nisei with the coming of Pearl Harbor, which led to the incarceration of Japanese Americans from their ghettoed community and restricted farm land. How did that war affect the Nisei sense on filial piety? Are there remnants of such thoughts among the Sansei and Hapas? As we become more multi-ethnic, will it completely disappear, as it has among most of the other Americans who came from many lands?

While Hillary Rodham Clinton has written about "it takes a village" to raise a child, this truism has been practiced in most Asian and some European countries from long, long ago. In the past millennium, these cultures had ordained that the wisdom of the existing generations would be passed to the succeeding ones as edicts, even myths of divine origin, as well as examples of proper social behavior.

Many Americans today, at least two generations removed from immigration, have lost their historical roots even as their families have prospered economically in America. The dilemma in our materialistic society has become whether Japanese Americans should replace their roots with values without roots.

Unless our organization continues to respect the legacies, both spiritual and monetary, of our forebears, JACL will inevitably lose our Japanese American identity, lessening our ability to understand and to contribute to fruitful U.S.-Japan relations culturally and in the public affairs domain.

Currently, only the *Pacific Citizen* continues to record and preserve the history of our organization. Can it continue to retain the past and preserve the present for the future? Only while its editor and staff can maintain their journalistic independence as a newspaper free from demands of self-seeking individuals and chapters.

If JACL abandons our current Japanese American goals in the wishful hopes to acquire a larger voice through Asian Pacific and other coalitions (Rainbow, ACLU, APA, et al.), we will become a non-entity in the next millennium for the Nikkei has always been a small minority in the U.S. population. Multi-cultural marriages will also continue to increase and minimize our membership while altering our goals.

Demographic changes are beyond our control and any significant change can bring an end to JACL, even before we reach our centennial in 2030. If JACL should seek to abandon its Japanese American heritage, the Nikkei are likely to direct their support toward others seeking to perpetuate this background, such as the Japanese American National Museum (Los Angeles), National Japanese American Historical Society (San Francisco), Japanese Cultural & Community Center (San Francisco) and California State University-Sacramento or similar history preservation groups.

If JACL is to remain a living organization in the coming millennium, our theme should consider, "*Sōsen wo daiji ni, kodomo no tame ni*. Respect our forbears for sake of the children." We need to preserve our own values, even as we seek to assist others. As long as we move into the future, while fully considering the past and the present, we can make progress. ■

Barry Saiki, immediate past National JACL vice president for public affairs, retired from both a military and public relations career in Japan. He writes from Stockton, Calif.

MILLENNIUM

Continued from page B67

Takahashi appealed to the U.S. Supreme Court, which in a 7-2 decision issued **June 7, 1948**, reversed the California decision. **Justice Hugo Black**, speaking for the majority, said the arbitrary classification for licensing was invalid and deprived a permanent resident alien from making a living by fishing in the oceans. **Justice Frank Murphy** and **Justice Wiley Rutledge**, in concurrence, added the argument for the amendment was "not entitled to wear the cloak of constitutionality" and traced the section as "one more manifestation of the anti-Japanese fever which has been evident in California ... since the turn of the century."

1933:
Brazil's Japanese immigrants celebrate 25th anniversary.

In 1908, Japanese community history in Brazil began in June, when a boatload of 783 immigrants landed at Santos. Their numbers had grown in the 1920s and by 1927 Japanese Brazilians established farm cooperatives and pioneered in the Amazon.

There were 140,000 Japanese in Brazil observing their 25th year of immigration in 1933. About 7,500 were living in the interior of São Paulo state. Some 2,000 families lived in Liberdade, a historic district in the state capital city. It had been the center of the Japanese community from the late 1920s when farm workers began to enter urban life and the professions. It evolved into a commercial center with shops, restaurants, dry cleaners, laundries, three Japanese-language newspapers, hotels and inns, flower shops, taxi stands, barbers, confectioners, tailors, doctors (7 dentists, 3 physicians, 1 acupuncturist), drug stores, one lawyer, missionaries (Seikôkai-Episcopal Church), translators/secretaries, a cinema theater, bookstore, Japanese language school and a cultural community center.

In the Pinheiros outskirts, the Issei began the city's wholesale produce market, grew flowers, manufactured *tofu*, *shoyu* and *udon*. The *Brazil Nenkan* annual directory lists 61 different professions and occupations, many of them catering to the Brazilian public. But as Japanese militarism expanded in China from 1933, the Japanese community in São Paulo faced animosity and racial tension openly for the first time. Population by 1938 rose to 200,000.

During the 1930-1945 rule of "self-appointed" President **Getúlio Vargas (1883-1954)**, Japanese immigration was restricted to 2 percent of the total immigration of the previous 50 years (from 20,000 annually to 3,000 per year from 1934, when the new "Brazil for Brazilians" constitution was promulgated. Barred by the constitution for a second term, Vargas spoke over the radio in November 1937 to proclaim himself president, dissolved the congress and announced a "ghost" constitution, *Estado Novo*, in 1937 with dictatorial powers for the president under the creation of "a state of national emergency" that remained in effect until he resigned in the fall of 1945. (Hubert Herring, *A History of Latin America*, 858-860)

As part of his *Estado Novo* setting, Vargas curtailed civil liberties, did his utmost to modify the power of big foreign enterprises, set up the state oil monopoly Petrobrás, gave women the vote, abolished child labor and also copied Mussolini's corporative system. (John Gunter, *Inside South America*, 30)

In 1938, all foreign language schools, radio and newspapers came under control with a government censor assigned at each; "unfriendly" writers and teachers were told to leave. Japanese language schools were effectively shutdown as teachers were required to read and write Portuguese.

Publisher **Saku Miura** of *Nippak Shimbun*, founded in 1917–a feisty editor and fearless defender of the Japanese immigrant in the '20s–was a critic of corrupt immigration practices in the '30s. Told to leave, he exiled himself to Argentina in 1939. Many illustrious Issei journalists had their start at *Nippak Shimbun*. To counter Japanese nationalism, Nisei in São Paulo and professors published *Bunka*, expressing their

SEE MILLENNIUM PAGE B73

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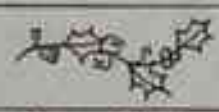
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Looking Back at the Past 11 months

By HERBERT YAMANISHI



The national director of the Japanese American Citizen League assays his first year on the job, the organization itself and its tasks ahead . . .

When I came to JACL 11 months ago, the most common question was about my personal vision for the organization... where does the organization go after redress? The way the question is often asked, it sounds like many people (maybe most?) believe JACL and redress are synonymous. The JACL came into its own with redress and now, without redress, JACL no longer has a purpose. It is like having a United Nations or U.S. military without communism, a March of Dimes without polio, an NAACP without a civil tights struggle.

Those who have been around JACL from the beginning know that the purpose of the JACL is bigger than just redress. The JACL Articles of Incorporation state that the first purpose for the organization is:

"To promote the welfare of the Americans of Japanese ancestry in a program education to forward the high pur-poses of American citizenship and ideals,"

The second purpose is:

"To promote, encourage, and foster a feeling of good fellowship, friendship and good will among the members of this corporation and all peoples,"

The Articles of Incorporation provide JACL a broad mandate. They state purposes that go beyond redress and civil rights issues. If JACL dissolves, it will not be because it lacks purpose.

Very few nonprofit organizations actually dissolve. When was the last time you saw a charitable organization totally eliminated? Private businesses come and go, but few nonprofit charitable organizations (the classification for JACL) ever quit and fold up. The reasons are that their purposes are seldom if ever fulfilled, and most nonprofit organizations are very adept at redirecting and refocusing their purposes.

The challenge for JACL is focus, not purpose. When I came to JACL, by my calculations the organization was operating at least 26 different programs and projects. At the November board meeting, we calculated that the JACL now has as many as 37 programs.

Between the first of the year and the National Convention in August, the focus was on stabilizing the organization. Staff had to be downsized, vacancies filled, and the budget had to be brought into balance for the longer term. Overall, full-time staff positions have been reduced to 15, in-cluding *Pacific Citizen*. (At one time there were as many as 23 full-time positions.) The Washington, D.C., office and *Pacific Citizen* both lost positions, and Headquarters is down to six, from as many as 10-12 positions before 1993.

With the reductions in staffing, and substantial budget restraint in other areas, the 1996 fiscal year should end in balance. Changes in internal fiscal procedures, contracting with a new audit firm, fund raising, and the deferment of claims for expenses by the board of directors have also contributed to keeping the budget in balance. Actions taken at the 34th Biennial Convention to adopt a restrained 1997-98 budget and a dues increase, and changes in investment administration, should also keep the budget stable for the next two years.

The task at hand is to maintain member-ship levels and to bring focus to programs. At the National Convention, resolutions were passed for increased JACL involve-ment in obtaining monument recognition; organizing on behalf of Japanese Latin Americans; developing a new investment strategy; assisting in a national video oral history project; embarking on a new federal employees fund-raising program; conducting two substantial studies to consider moving the *Pacific Citizen* and determine a more rational process for allocating funds to regions; and imple-menting a sexual harassment awareness program. All of the program initiatives passed by the National Council are worthy and command the attention of the National JACL. The next step is to deter-mine the priorities.

Redress still remains a primary issue. With recent legal decisions, more people will be eligible to receive redress pay-ments, and those people need to be found. The Civil Liberties Public Education Fund is also preparing to release grants to educate the American public about redress and the circumstances surround-ing that time in American history. National JACL is submitting two proposals. One is called NISEI (National Initiative to Secure the Education of Internment) and focuses on dissemination of the JACL Curriculum Guide. The other is in collaboration with the Legislative Educa-tion Committee (LEC), to develop a definitive historical review of how redress came about. Also associated with redress is the case to add the claims of Japanese Latin Americans.

In the area of advocacy, National JACL worked to defeat Proposition 209, which will eliminate mandated affirmative action in the public sector in California. Meetings, newspaper ads, coalition building, leaf-leting, etc, were all part of the effort. Regrettably the proposition passed, but it has gone to court for one last effort to defeat the it. Besides affirmative action, JACL staff have been working to register voters and fight anti-immigration legisla-tion in cooperation with other organiza-tions. The JACL also works with other Asian Pacific American organizations to address a variety of other issues including welfare reform, English-only legislation, and attempts to limit the nonprofit community's right to advocacy.

While JACL has been addressing matters of policy, we also try to respond to specific incidents of discrimination and hate. Around the country, the JACL regional offices respond to such complaints on a regular basis. The other, more common, activity of staff is to respond to requests for information. To fulfill the requests, whether they are about names of found-ing Chapter Board members, procedures for filing for redress, information on redress for a term paper, or requests for information on certain public policy matters, it takes one to two hours just to research the request.

With the resolution consolidating the investments, some programmatic areas will be consolidated, particularly those that have remained dormant. The bottom line for JACL is that we project the year 1996 will end up with a balanced budget. Should memberships and the Annual Giving keep pace with predictions, for the second year in a row we will replace some of the depleted reserve fund.

While membership revenue is antici-pated to be less than the overly optimistic prediction, it appears that memberships will have increased by the end of the year and will be higher than 1995. All other revenues, with the exception of invest-ments, will also be higher than predicted.

(Current Budget). The revenue picture indicates that the membership dues (not to be mistaken with members) will be 57 percent of the overall budget instead of 59 percent.

Investment revenues will be lower than the budget because of our lack of experi-ence in predicting what the income would be. Despite the lower income from investments, the aggregate market value of the JACL investments have risen substantially, to above $7 million from less than $6 million a year earlier. With the National Council bylaw changes, it is anticipated that there will be greater emphasis on investment income in the future.

During the past two years, JACL has experienced one of the largest staff changes in its history. In 1996 alone, JACL hired a National Director, a Washington, D.C., Representative, a Regional Director for the Pacific Southwest District, a Membership Administrator, an Associate Editor, and a Data Entry/File Clerk. By the time the Holiday Issue of the PC is printed, we may also have a new Editor/General Manager for the *Pacific Citizen* and a new Membership Administrator.

The outlook for JACL, at least for the near term, remains positive. Fiscally we are no longer deficit spending and we have the possibility of new and increased sources of revenues. A new and eager board of directors has taken over in a smooth transition from the previous board. New, hard-working and enthusias-tic staff are now in place. JACL is reassert-ing its place in the halls of Congress and rekindling a sense of mission. Despite the chaotic appearance of the past two years, leadership and members have been working for the common good of the organization and the payoff is just begin-ning. Everyone should be proud. JACL will be ending the year with an outlook for a brighter and better future. ■



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MILLENNIUM

(Continued from page B70)

thoughts and feelings as Brazilians. The Nisei conscience was born.—Tomoo Handa, *O Imigrante Japonês*, 625. *Aqui também Se formava a consciência nisei.* (*see:* **1942**—Japanese hardships continue in Brazil.)

1934:
Anti-Japanese violence wracks 60 Arizona farms

During the 1934 summer lull on Arizona farms, as many as 69 Issei-Nisei farms and individuals in Salt River Valley (Maricopa County) were either dynamited, shot at or threatened by white farmers who were rankled by the Depression, jealous over their "know how" and their having acquired choice land despite the alien land law of 1921. Their successful large-scale production of cataloupes, winter lettuce, early strawberries and other crops including flowers, helped "to make the desert bloom," a phrase pointing to the Issei-Nisei. (Iwata, *Planted in Good Soil*, 671ff)

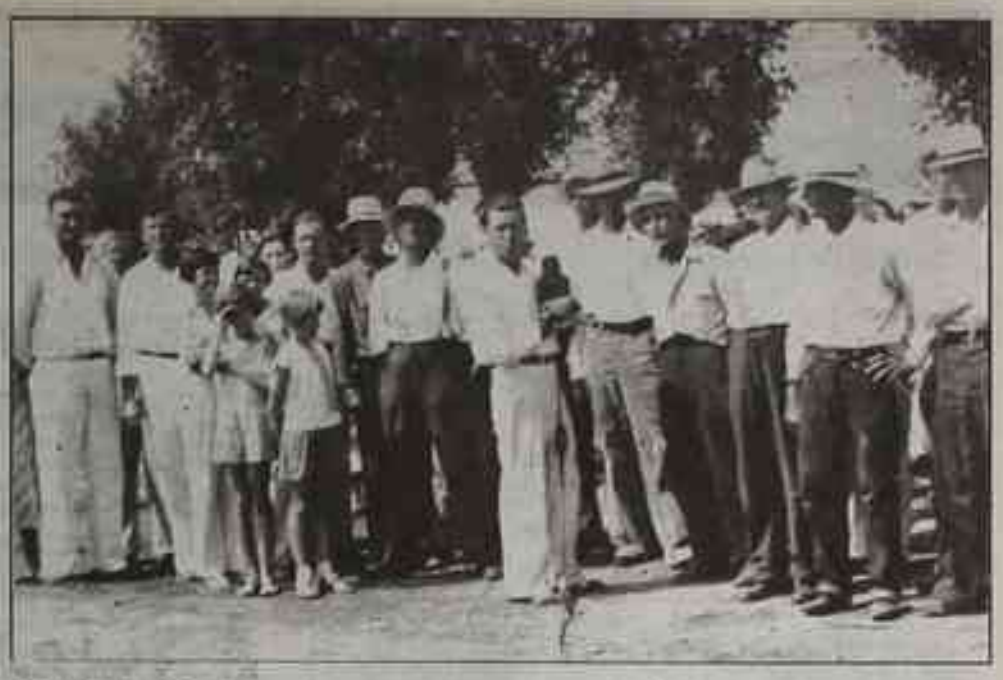
Maricopa County, where the state capital Phoenix is situated at about 1,100 feet above sea level, has been the agricultural center since the first Japanese contract laborers arrived in 1905 to work in the sugar beet fields. **Yusuke Matsuda** shipped out the first spring lettuce in 1914. **Takeshi Tadano** introduced the paper plant cover to hastened his melons to market in 1915. **Kurataro Ishikawa** pioneered growing oranges in the Mesa in 1930.

THE TEN NIGHTS OF WAITING-

Hundreds of white farmers were mobilized on Aug. 15, 1934, telling the Japanese farmers to leave the area in 10 days or else. The Japanese farmers met Aug. 16 at the Japanese Hall in Glendale to fight back, and alerted Japanese community leaders and the Japanese consul-general in Los Angeles. The Anti-Alien Committee vigilantes rode in their automobiles and paraded Aug. 17 from Glendale, where many Japanese farms were located, to Phoenix to publicize their ultimatum. The Arizona JACL appealed to President Roosevelt to intervene for a peaceful solution.

Japanese Vice Consul **Shintaro Fukushima** was on the scene Aug. 18, calling on various

SEE MILLENNIUM/PAGE B73)



COMPLAINING—Arizona farmers in August, 1934, air grievances against Japanese farmers to sound newsreel cameraman as the were-man holds the microphone connected to the camera. The problems stemmed from anti-alien land laws not being enforced.

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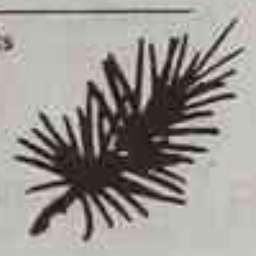
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MILLENNIUM

(Continued from page B73)

officials to help avoid anti-Japanese violence. A meeting of 130 Japanese farmers voted Aug. 19 to establish a $10,000 war chest. On Aug. 20 three officials from Los Angeles, JACL chapter president **Kay Sugahara**, Nisei attorney **John Maeno** and **Gongoro Nakamura**, director of the Central Japanese Association, discussed with the county attorney ways to restore order but had little or no effect.

On Aug. 21 the State Department urged Arizona **Gov. Benjamin Moeur** to work for a peaceful solution, the federal government being motivated by fear of reprisals against Americans in Japan and Manchuria. Japanese Foreign Minister **Koki Hirota** ordered the Japanese consulate make a thorough investigation of the anti-Japanese movement in Arizona. Meanwhile, the Arizona attorney general declared he would prosecute all alien land cases. On Aug. 23, the press reported the vigilantes would cease night-riding activities. The Arizona farm stories had replaced the China front dispatches about the Japanese army.

Actions by Tokyo and Washington had its effect, for on Aug. 25, the deadline date on the ultimatum, the Anti-Alien Committee spokesman said, "There was no need for violence tonight," and that "we will give the courts a chance. If they fail us, then something might happen."

Two weeks later on Sept. 9, vandals broke floodgates, flooding three Japanese farms. On Sept. 12, **Tadashi Tadano**, now guarding floodgates at the farm, was shot at twice over his head as masked men shoved his truck into a ditch. Nightly violence stepped up as several homes in the Mesa district were simultaneously dynamited Sept. 18-19, pressing the *Arizona Republic*, in its Sept. 21 editorial, to condemn the action. (Iwata, *ibid*., 671-694).

The home of **Dave Reed**, a white farmer who had Japanese workers, was hit by bombs twice before violence and harrasment finally died down by the end of October. There were 69 incidents overall. Half of the Issei farms lost their contract with American corporations because of the violence. (Iwata, *ibid*., 700) Of the 20 cases tried for alien land law violation, not one Japanese was found guilty. (Dean Smith, *Arizona Trend*, 1999)

1936:
Naturalization bill for WWI Issei veterans passes

On June 24 President Franklin D. Roosevelt signed the **Nye-Lea Act** (49 Pt. 397), a naturalization bill for some 700 WWI veterans of Oriental ancestry, mostly from Japan. Aliens who had enlisted for military service were granted citizenship, but the old law did not cover veterans from China and Japan. In 1934, JACL sent **Tokutaro "Tokie" Nishimura Slocum**, Los Angeles, sergeant major with the 82nd "Rainbow" Division, to Washington to rally veterans groups and lobby members of Congress. Strong opposition came from the California Joint Immigration Committee, led by **V.S. McClatchy** of Sacramento. The national Veterans of Foreign Wars granted Slocum with its first Americanism Medal, "for demonstrating the best ideals of American principles and efforts in obtaining citizenship for alien Orientals."

1936:
Canadian Nisei students organize to seek franchise

Formation of the **National Association of Japanese Canadians** (NAJC) which negotiated their Redress Agreement with the government in 1988, stems from a 1934 meeting of University of British Columbia Nisei students and graduates at a welcome dinner for freshmen at a Vancouver Japantown cafe. **Roger Obata** from Prince Rupert, B.C., was president of the UBC Japanese Students Club. He was later awarded the prestigious Order of Canada.

Though Canadian born, the Nisei in the Province of British Columbia were denied, because of their race, the voting franchise. They were stifled by anti-Oriental rhetoric in the public arena and newspaper headlines. Discriminatory laws had prohibited Japanese to fish from gas-powered engines in an attempt to dissuade them. But the Issei managed to fish by having their boats towed to the fishing grounds. And unscrupulous politicians on the Vancouver city council were led by alderman **Halford Wilson**.

The students said it was time to organize and fight back. **Edward Banno, Ernie Yamaoka, Edward Ouchi** and **Harry Naganobu** met at the Banno home in 1935 and formed an association of Nisei about to graduate and called themselves the Japanese Canadian Citizens Association, electing Naganobu president. But it became apparent that wider participation was needed, and the group was reformed as the **Japanese Canadian Citizens League** (JCCL) on Feb. 13, 1936, open to more chapters throughout the province and to publish a paper, *The Japanese Canadians*. On the first board of executives were Naganobu president, Banno, **Bert Murakami, Hajime Shiga**, and **Albert Takimoto**.

On Feb. 28, the JCCL was invited by **Angus MacInnis**, Member of Parliament for Vancouver East, to address the Franchise Revision Committee, which was to meet soon in Ottawa. Four

SEE MILLENNIUM/PAGE B76

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MILLENNIUM

(Continued from page B75)

Canadian Nisei were named to the "Ottawa Delegation." **Dr. Samuel I. Hayakawa,** professor of English at the University of Wisconsin, who accepted the invitation to head the delegation of **Hideko Hyodo, Edward Banno** and **Minoru Kobayashi.** Strong Issei support came after they heard from **Harold Saita** and **Tom Yoshida,** both fluent in Japanese.

Japanese Canadians were presenting their first case before the federal government. The hearing took place May 22. Hyodo opened with a brief history of Japanese immigration to Canada and the futile bid of a naturalized Issei, Tomekichi Honma, for franchise in 1900. Kobayashi described the discrimination faced by Nisei in the business world, being barred from certain professions, and who sought relief from Parliament. Banno presented the role of the Japanese Student Club and formation of the Japanese Canadian Citizens League. Hayakawa concluded the presentation, quoting from the Magna Carta, the U.S. Bill of Rights, Catholic Emancipation Act of 1829, Robert Burns and Tennyson.

Dr. Edward C. Banno, a dentist, was educated in Portland, Ore., after his father died. He returned in 1935 to practice in Vancouver.

Dr. S.I. Hayakawa grew up in Calgary, graduated from the University of Manitoba, and was teaching English at the University of Wisconsin at Madison.

Hideko Hyodo was the first Canadian Nisei public school teacher, the first grade in Richmond, B.C.

Minoru Kobayashi of Richmond was selected to the 1930 Older Boys' Parliament held in the Parliament building in Victoria. He was in an insurance agent in 1936.

Harry Naganobu of Surrey, whose father came in 1894 to fish salmon, finished high school in 1927 at age 16, entered UBC as an agricultural major in 1928, and organized the nucleus to form the JCCA in 1935.

THE 'NEW CANADIAN' (1939)–

In wake of Canadian public opinion, especially in British Columbia, becoming more anti-Japanese with Japan's invasion of China in the 1930s, Japan's withdrawing from the League of Nations and signing the treaties with Germany and Italy, white Canadians also thought the Nisei were from Japan. A crying need for a voice to present the Nisei point of view was met through the *New Canadian*, an all-English semi-monthly in Vancouver. An experimental issue, dated Nov. 24, 1938, was subtitled, "The Voice of the Second Generation." **Edward Ouchi** and **Shinobu Higashi** had put this issue out with their own savings. They then asked **Tom K. Shoyama,** who was to graduate from UBC with a double major in commerce and liberal arts in the spring of 1938 to join them. He agreed, investing his own summer savings.

Their first issue was dated Feb. 1, 1939. Its front-page editorial emerged as a call for Nisei to fight together for recognition. Readers from as far away as Halifax, Montreal and Toronto concurred, urging editors Higashi and Shoyama to continue. Then Higashi, offered a good job on the English-language *Manchurian Daily News*, was urged to take it because he had a wife and child to support. Shoyama noted that "we don't know how long we can carry on." Higashi sailed to Japan in April. With issue No. 7, Shoyama became editor. (Ito, *We Went to War*, 102-104.)

1936-1986:
Paraguay's Japanese community history in brief

Diplomatic relations between Japan and Paraguay began with the Friendship Treaty of 1919 that remained in force through WWII, thus protecting the Japanese and their private property despite the belated declaration of war against Japan in February, 1945.

The first band of Japanese immigrants to Paraguay arrived in May, 1936, to farm at La Colmena, 30 kilometers southeast of the Paraguayan capital, led by **Chihiro Uchida**, administrator; **Antonio Kusumatsu**, planning engineer; and **Yoshitaro Sakai**, assistant. By 1941, there was a pioneer population of 800. There were no Japanese detention camps in Paraguay during the war.

According to Gardiner's *Pawns in a Triangle of Hate*, the U.S. State Department alien enemy control program in 1940 had approved a deportation-internment of Axis-nation Latin Americans to the United States but Paraguay had objected to sending what the U.S. considered its "82 dangerous Axis nationals" to the United States.

In 1956, Japan established its first legation; the two countries signed an immigration treaty in July 1959. This paved the way for 6,500 more Japanese to come with their equipment and supplies to farm in six areas, the largest being a grain farm near Iguazu Falls, fruit and vegetable crops and apiculture in the southeastern sections of Amambay, Pirapo, Presidente Federico Chaves and Colonia Fuji at Itapúa-Encarnación. Modern techniques and experiments conducted by the Japanese also introduced vineyards and augmentation of successful farm cooperatives.

The initial farm at **La Colmena** of 11,000 hectares was in four sections, populated by 140 families, who were principally engaged in cultivating a variety of fruit trees, citrus and grapes as well as vegetables and apiculture. The colony founded a farming cooperative, set important standards in growing new crops and built a winery beside their vineyard.

Chaves of 5,000 hectares, established in 1953, was the first Nikkei farming colony to the south, some 250 miles from Asunción, the capital, comprised of 110 families. Among its crops were Paraguayan tung, *yerba mate* and Indian corn. In the 1960s, they introduced soybeans and wheat with farm equipment made in Japan. The mechanization was an exclusive activity in the area.

Alongside, **Colonia Farm** of 11,500 hectares, founded in 1955 by 170 families, was using similar modernized methods harvesting soybeans and wheat. **Pirapó** of 84,000 hectares was another soybean-wheat venture for some 315 families, an extension of Japanese Paraguayan communities adjacent to the wide Paraná River.

In an easterly direction 170 miles from Asunción are the famous Iguazu Falls and one of the biggest Japanese farm communities. **Colonia Fuji** of 87,000 hectares, developed by 280 families. Besides the extensive soybean (30 percent of the national output), wheat, vegetable (20 percent being raised for local consumption in the capital) crops and vineyards, cattle ranching has been initiated for beef.

To the Northeast 310 miles from the capital lies **Amambay**, initiated by Japanese in 1957 as a coffee plantation with foreign-born workers. Eventually 200 families arrived to convert the land to farming grain, vegetables, fruits and a cattle ranch. Japanese farms dedicated to horticulture were raising tomato, pepino (cucumber), melons and green vegetables. In fifty years, the Japanese were in the forefront of Paraguayan agribusiness. Tomio Hanano, "History of Japanese Immigration to Paraguay (Spanish)," *Nikkei Presente y Futuro* (1992), 66-71.

In June 1976, Crown Prince Akihito and Princess Michiko visited Paraguay in conjunction with Brazil's 70th anniversary of Japanese immigration. In 1986, when Paraguay's Japanese celebrated their 50th anniversary of immigration, Prince Hitachi and Princess Hanako participated.

Of significance was the 1991 PANA Convention in Asunción, hosted by the Center for Japanese Paraguayans. While the theme was on the future of the Nikkei in the Americas, its own unique past history and contributions were recognized with the personal attendance of Paraguay's president, **Gen. Andrés Rodriguez,** at the Opening Session. It was the first time that PANA was so honored. Furthermore, multilingual **Ambassador Shunji Maruyama** was the first Japanese diplomat to address the PANA convention in the four languages heard at a PANA convention: Spanish, Portuguese, English and Japanese.

1938:
Hawaii Statehood committee questions Nisei loyalty

With Democrats in control of the Congress under Roosevelt in 1933, sugar planters in Hawaii were inclined toward statehood as better than territorial rule. Washington had imposed sugar quotas upon Hawaii, lower than what Mainland producers were permitted, under the **Sugar Act of 1934**. At the same time, Cuba, Puerto Rico and the Philippines refined more sugar than Hawaii. The act represented a victory for the sugar producing states of Florida and Louisiana as well as the sugar-beet-growing states.

In 1935, a House subcommittee, conducting its first hearings in Honolulu, said Hawaii had not met the conditions necessary for statehood. Opponents of statehood argued at the 1937 congressional hearings Oct. 6-22, that Hawaii's population was predominately Japanese and Filipino, that Japanese schools were un-American and that the Japanese posed threats of bloc voting.

Over the controversy of dual citizenship, the future loyalty of the Nisei, representing the largest ethnic minority in Hawaii, came into question. Its basis was a 1930 Japanese government survey showing that of the total overseas Nisei population of 46,290, 47 percent, mainly in the older age group, were dual citizens. *See* Edward K. Strong, *The Second Generation Japanese Problem*, 142.

The myth that all children born in the U.S. of Japanese parents are dual citizens and owe allegiance to Japan persisted through World War II. The "fact" was that Japan claimed under *jus sanguinis* that those of Japanese ancestry, if born before 1924, were Japanese subjects irrespective of their place of birth. After that year, children born abroad of Japanese parents acquired Japanese nationality by being registered within two weeks of birth at the local Japanese consulate.

Deterioration of U.S.-Japan relations and Japan's Co-Prosperity in East Asia in 1937 also induced Congress to reject immediate statehood. But the Joint Congressional Committee on Hawaii reported on Feb. 15, 1938:

"On the basis of behavior the American citizens of Japanese ancestry leave little to criticize and much to praise ... Much is made of the foreign language schools and press, but it should be realized that these agencies serve a real purpose in the adjustment of an immigrant group to new conditions ... The Americanization of the Japanese in Hawaii has perhaps made greater progress than it has with many other immigrant groups of longer residence in America living in mainland communities ... They are to be congratulated for the degree of success shown by all races in absorbing the spirit of American institutions. In this effort those of Japanese ancestry have taken their full share."

A plebiscite was held in 1940, as recommended by the Joint Committee, with an almost 2-1 ratio in favor of statehood, but the issue was shelved with outbreak of war on Dec. 7, 1941 ... Statehood was to come in 1959.

1938:
JACL campaigns for Issei immigration and naturalization

Two JACL resolutions were passed for the first time at the 1938 National Convention, Los Angeles: to launch a petition campaign for naturalization of the Issei, and immigration privileges for alien parents in Japan who had departed U.S. before 1924 and were prohibited by the 1924 Exclusion Act from rejoining their U.S.-born Nisei children. JACL leaders were long aware that "aliens ineligible to citizenship" was legalese for "Japanese" as well as Chinese and Korean in the citizenship laws and various judicial opinions.

1939:
With WWII, Australia interns all Japanese and enemy aliens

By the eve of World War II, public opinion was increasingly hostile toward the white Australian pearlers who were most responsible for so many Japanese aliens on their shores. The pearling industry, reliant on government subsidies and Japanese labor, was also dying. In fact, when a Japanese diver discovered the rich beds in northern Australian waters off Bathurst Island (north of Darwin), pleas to the federal government to prevent exploitation of the sea bed beyond the three-mile limit fell on deaf ears.

Britain's declaration of war against Germany on Sept. 1, 1939, did not surprise Australians, but their enthusiasm did not match

the fervor of 1914. By mid-1941, all persons 16 and over were required to register and carry an identity card. All enemy aliens were interned during World War II. The approximately 2,000 Japanese in Broome in northwest Australia were transported some 2,500 miles across the island continent to camps in Victoria (**Tatura**) and South Australia (**Loverly**), for fear that sympathetic pearlers might aid their escape.

The intriguing story of a **WWII monument in Broome**, northwest Australia, commemorating the exploits of a secret mission of Australian Nisei attaching explosives and blowing up Japanese ships inside Manila harbor during World War II compares with the daring rescue of the Lost Battalion by the 100th/442nd Combat Team in France. The special underwater demolition team led by Major Lee, a Chinese-Japanese Aussie, sank three ships and all returned home safely.

A third prison camp at **Cowra**, some 150 miles west of Sydney, held Japanese prisoners of war during World War II. It was wholly unknown to Nisei in U.S. military intelligence stationed outside Brisbane. According to Japanese nationals employed in post-1970 Australia, the Japanese cemetery at Cowra is annually visited in mid-August (late winter), the grounds groomed and the war dead remembered.

1940:
Peruvian mobs riot against Japanese

The "war-year era" in Peru dates from 1936, when Peru reduced Japanese immigration to an annual quota of 150. For the millions of Limeños, besides economic misfortunes, the press bolstered anti-Japanese prejudice with its almost daily tirades that fomented racial discrimination. Rumors of secret Japanese fifth-column activities were published. Other pieces urged boycott of Japanese stores. Anti-Japanese epithets mounted.

Climax of deteriorating Japanese Peruvian life came **May 13, 1940**, when middle-school students, holding placards with anti-Japanese slogans, marched through the city. Onlookers joined the march, some throwing stones at Japanese-owned shops. Shouting anti-Japanese slogans, the Peruvian mob broke into the shops, plundered hundreds of Japanese stores and homes from Lima to Callao. Riots also flared in the provincial cities. Stores suffered injury; property damage mounted. Although the looting occurred during the day, the police did not restrain the mob. The Japanese consulate had also asked the Peruvian Foreign Ministry for police protection of Japanese nationals. [cf.: Seiichi Higashide, *Adios to Tears* (1993), 108.]

Only upon a major earthquake that struck 11 days after the riots did the raging Peruvians stop. The Japanese community regarded the earthquake as a "saving event." [Higashide heard that some people returned things they had taken from Japanese homes, the God-fearing Peruvians believing the earthquake was God's expression of anger for their their violent behavior, and they needed to repent.]

Peru hurriedly suspended Japanese immigration while the government was counting its population (17,598 Japanese among nearly 6 million), revoked the citizenship of Peru-born Nisei and required those newspapers using non-Latin alphabet to carry parallel translations. That strangled the two Japanese-language newspapers, *Lima Nippo* and *Peru Hochi*. (*see below*: Japanese Language Press) The political stress also forced many husbands to send their wives and their Peruvian-born children to Japan (a practice other foreigners were to follow during the terrorism of *Sendero Luminoso* in the 1980s-90s).

About the same time, the Archbishop of Lima invited the Franciscans of Quebec to work among the much-plagued Japanese. The Canadians transferred their veteran missionaries from Japan to Lima, where 3,000 were baptized in 1940-41–unlike what the Franciscans had encountered in Japan. They found it relatively easy to visit the Japanese as they were clustered inside Lima and Callao where 80% of the Japanese lived, and in the neighboring *colonias* of Chancay, Chillan and Rimac Valleys. The Franciscan house in Lima served as a Japanese refuge during the rioting.

THE ISSEI LAMENT: One Issei farmer remarked to the Franciscan padre of his gratitude for their assistance and attention by recalling what it was like: "They (the Peruvians) hate us, because we grow more cotton, because we do more business in the bazaars than others. They suspect us because we want to live close together, because we like our Japanese language and our Japanese ways. But we do them no harm, we wish them all well. Why are they, so many, so bitter toward us?"

Indeed, the independent Japanese farmers raised at least 15% of Peru's cotton, much of it for the European textile mills. There were 200 coffee houses in Lima in the 1940s, three-fourths of them Japanese-operated. They sold *chicha*, a native beer made of maize, and popularized Inca-Kola as the national soft-drink, ran most of the small bakeries, beauty parlors and barber shops. The bazaars and shopkeepers had fixed prices, frequent sales, a talent for displaying goods and treated their customers carefully, which outdid the rest of the market ... They seldom purchased fine homes among the white (Spanish-descent) neighborhoods and ran Japanese-language schools and private high schools, before the war, there were 36 Japanese schools, conducted in both languages and conforming to Peruvian educational standards.

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After the bombing of Pearl Harbor, the government closed down the Japanese legation, confiscated five Japanese-community-run high schools, and deported 1,771 Issei and Nisei to U.S. internment camps. The FBI was authorized by the U.S. government since 1940 to engage in non-military intelligence work, keeping track of Axis personnel in South America. The Japanese drew quick attention in Peru.

Although Peru was among the South American nations to cooperate enthusiastically with the U.S. during WWII, Peru did not declare war against Japan until **Feb. 12, 1945**, when such action was required to be a member of the United Nations. After the war, the U.S. repatriated 815 Peruvian Japanese from the detention center at **Crystal City, Texas**, to Japan. Those cleared by FBI that spring were released to work in **Seabrook, N.J.**

JAPANESE VERNACULAR PRESS (Peru)–

The need for a Japanese newspaper became evident by 1910 after 10 groups of immigrants had landed, numbering 6,275. A Waseda graduate with a command of English named Seki, who was working in the Cerro de Pasco mines, had moved to Lima in 1909 and started a newsletter, the *Nippanjin*, which he distributed to Japanese barber shops and homes. As more Japanese left the farms and came to Lima in search of jobs (domestic work) and homes, the Japanese consulate mimeographed a newsletter, the *Jiritsu*, from 1910-1913.

The *Andes Jiho* was the first Japanese-language newspaper in Peru, founded Nov. 30, 1913, edited by Kakumei Kasuga, and contained business advertising and Spanish-language lessons. It continued until the 1929 crash. In the meantime, an opposition *Nippi Shimpo* was started in 1921 by Jutaro Tanaka as editor and also folded in the 1929 crash. A third newspaper, *Peru Nichi Nichi*, appeared in January 1929 with a modern format, carrying dispatches from cable and radio. It was short-lived.

Editors of the defunct Japanese papers, **Jutaro Tanaka** and **Susumu Sakuray**, founded the *Lima Nippo* in July, 1929. Sakuray quit in 1934 to organize the Okinawa Kyokai. In August 1929 an opposition newspaper again appeared—*Peru Jiho*, which began a Castillian section for the Nisei (Peruvians never refer to their language as Español). The pioneer Nisei editors through the 1930s included **Victor Tateishi** (who became Peru's first Nisei attorney), **Luis Okamoto, Julio Matsumura, Alberto Mochizuki** and **Enrique Shibao**. In July 1941, **Susumu Sakuray** launched the bilingual "pro-Japan" *Peru Hochi* which was closed in six months because of Pearl Harbor; its presses were confiscated, its employees were deported from the country—some were Nisei.

After WWII, there were always two newspapers covering the Nikkei community. The *Peru Shimpo*, a bilingual publication founded by **Dico Hasegowa** and **Kaname Ito**, made its first appearance July 1, 1950. Twenty years later, a Nisei group with **Dr. Luis Ito** as president took charge, and **Ricardo Mitsuya Higa** (the world's only Nisei professional bullfighter to perform at Pamplona, the mecca of bullfighters in Spain) was the Spanish-language editor in September 1977. In early 1990, the *Peru Shimpo* touted a lonely role supporting a political unknown, **Alberto Fujimori**, and his *Cambio Noventa* campaign for presidency. Fujimori's stunning victory was a worldwide first for a Nisei.

The *Peru Asahi Shimbun* lasted nine years, October 1955 to March 1964, shut down because of finances. Then came the all-Castillian weekly, *La Union*, published by the postwar Japanese cooperative, Asociación Estudio La Unión (AELU), in September, 1977, with **Luis Sakoda** as director and **Enrique Yura** as editor. In March 1981 it became a daily, *Diario Union*, under direction of **Victor Tateishi**, president, and **Manuel Higa**, editor. As AELU expanded its activities, other community leaders maintained Peru's second Japanese newspaper, renamed the *Prensa Nikkei* in 1984. Higa remained as chief editor.

1941:
The year before 'Pearl Harbor'

The 1930s saw the military in Japan dominating and taking over politics. The conquest of Manchuria in 1931 was decisive. Withdrawal from the League of Nations in 1932, the young officers' mutiny of "Feb. 26, 1936," and going to war–an undeclared war–against China in June, 1937, deeply affected persons of Japanese ancestry in the Americas. Premier Konoe announced the establishment of a New Order in East Asia in 1938, then World War II began in Europe in 1939 and the Tripartite Pact of 1940 led to the U.S. and British imposition of economic sanctions on Japan in 1941.

Jan. 7–Canadian Prime Minister **Mackenzie King** recommends "Canadians of Japanese race should not be given military training ... nor be enlisted." The Japanese Canadian Citizens League, in an emergency meeting, immediately protested; Canada was already at war in Europe.

Feb. 21–**William Randolph Hearst**, in his San Francisco Examiner column reprinted in the Congressional Record, calls Secretary of Navy **Frank Knox's** attention to "myriads of little Japs on the West Coast hoping some day Japanese army comes to take all."

March–**Gongoro Nakamura**, president of Los Angeles-based Central Japanese Association, was told that "Issei will be accorded equal treatment under the law as permanent residents by the Justice Department in the event of war with Japan" ... Terminal Island residents are alarmed over reports that Fish Harbor would be eliminated in a bill introduced by **Rep. Harry Sheppard** of Yucaipa, Calif., limiting commercial fishing to U.S. citizens ... **Lt. Cmdr. Ken D. Ringle**, naval intelligence officer on the West Coast, breaks into Japanese Consulate in Los Angeles, uncovering evidence that overwhelming majority of Nisei will prove to be loyal Americans in time of war because Japan regards Issei and Nisei as "cultural traitors, not to be trusted." (Ringle, "What Did You Do Before the War, Dad?" *Washington Post Magazine*, Dec. 6, 1981)

March 27–Japan's only spy in Hawaii, **Takeo Yoshikawa**, alias Tadashi Morimura, 29, a former ensign assigned to Consul General Kita's office in Honolulu arrives. The Japanese consulate on Nuuanu Avenue was seven miles from Pearl Harbor. Aiea Heights was a vantage point to observe ship movements. Pearl Harbor resembles a shamrock–the stem being the narrow channel accommodating one battleship in and out.

May–Army denies rumors that Nisei soldiers will be segregated with black troops in training after National JACL president **Walter Tsukamoto** had inquired ... **Mike Masaoka's** "Japanese American Creed" placed in the May 9 Congressional Record by Utah **Senator Elbert Thomas.**

May 21–First U.S. vessel, *Robin Moor*, bound for South Africa with contraband cargo by German sea law, sunk by German U-28 boat off Brazil. Eight passengers and crew of 38 ordered into lifeboats; 11 rescued by Brazilian ship at sea 20 days later. FDR responds by freezing German and Italian assets in the U.S., shuts down all German consulates and agencies in the U.S. except the embassy.

June–Known as the Tachibana Affair, two Los Angeles Japanese were arrested on suspicion of espionage: **Itaru Tachibana, 39**, foreign student at USC identified as a lieutenant commander in the Japanese navy, and **Toraichi Kono, 56**, former butler and valet for movie star Charlie Chaplin. Former seaman **Al D. Blake, 50**, was also arrested, then released and praised for counter-espionage work. Tachibana was released per orders from Washington, provided he left the country immediately. Charges against Kono, a permanent resident Issei, were dropped because the U.S. Attorney's office felt "a jury would not convict him in view of Tachibana's release." Secretary of Navy Knox commended Ringle for his work on the "Tachibana Affair." (Ringle, *Washington Post*, Dec. 6, 1981.)

July 25–With the Japanese Army having invaded French Indo-China two days earlier, President Roosevelt ordered the abrogation of the U.S.-Japan Treaty of Friendship and Commerce, froze all Japanese assets and credits in the U.S. (though it did not affect those in residence prior to June 17, 1940, or those in continued business), and ordered an embargo on oil shipments to Japan. The Treasury Department allowed Nisei to send remittances to Japan at $100 per month per dependent ... The same day FDR federalized the Philippine Scouts into U.S. service with **Lt. Gen. Douglas MacArthur** in command.

August–National JACL emergency meeting in San Francisco voted to take on responsibility and leadership for the welfare of Japanese American residents; hires Mike Masaoka as fulltime secretary and urges all-out Japanese community support for war bonds, defense saving stamps and maintaining a good image and record in view of the large percentage of Nisei soldiers in training. (Estimate 3,000 Nisei in uniform at this time.)

Aug. 28–Syndicated columnist **Walter Lippmann** this date conveys, "The opportunity now exists to make sure that Japan will not, because she cannot, stab us in the back."

September–Little Tokyo's Japanese Chamber of Commerce calls for removal of loiterers, idlers and hoodlums off streets ... Three graduate pharmacists, **Tom Sashihara** and **Ray Fukushima** of Iwaki Drug in Little Tokyo and **Fred Sakuda** of Showa Drug on Terminal Island, denied licenses by State because of their alien Issei status, on appeal to the court, they are allowed to take test and pass.

Oct. 12–**Japanese Canadian Citizens League** convention in Victoria, B.C., asks federal discrimination against Nisei in the military be removed; reaffirms loyalty to Canada and pledges even greater support in war effort and culling for all-Nisei fighting force ... First Nisei enlistee in September, 1941, **Shigeo "Tony" Kato, 39**, of Duncan, B.C., a Forestry Corps worker for two years, was shipped to Scotland in January, 1942, returned in October, 1943, to teach at the Army's S-20 Japanese Language School in Vancouver established that August, posted by British Intelligence Corps as interpreter-translator in Southeast Asia Command (India, Burma, Malaya and Siam), took part in Japanese surrender at Singapore, discharged August, 1946, with rank of Warrant Officer, 1st Class. (Roy Ito, *We Went to War*, 1984)

October–Special U.S. State Dept. investigator **Curtis B. Munson** was commissioned by President Roosevelt (FDR) to ascertain the loyalty of Japanese Americans in Hawaii and the West Coast. Findings corroborate surveys of other U.S. intelligence agencies over the decade that Nisei are loyal, but his report was concealed by the government from the public. Apparently, the President did not read the entire report and may have read only a brief summary by **John Franklin Carter**, who delivered the Munson Report to the President. (Michi Weglyn, *Years of Infamy*, 1976)

First report to FDR from the West Coast, dated Oct. 19, warned "there will probably be some sabotage by paid Japanese agents and the odd fanatical Jap" ... but it also assured "90% (of the Japanese Americans) like our way of life best" and are "straining every nerve to show their loyalty." A second report, dated Nov. 7 from Lt. Cmdr. Ken Ringle, to FDR adds: "What sabotage will occur will depend largely ... on imported Japanese as (those in Japan) are afraid of and do not trust the Nisei." (Ringle, *Washington Post*, Dec. 6, 1981)

Oct. 16–Japan Premier Konoye resigns, **Gen. Hideki Tojo** appointed Oct. 18 with cabinet hostile to U.S. The passenger liner, Taiyo Maru, sails from Yokohama Oct. 22 under government supervision over course to Oahu intended for Admiral Nagumo's task force, enters Honolulu Harbor on Saturday, Nov. 1 ... In Washington, where every Japanese move was carefully analyzed, the Japanese Cabinet crisis moved Admiral Harold Stark, chief of U.S. naval operations, to warn fleet commanders in the Pacific there was "a strong possibility" of war between Japan and Russia, that Japan might also attack the United States and to take "due precautions." This message was shared with Army colleagues in Hawaii who, a few days later, were informed they need not expect "an abrupt change in Japanese foreign policy." Neither hinted the possibility of an attack on Pearl Harbor. (U.S. Army/Conn, *Command Decision*, 76-77.)

Oct. 30–First U.S. destroyer, USS Reuben James, sunk in European waters by German submarine torpedo; Navy presumed 97 men lost at sea (only 44 of 120-man crew rescued). Despite loss of lives in the attack, President Roosevelt does not call for war against Germany.

November–FBI arrests 15 Southern California Nikkei business and community leaders, records and membership lists of such organizations as the Japanese Chamber of Commerce and Central Japanese Association.

Nov. 1–U.S. Army opens Military Intelligence Service (Japanese) Language School at Presidio of San Francisco with four Nisei instructors, 58 Nisei, Kibei and 2 Caucasian students ... Meanwhile, Navy Decrypting Section in Washington intercepting "Magic" messages (the Japanese diplomatic code "Murasaki / Purple," had been partially broken as early as 1923) before and during WWII, instructed Japanese consulate in Honolulu to file daily ship movement reports. **Consul Nagao Kita** was also asked about torpedo nets and air-defense balloons at Pearl Harbor and he replied "negative" to both questions. (Beekman, *Crisis*, 1992)

Nov. 17–Japanese Ambassador **Saburo Kurusu** arrives in Washington to meet with FDR and Secretary of State **Cordell Hull** in effort to reestablish U.S.-Japan commercial trade treaty by giving up interests in China and stopping its naval expansion in the Pacific. Hull responded a week later that Japan must withdraw from China and Indo-China and conclude a non-aggression pact in return for resuming commercial relations.

Nov. 27–U.S. Pacific Force commanders are warned a Japanese carrier force has left its base at Hitokappu Bay in Etorofu, Kuriles; attack is imminent. (Beekman, *Crisis*, 1992)

Nov. 28–JACL Intermountain District Council holds its first convention at Pocatello, Idaho. **Gov. Chase Clark** testifies to American loyalty of Nisei during panel discussion aired over local radio KSEI.

December–Life Magazine photo article prints "How to Tell Japs from the Chinese."

Dec. 1 (Japan time)–The Tojo cabinet and High Command with Imperial Presence unanimously voted for war. "The Emperor spoke not a single word during the meeting." (U.S. Army/Conn, 82)

Dec. 2–NYK **Tatsuta Maru** with 37 Americans aboard, departs from Yokohama enroute to San Francisco, Manzanillo and Canal Zone to pick up Japanese nationals eager to return home.

SEE MILLENNIUM/PAGE KB78

Present JACL form will be irrelevant

By
FRANK F. CHUMAN
National JACL President
(1960-1962)



The organization must adapt to vast changes in society and must review and rethink its position as a civil rights organization.

The NEXT MILLENNIUM

THE NEXT MILLENNIUM will gradually result in the Japanese American Citizens League in its present form as irrelevant and unnecessary in the rapidly unfolding shrinking world, and even the universe, as we move with the breathtaking speed of instant international communications systems and rocket-powered transcontinental and space travel vehicles.

We, as persons of Japanese ancestry, will be an integral part of this future world but with an entirely different life style.

We will be intricately meshed with other persons, regardless of race, color, creed, national origin, sex or other present-day distinctions, to work with persons based on common goals and common purposes of human rights, improvement of economic status, effective and meaningful political goals, extension of medical services and research, improvement of the environment, and closer integration of these purposes with other people and organizations in other parts of the world.

In other words, the JACL must work towards its dissolution as a distinctive organization based primarily on our common ancestry.

In short, the JACL must expand its goals and its visions, to not only work for the benefit and welfare and original goals as expressed in the JACL Creed, but to work towards its dissolution as a separate organization based primarily on our common ancestry—and in its place, work with other persons and organizations which seek the same goals of human rights, justice and elimination of discrimination to which our organization aspired originally, and which common goals for our members, our community and our organization we have achieved so gloriously, through our great efforts in overcoming prejudice, discrimination, economic oppression and legal and legislative restrictions.

Particularly in the area with our newly arrived Asian Pacific newly arrived residents, we must overcome our natural hesitancy and work with them and their representative organizations to provide the information and experience which we have gathered and applied in our almost 70 years of our exstence.

I foresee a great umbrella organization of Asian Americans who will work together and with non-Asian American persons and organizations for the eradication of disease, to raise the standard of our schools for all children to prepare for the new millennium, to work for elimination of religious barriers, to support programs for the aging, and to study and work for improvement of our governmental service and delivery systems to provide more effectively for all persons in need and comfort.

The means of instant communication, travel, and rapidly becoming integrated and inter-related world presents urgent but exciting areas of service to others, through our talents and our concern. ■

Frank Chuman of Los Angeles, in private practice of law for 50 years, is the author of "Bamboo People: the legislative and legal history of Japanese Americans."

MILLENNIUM

(Continued from page B77)

Ship reversed course upon news of attack.

Dec. 4–Thursday. Congress adjourns for a long week-end. ... The Japanese Embassy begins to leave Washington. **Ambassador Kichisaburo Nomura** reported to his home office the partial destruction of codes.

Dec. 6–Navy listening post at Bainbridge Island, Wash., copies and begins to relay to Washington the first of 14-part coded message from Tokyo addressed to Japan envoys Kurusu and Nomura to deliver to Secretary of State Hull. (Both Kurusu and Nomura had American wives) ... FDR, unaware of 14-part message, composed a last-minute personal appeal to Emperor Hirohito to avoid conflict in Pacific, insisting on Japanese withdrawal from Indo-China.

Dec. 7 (Sunday)–Japan attacks Pearl Harbor, the base of 70 U.S. warships, 24 auxiliary vessels and about 300 planes. Four battleships were sunk, 140 aircraft destroyed, and 2,300 service personnel (most of them aboard the USS Arizona) killed and 1,145 wounded (most of them air corps personnel at Hickam and Wheeler). Some civilian casualties resulted from hostile fire or falling anti-aircraft shells. There were Japanese midget submarine attacks. The Japanese also attacked on the same day (Dec. 8 by local time), Wake Island, Clark and Iba airfields in the Philippines. [Of the hundreds of books on this subject, Michael Slackman's *Target: Pearl Harbor* (Univ. of Hawaii Press, 1990) is a vivid, two-sided account, unfolds the military-civilian drama in Hawaii and, after 50 years, a fresh look at the air raid.]

The FBI arrested those who were classified as dangerous "enemy aliens," i.e., German, Japanese and Italian nationals. By the end of the day, 737 Japanese were in federal custody, many detained without warning and families were not being informed of where they were being held.

The first weeks of World War II

Dec. 8–Congress declares war after **President Franklin Delano Roosevelt [1882-1945]** refers to Dec. 7 "as a day that will live infamy" ... Nisei in school were reassured by their Caucasian classmates and teachers they drew a distinction between them and the enemy Japanese. Banks froze all Japanese accounts, personal and commercial, which were eventually relaxed allowing withdrawals for daily subsistence. Hawaii and West Coast Japanese-language newspapers were shut-down, then a month later allowed to resume under strict guidelines so as to advise Issei with wartime directives. Nisei organized "emergency" committees and Caucasian churches acted as liaison between the military and the bewildered Japanese families.

Dec. 10–A Treasury agent reported "an estimated 20,000 Japanese in the San Francisco metropolitan area were ready for organized action." The Army staff stayed up all night working up evacuation plans, believing the report was true but when the Army the next morning called the local FBI chief he laughed it off as the wild imagination of a discharged FBI man. (U.S. Army /Conn, *Command Decisions*, 89) ... Because of the shore blackout, the Matson cargo ship **Mauna Ala** ran aground at the mouth of Columbia River, the ship and cargo of Christmas goods a total loss. It had been at sea since Dec. 1 and was ordered to return to Portland on Dec. 7; the captain being unaware that navigational lights had been covered.

During the ensuing week after the attack, the West Coast was alarmed by a number of reports–which the Army and FBI said were "all false"–of enemy ships offshore. So many reports of periscope sightings in Puget Sound led the commander of a U.S. destroyer at Port Angeles to wonder "if they had a base off Crescent Bay (west of Port Angeles, Wash.)" Nevertheless, fear of a surprise air and naval attack was constant.

Civilian defense was woefully and visibly inadequate. People on the West Coast were ready to believe any tale of Japanese sabotage in Honolulu. Wildest of rumors circulated–the best remembered to be found in a wartime Hollywood film–that Sunday morning, Japanese in Honolulu were "depicted" disabling automobiles of army and navy officers and committing other acts of sabotage. Japanese aviators were shot down "wearing rings and emblems" of Honolulu McKinley High School. It was fueled by reports that Secretary of the Navy Frank Knox, who flew to Hawaii immediately after the attack, and announced he found "a considerable amount of evidence of subversive activity on the part of the Japanese prior to the attack." Such rumors were checked out and dismissed by the Honolulu chief of police before the **Tolan Committee**. (Tolan Report, May 19, 1942, 48-49.)

The Attorney General finally announced on July 4, 1942, the FBI had arrested a total of 9,504 allegedly disloyal aliens, including 4,746 Japanese. Many rumors of sabotage were checked out and found to be groundless: "There has not been perpetrated to date a single large-scale act of sabotage by the Japanese." (*L.A. Times*, July 5, 1942)

JACL instituted a national membership card, to show the carrier was a U.S. citizen. San Francisco Chapter added a tiny mugshot to its membership card. The *Pacific Citizen* specialized in printing announcements from the Army for the attention of all Japanese. National Headquarters opposed changing the name of JACL. (Cf. Ye Editor's Desk, *P.C.* Jan. 27, 1967)

Statements affirming Nisei loyalty to America came from prominent Americans: U.S. Chief Justice **Harlan Stone**, Brig. Gen. **Lewis B. Hershey**, director of Selective Service; New York City Mayor **Fiorello LaGuardia**; Governors **Culbert Olson** (Calif.), **Ralph Carr** (Colo.); **Nels Smith** (Wyo.); **Sam Ford** (Mont.); **Herbert Maw** (Utah); **Charles A. Sprague** (Ore.); University presidents: **Ray Lyman Wilbur**, Stanford; **Robert G. Sproul**, California; **Donald Erb**, Oregon; and **L.P. Seig**, Washington. (cf. *P.C.* Jan. 42)

Dec. 17–**Lt. Gen. Delos Emmons** replaces **Gen. Walter Short** as commanding general, Hawaiian Department. He concurred with Short there was no truth to rumors of espionage or sabotage by the Island Japanese. (Cf. Thomas, *Ambassador in Arms*, 51)

Dec. 20–Japanese I-15 submarine activity on the West Coast begins, hitting the unarmed Socony-Vacuum oil tanker *Emidio* near Crescent City by the California-Oregon border. Army bombers arrived and dropped a torpedo at the submerged submarine, but it crashed into the *Emidio*, wrecking the engine room, killing two crew members and three drowned when a lifeboat capsized. The I-15 submarine with a cylindrical hangar to house a small reconnaissance float plane had a crew of 94 and could remain at sea for three months. Its oxygen-fueled torpedo was more destructive and more reliable than those supplied to the U.S. submarine at the beginning of the war. [Grahame Shrader, *The Phantom War in the Northwest*, 1941-1942 (1969)]

Dec. 22–Los Angeles Chamber of Commerce recommends all Japanese nationals in the United States be placed "under absolute Federal control."

Dec. 29–U.S. orders all enemy aliens on West Coast states, Idaho, Montana, Utah and Nevada to surrender all contraband: shortwave radio, cameras, binoculars, pistols and rifles by Jan. 5. The Attorney General authorized warrants for search and arrest in any house where an enemy alien lived if the FBI believed there was reasonable cause for contraband on the premises. ■

Many significant events occurred for Nikkei from 1939 to the nineties. Here are highlights of that period. In a future issue of PacificCitizen a more detailed historical report will be published.

1939-1941: For Japanese Canadians, WWII began in 1939
1941: Jan 7-Unwanted by military, but Canadian Nikkei told to register
1941: Dec. 7-An hour-by-hour whirlwind
1941-1945: Nisei in Military Intelligence Service
1942: Japanese American Evacuation (through October)
1942: Rio Conference and Japanese Latin Americans
1942: Canadian-style Evacuation differs from U.S.
1942: Mexico orders Nikkei away from U.S. borders
1942: Peruvian Nikkei endures WWII rumors and discrimination
1942-1944: Eleven waves of Japanese deportations from Peru
1942-1946: Japanese hardships continue in Brazil
1942-1946: 100th/442nd goes into action
1942: Nov. 5-Limited evacuation of Hawaiians, Nikkei to Mainland
1943-1945: General WWII era chronology (in process)
1944-1945: Canada's second 'uprooting'
1945-1953: Peruvian Nikkei's postwar comeback
1945-1972: Okinawans under U.S. Administration
1946-1973: The U.S. Genesis of Redress
1946-1965: Dates in Nikkei history (in process)
1947-1949: Canada Nikkei choice on 'resettlement'
1950: U.S. bowling drops Whites-only clause
1950-1953: The Korean War - North vs. South
1952: June 28-Congress overrides Truman's veto of naturalization bill
1953: Oct. 27-President Eisenhower decorates Sgt. Miyamura
1956-1965: Some dates in Nikkei history (in process)
1959: Statehood for Hawaii
1965: Brazilian Nisei progress in politics
1965: Aug. 11-16-One Sansei slain by police during Watts Riot
1966-1975: Dates in Nikkei history (in process)
1968: Jan. 9-Japanese Americans tagged 'model minority'
1967: June 12-U.S. Supreme Court invalidates anti-miscegenation laws
1969: 100th anniversary of Japanese immigration to U.S. celebrated
1971: Sept 25-President Nixon repeals Emergency Detention Act (Title II)
1972: Two Nihonmachi towns razed by redevelopment
1973: Jan 4-Australia drops white-only immigration law
1973: May 17-Nikkei and Watergate
1974: Nov. 5-Nisei 'first' in U.S. politics continue
1976-1985: Dates in Nikkei history (in process)
1981: Mexico hosts first PANA convention
1982: June 19-Vincent Chin bludgeoned to death
1984: NHK-TV pulls 'Sanga Moyu' from U.S. screen
1986-1995: Dates in Nikkei History (in process)
1986: Jan. 28-Nisei astronaut Onizuka dies in 'Challenger' Disaster
1988: Aug 10-President Reagan signs HR 442 (Redress bill)
1990: July 28-Alberto Fujimori sworn in as president of Peru

The Season of Loss

By Sachi Seko

Sachi Seko's prose has appeared in the pages of Pacific Citizen since the so-called "Resettlement era of the late '40s" when she wrote from Minnesota. She later settled down in Salt Lake City in "Happy Valley," which was the name of her column . . . In this article—rather than writing about the next millennium—she has chosen to write with poignance about the past and present—and her special companions who filled those years . . .

The beginning of the next millennium belongs to the young and strong. For those like me, nearing our three score years and 10, it signals the season of loss. Yesterday, the late autumn light, more gorgeous than any other, spilled into the house and garden. Everything was caught in a golden web from mobiles floating beneath the vaulted ceiling to the last leaves lingering on the aspens. I devoured the sight of the November light and the breathlessly blue sky.

This morning, another view. Snow on the mountains and rain in the valley. I turn up the thermostat. Drawing open the blinds, I notice sodden leaves in heaps on yellowing grass. The trees are beginning to assume the appearance of skeletal sculptures.

On a gray, chilly morning, I appreciate the warmth of this small house in which I have lived for five years. There were three of us at the beginning, my husband, the dog and me. In March 1991 when Ern was diagnosed with terminal cancer, he finally consented to the sale of the big house. It was obvious his illness would require emergency runs to the hospital. The big house had a challenging driveway that sloped downward and required shoveling before any car could make it out in winter. We also knew I would probably have to do the driving. My method was to swallow two aspirins and to avoid making left turns. This house we later purchased has a short, flat driveway and several routes to hospitals. And yes, I was reprimanded for my peculiar manner of driving as I took him to the hospital the long way. Make a left turn, he implored. Full of clichés, I said, "Better safe than sorry," and "Better late than never." The last one, "If looks could kill," I kept to myself.

Disposing of the big house meant immediately giving away half our possessions. The urgency of our situation didn't allow luxurious second-thoughts. Ern wanted some of his friends to have a remembrance of him. He invited them to select whatever they could use. Later, he tagged several more items with names, intending to present them himself. Unfortunately, his energy was depleted before the task's completion. So it remained for me to make the last distributions after he died. Even before this experience, I learned not to wait that long. Years ago, I began pressing books from my library on friends. When our party days were over, long before Ern's cancer, I gave away my fancy silk dresses and the jewelry I wore with them. They were never missed.

This Christmas, instead of purchasing new gifts, I intend to return some I have received, to their givers. I've enjoyed them long enough. And after I die, I would not want them given to strangers. I'll keep the memory of the considerable search and thought the gifts must have entailed and the warm wishes that accompanied them. Some say my philosophy is one of easy come, easy go. Not true. I subscribe to the theory that it is truly the thought that counts. The absence of sentimental attachment to things, I am sure, is rooted in an experience many of us shared when we were limited only to that which we could carry.

I write now in a room that combines the contents of two rooms, my former study and library. Of course, I no longer have all the hundreds of books, only one wall full. This is also the room in which Ern did his correspondence and all his medical reports until the day before he died. He lived for 15 months from the time of his diagnosis. If he had one unique quality, it was the range of his interests from photography to gourmet cooking, from golfing to volunteering, from designing to repairing. This small house provided an excellent final challenge. He always wanted a house project.

We chose it primarily because it had a yard for a large dog. I called it a slum house in an excellent location. Although of interesting design, it required renovation, inside and out. After the contractors had done the major part of the work, Ern began several smaller projects that he had reserved for himself. Following the March surgery to remove the tumor in his colon, his weight and energy did return. However, contradicting an earlier decision, made while in good health, he was persuaded to try chemotherapy because the cancer had metastasized to the liver. He lived to regret his reversal of choice. Chemotherapy may have extended his life some but it was of questionable quality. Other than taking a short nap daily, he refused to permit his illness to alter a very disciplined way of life as long as the pain was managed. He had hoarded his health with such care that a company health profile indicated he had the body of a man six years younger than his chronological age. He had regular doctor visits at three month intervals. I mention this because with all the caution one may exercise some things like cancer appear unavoidable.

Ern had a favorite theory that people "should wear out, not rust out." Part of this derived from observing his father's non-productive later years. Visitors to this house continue to be amazed at the quality of Ern's workmanship, especially in refinishing wood. Although professionally he was an office administrator, he took enormous pride in being able to use his hands. I confess an occasional lapse of confidence in his competence because I said, "Hey, you won't live to die from cancer. You're going to electrocute yourself if you don't stop messing around with those wires." His death didn't occur that way, but I'll bet there were times later when he wished it had.

Before moving to this small house in June 1991, I asked if he had any unfinished business, perhaps a place he wanted to see, something he might want to buy. No, he said, he had seen it all, had it all, done it all. But there was one item he worried about. He hoped one of us would live long enough to be with Conrad when he died. Obviously, Ern was not a very concerned spouse or parent. I excused it as oversight until I read the verification in his journal after his death. At least he wasn't hypocritical. And I don't fault him because if our situations were reversed, I probably would have expressed the identical concern.

Conrad was a special German shepherd. He was the first, last and only dog who earned Ern's devotion. My husband never liked the other dogs. I suspect he was influenced in his dislike of animals by a mother who thought they were unclean. Conrad was selected for me by one of the area's foremost German shepherd breeders. One week after his purchase, I was stricken with rheumatoid arthritis, so Ern was forced into participating in his early care. The dog attached himself to Ern, squealing when he heard the car entering the garage. When Conrad was a year old, Ern took early retirement at the age of 61. The dog was a perfect companion on his daily three mile walk up the canyon. He was a large dog with a gentle disposition and a huge heart.

One of my serious character flaws, according to Ern, was my preference for dogs over most people. Some friends even suggested I had a few screws loose in my head because of my early escapes from parties to return to the dog in residence. But anyone who observed Conrad during Ern's illness would have to admit that I was right on. The dog was his best friend, sleeping at the foot of his bed and keeping a watchful eye on him during the day. Sometimes, he had a worried expression on his face. Or the most indescribable sadness in his eyes. He never dropped his

See LOSS/page B80

LOSS

(Continued from B79)

guard, alert to any change in motion or pattern.

Conrad allowed me to sleep at night, knowing he would awaken me if Ern suffered any crisis while I rested. From February 1992, things seemed to go awry, beginning with the overdose of drugs during home infusion therapy, a professional error. There were grotesque side effects for which the doctors made no provisions. Later, there was the unforgivable negligence of his oncologist who failed to call in prescriptions for pain and anxiety relief, in spite of the assurance he would. I knew it would end in suicide. The patient was betrayed. Ern's dying did not conform to the scenario given us by several health professionals. They were confident it would be a relatively easy death. He would become more fatigued, sleep more, lapse into a coma and never awaken. There would only be a slight thickening of his torso. All the pain medications he required would be available because there was no fear of addiction. On Good Friday he was told not to expect to be here for the 4th of July. After Ern's death, his doctors admitted they expected him to die sometime in May as any other patient would have. But except for his cancer, Ern was surprisingly healthy so he lived too long and the scenario failed him.

Toward the early part of June 1992 he stopped going out for his weekly lunch with a good friend; something they had done for years. Hospice, which requires that a patient have less than six months to live, refused to send a representative when they learned he was out to lunch. He had to be housebound, I was told. A nurse showed up two days before his suicide. She reported back to the doctor that Ern would probably destroy himself and that I was a willing accomplice. We never made any attempt to conceal the possibility of suicide. We tried all our lives to be honest even at the forfeiture of diplomacy. If this is offensive, so be it.

On the afternoon of his death, I said I was taking Conrad for a short ride. And just possibly, I'd stop in to see the Mitsuis. Stormy had provided the last meal that Ern truly enjoyed, his famous Mulligan's stew. The gift was even more remarkable because Stormy was himself recovering from surgery. I remain beholden for his kindness and generosity. The Mitsuis didn't live far from us. "We'll be back soon," I said. "No, take Conrad for a long ride," Ern said. The dog did a peculiar thing. He licked Ern on both cheeks. He never did that before. Also, that morning I observed he was not in his usual position at the foot of the bed, but lay on the floor alongside the bed. Ern cradled Conrad's magnificent head in his hands and smiled. When he was well, Ern smiled often enough that it was like his signature. He had not smiled in recent days. There was no reason to. But he smiled for the dog and that is the last memory I have of him. It was June 26, 1992, and he was 66 years old.

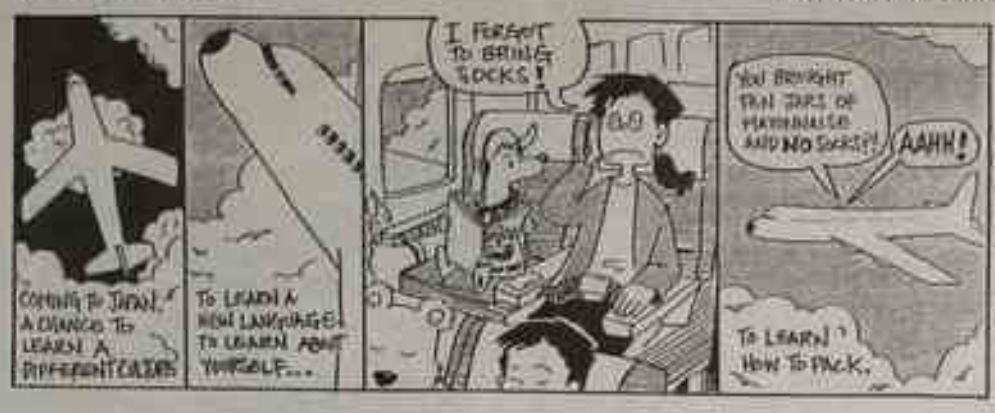
I stopped at the bagel shop to buy something to take to the Mitsuis. There was a customer ahead and the line was long. For an unknown reason, I decided not to wait and drove home. We were only gone a few minutes. The garage door was open and the other car was gone. I called my son at his office, saying his father had gone to kill himself. He asked if I wanted to try to locate him. We were quite certain of where Ern had gone. No, I answered, no one has that right. He would be furious if we tried to stop him. I know I would be angry in that situation. Ern would hate us for the rest of whatever life was left. And we would deserve his fury. I called my neighbor, a detective and explained what happened. I asked that he use his influence to make certain the body was retrieved before dark. Within two hours he reported the body was being removed to the State Examiner's office. The mortician later told me that in his condition, Ern's death was "swift and sweet."

he dog and I had three more years together. Conrad and I went for daily drives because he loved riding in the car. We decided to live dangerously and I mastered making left turns. He had a wonderful life and a kind death. Shortly after his ninth birthday in March 1995 he was diagnosed with lymphoma. There were three strikes against him. He was old, large and male. The veterinarian said most owners would let the dog go without medical intervention because of the horrendous expense. But he was not just any dog. Fidelity is at the core of friendship. Conrad had been our best friend more than even my human family. Night and day, week after week, he was a witness to death, never avoiding his duty, coming without my asking. I am sure he would have preferred his own pleasures, sometimes, like riding in the car. But never a whisper of reproach. When I noticed the treatments were failing and causing the dog misery, I had them stopped. "In the morning, I'll let you go," I promised as we went for our last, long ride. The veterinarian supported my decision. Grasping his paws, I watched Conrad die by injection, without a struggle, trusting to the end.

It is the season of loss in our lives. Snow is predicted for the valley floor tonight. ■

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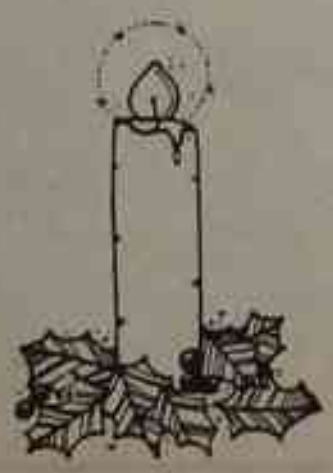
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As my term of presidency is fast coming to a close, I sincerely thank you for your friendship, generous support, and opportunity to serve you over the past year. I encourage you to become more involved with the community center and the chapter and invite you to attend any of our meetings which are respectively held on the second and third Wednesdays of every month. Best wishes for a Happy and Prosperous New Year.

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SITUATION:
Bad and getting worse

By CAROLINE AOYAGI
Assistant editor

It's getting tough and mean out there—everywhere. And violence is especially increasing against Asian Americans, according to a Los Angeles civil rights attorney and activist

"Asians need to be aware of the anti-Asian violence that's occurring in this country," says Angela Oh, a well-known Los Angeles criminal defense attorney and civil rights activist. The situation is "really bad. It's very bad."

According to the "Audit of Violence Against Asian Pacific Americans" published by the National Asian Pacific American Legal Consortium, in 1995 there were 458 suspected and proven anti-Asian incidents in the United States. This is a 37 percent increase from 1993. Southern California saw the largest rise in anti-Asian crime, an 80 percent increase from 1994 to 1995. New York had a 9 percent increase during this same period.

Oh has seen the violence firsthand. She is the chair of the Korean American Family Services Center and serves on several boards including the California Women's Law Center and the Western Center for Justice Foundation. Oh lectures throughout the country in cities where anti-Asian American violence is occurring, including New York, Seattle, Chicago, parts of Massachusetts, San Francisco, and Atlanta.

Oh believes the increase in physical violence, vandalism, and verbal threats directed at Asians is occurring in large urban centers where the Asian Pacific Islander populations are growing rapidly.

"I think where we're fewer in numbers, the tension isn't there because we can be seen as an interesting phenomenon, a new part of the population, and not much of a threat," says Oh. But, she explains, in places like Los Angeles, where Asians are greater in number, tensions arise because of fierce competition for resources, public services, jobs, and housing.

Three percent of America's population is Asian American. In Los Angeles County, Asians are the fastest growing ethnic group and comprise 12 percent of the population, according to "Asian Pacific Profiles," a report by the United Way of Greater Los Angeles. By the year 2000 the Asian American community will more than double in size.

In her busy downtown L.A. office, Oh at one time kept a file titled "Korean Killings." She had been approached by a professor who was troubled by the number of murders he was reading about in the local Korean newspapers. They decided to start tracking this trend.

What they discovered was astounding. In 1993 there were 46 gun incidents in Southern California involving Korean small business owners. Of those incidents, 19 deaths resulted. These statistics exclude the many other assaults and threats Korean owners suffered. In 1990 there were only 13 gun incidents in which 9 deaths occurred. In the span of three years, a dramatic increase in the number of violent happenings within the Korean community has been recorded.

Alarmed by the numbers, Oh sent this information to the Department of Justice. To this day, "nothing's been done on this," she says. According to Oh, the department feels there's no way for law enforcement to intervene with preventative measures. The incidents were also considered to be random acts of violence.

Photo: CAROLINE AOYAGI



ANGELA OH
Cause for alarm

Steve Telliano, a spokesperson for the Department of Justice, doesn't agree with Oh. "It sounds like that's a job for the L.A.P.D. frankly. The State Justice Department doesn't go around solving murders."

Telliano explains that Oh's statistics would best be used by the L.A.P.D. who have the benefit of working on the streets. He also points out that the department's job is to pursue cases where convictions have already been made.

Oh believes that the negative portrayal of Asians in the mainstream media is a large part of the problem. "I don't think the mainstream media has done a service to Asians. ...the images that are portrayed of who we are, what we're about, and what our interests are gets played out in a way that's very unfair and inaccurate. . . that we're not real people with serious or compelling stories in our lives," explains Oh. "I think the reality is quite the opposite. There are some compelling and very serious life stories that are unfolding each day that don't get told."

Recently, the media reported the story of a Korean liquor store owner, Jo Won Kim, who shot and killed a high school student named Brenda Hughes. Hughes had been sitting in a car while some of her friends went into Kim's store. Kim, believing the students had stolen a can of beer, chased after them with a gun. He shot at their car and one of the bullets hit Hughes.

"I do not justify in any way that death or homicide," says Oh. "However, he's not as cold-blooded a murderer as people want to think him to be. He read about the 46 gun incidents. These are kids that were taunting him."

Oh is quick to point out that the mainstream media jumped at the chance to report the story of Brenda Hughes but failed to report a murder and a hostage-taking of Korean storeowners that occurred the same week. "The reason why nobody reports on it is because those kinds of killings occur every week, literally every week," says Oh. "Right now I think it's tantamount to suicide to go into some areas as a holder of an alcohol license because the atmosphere is so hostile."

C.S. Hah of the *Korea Times* says the day after Hughes was murdered Kung Kuk Lim was killed in his San Bernadino store and Myung Sook Lee was held hostage for four hours in her South Central Los Angeles liquor store. A few local TV stations covered the murder of Lim but both stories didn't get nearly the same amount of play as the Hughes murder, says Hah.

Asian Americans have traditionally shown little enthusiasm for participating in the political arena. Oh believes this is part of what's causing the increase in anti-Asian American violence. "We don't let our voices get heard in a way that says we're a population that has something valuable to offer," says Oh. "Our voices get heard in connection to scandal, corruption, and the reinforcement of this idea that foreign elements, that look like us, are contaminating the 'American' system.

"In a way, the system is not really prepared to let people like us, newcomers, sit at the table right away," continues Oh. "There are some people who are more liberal minded I think who mouth the openness concept, but I don't think there's a real commitment to it."

Recent media reports of illegal donations to the White House by Asians haven't exactly caused Asian Americans to rush to the election polls. But Oh believes this scandal is only a temporary setback in Asian American political participation. She is confident Asians will soon get over this hurdle and become increasingly involved in the political process.

Recently, the Korean community has started to fight back with volunteer patrols in Koreatown who help curb crime. The group is comprised of local residents and business owners who, along with the L.A.P.D., patrol the neighborhood looking for loiterers or suspicious looking people. They drive their own cars and use walkie talkies to communicate with the L.A.P.D.

"I think it's a good thing for small business operators," says Oh of the Koreatown patrols. "It allows them to get to know the local police officers." But, that's not all that needs to be done. Oh feels that large establishments such as the Chamber of Commerce need to get involved and help the community. As a group, community members need to go to the police department and ask to have regular meetings so that a relationship with the police can develop. It's important that the police get to know the people, says Oh. She points out that more Asian Americans are reporting crimes these days. "People are recognizing that they need to be reporting, otherwise they will continue to be victimized."

Fighting the problem of anti-Asian American violence should start within the individual groups that make up the Asian Pacific Islander population, says Oh. "My opinion is that right now, it's more effective to individually organize." But she's quick to point out that those of us who are capable of participating in a Pan-Asian movement should do that as well. "Not one strategy is best," says Oh. "It has to happen in a multi-faceted way. We need to push forward and make sure that the ability to be heard will grow over time."

Oh believes all of us have a role to play in alleviating anti-Asian American violence. "A job doesn't take up all of the time that one has," says Oh. "I feel very strongly, as an attorney especially, that we need to be bridging the gap between the community's that we come from and the larger institutions that operate in our lives."

In the next five years Oh sees things getting worse. She believes the tension between Asian Americans and the general population will increase because population shifts suggest more Asians will be entering the United States. Oh also envisions a much clearer track record of anti-Asian American violence and more effort to engage in dialogue.

"I think for those of us who were born and raised here, we have to be the ones to find our voices and start making it clear that we aren't going to be passive participants anymore no matter what the prior experience has been," says Oh. "There will be expectations, there will be demands, and there will be protests. And there will also be praise when it is appropriate." ■



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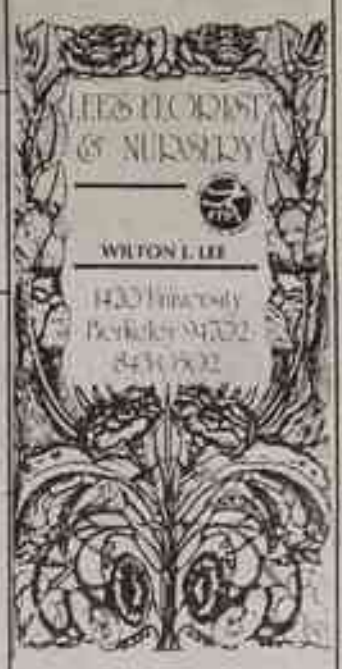


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GROUNDWORK for a Nikkei Nobel prize winner

By BILL HOSOKAWA



For decades, Bill Hosokawa has been one of the strongest and most consistent voices of the Japanese American community. But rather than peer into the next millennium, he looks back with insight and observation into the contributions of the Nikkei in this past century . . .

LIKE OTHER WRITERS who are published from time to time in the *Pacific Citizen*, I was invited to look into the next millennium of the Japanese American experience.

Millennium? Why, that's a thousand years. The next millennium will reach to the year 3000. This Christian era is only 2,000 years old, and the next millennium will cover half again as much time. Does the editor want science fiction?

Consider what has happened in just the final three centuries of the current millennium. The United States was born only 220 years ago. Commodore Perry persuaded Japan to open its doors to the West only 142 years ago. Japanese immigrants began to arrive in the United States only about a century ago. The first crop of Nisei, if they were still living today, would be centenarians.

Just 66 years ago, in 1930, the Japanese American Citizens League was founded in Seattle as a national organization. The Japanese attack on Pearl Harbor only 55 years ago plunged America into World War II and led to the tragic imprisonment of ethnic Japanese in the United States. That injustice was redressed through the Civil Liberties Act of 1988, less than a decade ago.

And now the editor wants to look into the next thousand years.

Alas, my eyesight has grown dim and I find even the coming century, let alone the next millennium, engulfed in mists. Only one prognosticator I've read seems to be on safe ground. That would be James Michener who in his novel ***Hawaii*** wrote some years ago that as a result of interracial marriages, everyone in the Islands would be tea-colored before long. That time may not be far distant. How many winners of JACL scholarships in the last go-round had Japanese family names? Not many. I know a young man who inherited his blue eyes and blond hair from his mother and his Japanese surname from his grandfather. Even before we are into the next millennium, it's impossible to distinguish some Japanese Americans from any other American.

* * * *

So I have chosen to look not into the far future where I have never been, but to peer back into the present century, now racing toward its end, to review what I have experienced.

The 19th Century was a momentous time in the U.S. of A. and our minority known as Japanese Americans were an astonishingly large part of it. During history's most devastating war the United States casually abandoned the democratic principles on which it was founded and we as a people marched meekly into concentration camps in our own country. Why did we do so? Because there was no viable alternative. Afterward, employing the democratic principles that we had fought for, we wrung an apology from our government and redress for our people.

After the war, using some of the technology developed in winning it, Americans reached out for the first time in physical exploration of space. One of us, Ellison Onizuka, lost his life in the endeavor. Less well known is that other Japanese American scientists—names like Higa and Kikuchi come to mind—helped solve enormous problems whose answers made space travel and communication possible. It is not unlikely that before we are well into the next millennium colonies will be established on the moon and planets like Mars, and Japanese Americans will be among the pioneers.

During the past century other Nisei scientists helped make surgery and organ transplants safer. They showed the nation how to grow more food and more beautiful flowers at less cost. Their skills made computers smarter, less expensive, and better and more efficient tools for performing tedious tasks faster and more accurately and efficiently.

They helped win wars and pass laws in the halls of Congress, headed federal regulatory agencies, participated in state and local government, and sat in judgment in perhaps the nation's most sensational murder trial. They won Medals of Honor in defense of their country. A Japanese American major general commanded a combat division during the Gulf war and Japanese Americans, who had been unacceptable for naval service in World War II, wore the stars of admirals.

They wrote books, addressed millions of their fellow citizens as TV and newspaper reporters and editors, piloted airliners, composed and played music, performed on Broadway, conducted symphonies, won Oscars in Hollywood, designed skyscrapers, painted pictures, created public monuments.

They rallied in the streets for human rights, taught the children of their fellow citizens and tutored the leaders of tomorrow, won Olympic medals for the United States, administered institutions of higher learning, fought to preserve the environment, brought comfort to the homeless, ministered to the spiritual needs of those of many faiths.

They headed corporations, and sat on corporate boards although not as frequently as some desired. There is no doubt that time will come. Nor is it unreasonable to expect that in coming decades Japanese Americans will be recognized with Nobel, Pulitzer and other prestigious awards for distinguished achievement. The groundwork has been laid.

Not a bad record for a small American minority which persevered because of faith in their country and despite savage discrimination because of race.

What the next millennium holds for them and their descendants, who knows? (A second definition for millennium is "a period of great happiness or human perfection.") For the earliest years of the next century Japanese Americans probably will continue doing what they're doing today, only moving forward more rapidly and with fewer concerns. But what they accomplished in the century just past is a remarkable realization of the American Dream.

Let others conjecture about the future. I'm happy to glory in the past. ■

In the future:

Simply 'American'

By MARTHA KAIHATSU

NOW THAT NISEI are a bit slower, more gray, and look like Issei, there are reasons to believe that many Yonsei will not look like Sansei as they age. Half of all Sansei have racially mixed marriages. These couples and their children have moved seamlessly into the mainstream, to the mosaic of America.

Yet recently, young women have approached me in offices where I have worked and said, "Hi, I'm Japanese too, well, one-quarter Japanese." Another said, "I'm Japanese too, mixed Hawaiian, Chinese and Japanese." Big friendly smiles all around. They were obviously proud of their ancestry and wished their "Japaneseness" to be acknowledged, although I doubt if anyone would find a characteristic Japanese feature in their appearance. While we did not develop friendships, it was comforting to have someone somewhat kin about.

The NEXT MILLENNIUM

This reminds me of a time I rushed to a small art gallery to see beautifully sculptured animals by Canadian Eskimos. It was at the end of the day on the last day of the exhibition. The show was being dismantled as I arrived. Eskimo craftsmen were busy taking down and packing the artifacts. Since the gallery was otherwise empty, a person who I assumed to be the gallery director, introduced me to the craftsmen, probably because he saw that I was as much taken by the Eskimos as with their art. Their faces were tanned, deeply lined, weathered, shiny and glowing healthily. Visions of an ancient tribe of Chinese/Mongols journeying across the Bering Strait by land and sea using strongly built primitive sleds and skiffs came to my mind's eye.

Here were the actual artists who every year triumphed over treacherous winter conditions on the frozen tundra dealing with wild animals, surviving cold, winds, ice, with an intimate knowledge of the natural environment. In summer, they captured the spirit and vigor of their experience in their elegant animal-form icons. Big smiles all around, I felt an Asian link.

Yonsei and generations that follow will more than likely continue the pattern of racial integration via marriage. In the future, we will be less and less able to recognize our common ancestry in each other, and come to realize that we are simply just American. ■

Martha Kaihatsu, of prewar Hollywood, writes from the New York media world.

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JACL: coalition building in the next millennium

The NEXT MILLENNIUM

By RAYMOND S. UNO

JACL needs to face the future with the objective to establish stronger ties within the organization, says a former national president.

The challenges JACL faces for the next millennium are many. Although numerous coalition and race-specific organizations have sprouted all around the country, JACL still continues to be the only national organization exclusively capable of representing the important spectrum of Nikkei—used generically to represent people of Japanese descent—interests. These interests have mushroomed into every conceivable economic, social, religious, racial and ad infinitum arena of human endeavor.

This is not to say JACL pre-empts other groups, individuals or interests in every and all activities, but merely that it has the potential capability, not necessarily the commitment, interest, expertise or need. In some cases, it behooves JACL to keep hands off partially or completely, or to become involved only upon invitation.

Looking forward to the future and not dwelling on the past, JACL should plan flexibly to move forward with passion and excitement. There are many potential projects, but the twists and turns will rankle many of us.

Let's look at something somewhat simple but achievable that will bring healthy returns for a constantly changing society. One such goal is to be a coalition builder within our own Nikkei community.

Our world, our country, our community and our own Nikkei society are irreversibly changing with incredible speed. Trying to keep pace with just the electronic revolution is mind boggling, let alone intractable, tradition-laden relationships between nations, institutions and people.

But the diversity that isolates, divides, separates or coalesces the Nikkei probably is as wide as it is long. No different from other ethnic groups struggling to adjust to the big and little changes taking place each day. However, without being ethnocentric, we should use the Nikkei experience, expertise, and economic strengths to make democracy in this country really work.

One such means is to bring together the diversity and commonality of various Nikkei organizations, institutions and interested individuals and groups to improve educational, economic and social goals within our community that will impact the wider community.

Just one thought. Although JACL is involved in a variety of areas, to some extent—either by design, chance, or by default because of the nature of the beast—it seems to me it has not harnessed its resources to create the passion or excitement that could or should attract leadership or followers.

As a starter, each chapter should try to initiate a small but viable coalition consortium within their community, first to see if there are one or more projects we have never thought about, or that we as a group could undertake to benefit us all that could not be undertaken without the group.

It will take some genuine, creative thinking and commitment of a few intrepid brainstormers. But the diversity and commonality of our community should produce a few achievable, worthwhile goals. Not grandiose, but some measurable activity that can move us into the next century with inspiration and hope that we can make a difference not only for Nikkei but for all society.

It may turn out to be a dud, but who knows, we may be able to make a difference in ways we never dreamt or thought about. ■

Judge Raymond Uno, though retired from the Utah circuit court, is a senior judge today who is called back to the bench from time to time—Editor.

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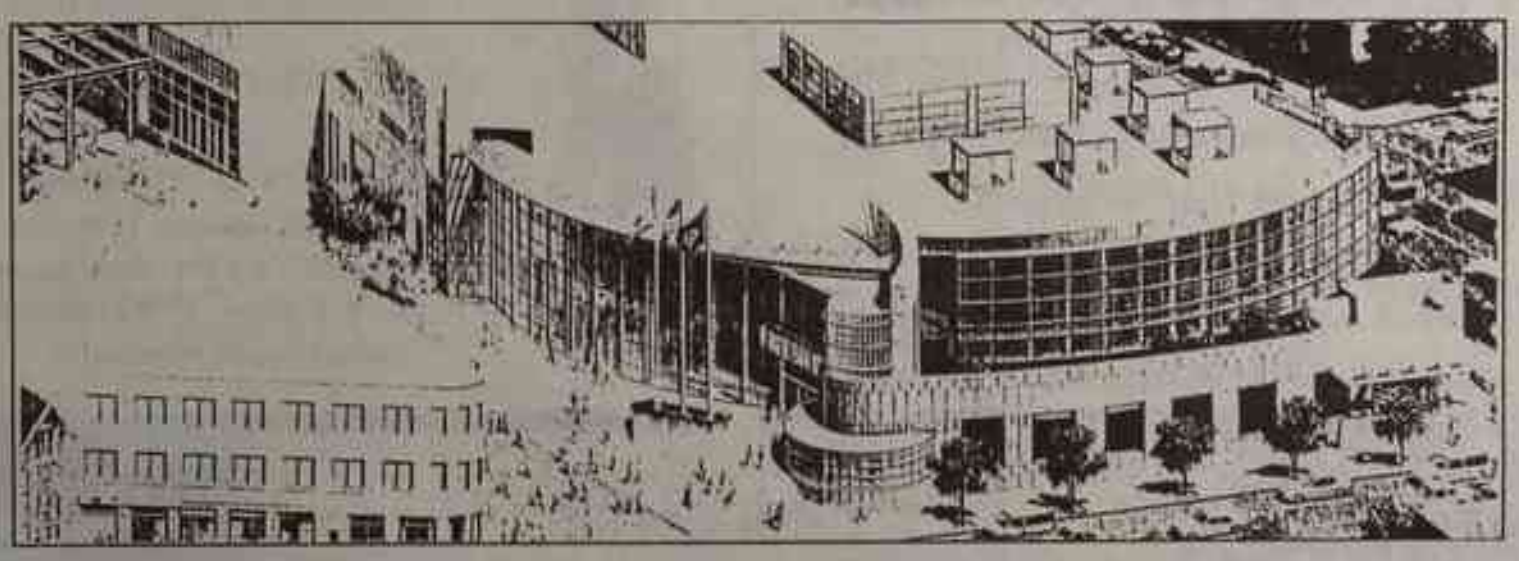
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The Japanese American National Museum has begun construction of its Phase II Pavilion, an 85,000-square-foot facility to be built next to the Museum's historic site (see rendering above). The Pavilion will provide more space for exhibitions, public programs, a National Resource Center and storage for the Museum's growing collection. The Pavilion was designed by Gyo Obata, co-chair of Hellmuth, Obata and Kassabaum (HOK), and architect of the Smithsonian's National Air and Space Museum.

Since opening its doors to its historic site in 1992, the Museum has unveiled major exhibitions (including "America's Concentration Camps" which will be on display at Ellis Island in 1998), traveled shows nationally and internationally, successfully implemented its National Partnership Project with communities in Oregon and Hawai'i, made great strides in 10 states with its National School Project and gained support from its 35,000 members and donors. One-of- a-kind special events such as the Family Expo, which drew over 20,000 people, and the National Salute to Japanese American Veterans, which brought together 5,000 people, were organized by the Museum. But history needs a larger home and none of this is possible without your support. Secure your heritage with a gift today.

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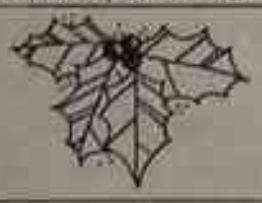
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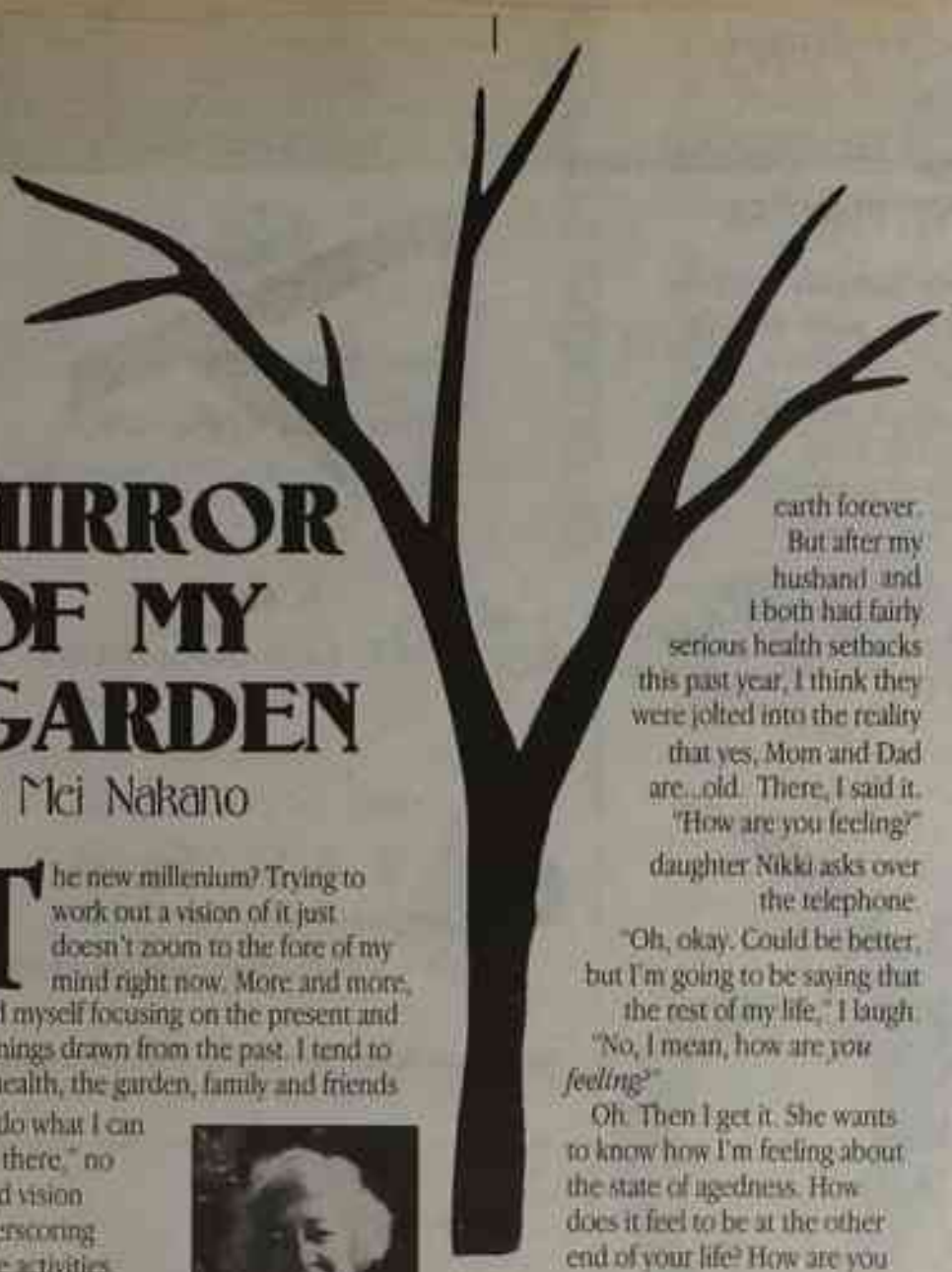
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MIRROR OF MY GARDEN

By Mei Nakano

The new millenium? Trying to work out a vision of it just doesn't zoom to the fore of my mind right now. More and more, I find myself focusing on the present and meanings drawn from the past. I tend to my health, the garden, family and friends and do what I can "out there," no grand vision underscoring those activities. The fact is, I may very well be gone by the next millenium or at least during the first part of it, hence, the future blurs into the background, less distinct than the concrete now. Oh no, I haven't retired from life, just living it a little differently. Like many, if not the majority, of Nisei, I was born during the first half of the 1920s, and I'm facing the fact that the walk forward is going to be short.



I shared this bit of mind with our kids some time ago. They gave me that huh? look, shocked, as if they hadn't grappled with the thought that we weren't going to be on this earth forever.

But after my husband and I both had fairly serious health setbacks this past year, I think they were jolted into the reality that yes, Mom and Dad are...old. There, I said it.

"How are you feeling?" daughter Nikki asks over the telephone.

"Oh, okay. Could be better, but I'm going to be saying that the rest of my life," I laugh. "No, I mean, how are *you feeling*?"

Oh. Then I get it. She wants to know how I'm feeling about the state of agedness. How does it feel to be at the other end of your life? How are you dealing with not being as "out there" as before? How are you facing the prospect of death? And maybe the larger question: How was the journey? Was it worthwhile?

Clare Cooper Marcus explores the "deeper meaning of home" in her book *House as a Mirror of Myself*, how one's home impacts/reflects our psyche and soul. I look out at the garden instead. Yep, there it is. That's me, mirrored in my garden. Deep down reflections, not visible before, come shimmering to the surface. I will share them with my daughter.

In the backyard, the *kaki* tree, bare of leaves now, all the more dramatically showcases its fruit, ripe and abounding. I look at it and think: aging for me has the same richness about it. Marriage, children, grandkids, brothers and sisters, old friends, former students who still keep in touch, and the labor in the vineyards—they're all part of that richness. Oh, there were plenty of down times, for sure. But looking back, I see that they became part of the tree, hardening its trunk and branches.

Very soon now, I'll tell my daughter, we'll pick the fruit and share it with friends who have loaded us throughout the summer and fall with onions, sweet potatoes, *gobo*, *yama imo*, *nappa*, and other "fruit" from their gardens. What a wonderful tradition, this sharing back and forth. Our forebears understood it, not only as a practical act, but as a way of maintaining connections, of enriching friendships. We cherish those friendships more in our old age. They're like the comforting afghans (also gifts, by chance) that we snuggle in while we read or watch TV.

It's telling that most of the fruit trees in our garden are of Japanese origin–the fuyugaki, Satsuma plum, 20th Century pear, the *ume*, the Fuji apple. Over the years, we've planted them somewhat unconsciously, I think. But now I realize that, like things in our house, they reflect the changes in our psyches, our increasing pride and identification with our Japanese heritage and history. That's a complete turnaround—hard won I might add—from those early years when being Japanese made you want to be invisible.

This identification, oddly enough, has worked to connect us with non-Japanese more readily, to explore those friendships with more honesty and self-assurance. A couple of weeks ago, for example, we sat at dinner with our friends, the Clarks, who had also invited a visiting Scotsman and his English wife, he a teacher/folk singer, she a businesswoman. Over dinner of fish and potatoes, I turned to Ian at one point and asked if they had sushi restaurants in Scotland. "Ay, we hae one in Glasgow," he replied in his wonderful Rrobertt Burruns brrogue, "though I canna speak of the quality." But my question, which must have telegraphed my ease at being identified with my culture, prompted a deep-down discussion of the Japanese in America, including our experience in wartime camps. They knew the outlines of that episode, but eagerly questioned us about our personal lives during that period. Then, as if to "repay" us for our stories, Ian went back to his digs and returned in full regalia of tartan kilts, knee-hi socks and patent leather shoes. He also brought his guitar along, with which he entertained us with Scottish lays and modern folk songs for the rest of the evening. It was an entirely spontaneous cultural exchange, one that we won't soon forget. Nor will they, I think, for, before they were to catch the plane back to Scotland, they dropped by to pick up a copy of my book about Japanese American women. I've no doubt that Ian intends to put it to good use.

Another thing I need to point out to my daughter: The garden's not done. (Like she couldn't tell?) Some part of it is always in the state of becoming, a path unfinished, a gaping hole still waiting to receive the bamboo in the container next to it, the vast empty space atop the berm. The compost pile, meanwhile, has heated and decomposed, "ripe" now for the spring planting of vegetables and flowers.

Life is like that for me right now, mellow. I take things a bit more quietly, not rushing to climb over the next hill, but willing when called upon. I look at the garden and my life and am humbled, mindful that aging would be a very different thing if I were hungry, or poor, or alone. And the fruit, in the final analysis, is not the be-all and end-all. It's the seeding, the tilling, the nurturing, even the weeding—in other words, the process—that has been important, that has given life meaning.

Oh no, the trip hasn't always been easy, I'll tell my daughter. But it's been exciting and rewarding and, on balance, every bit worth the price of the ticket. And I hope when I get to the end, I'll face it with some grace, even without the expectation of another go-round. Once was great. And enough. ■

Mei Nakano, Nisei author of Japanese American Women: Three Generations, *is working on a book about her father.*

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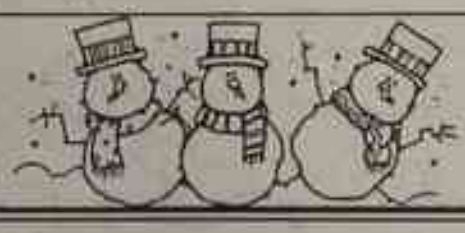
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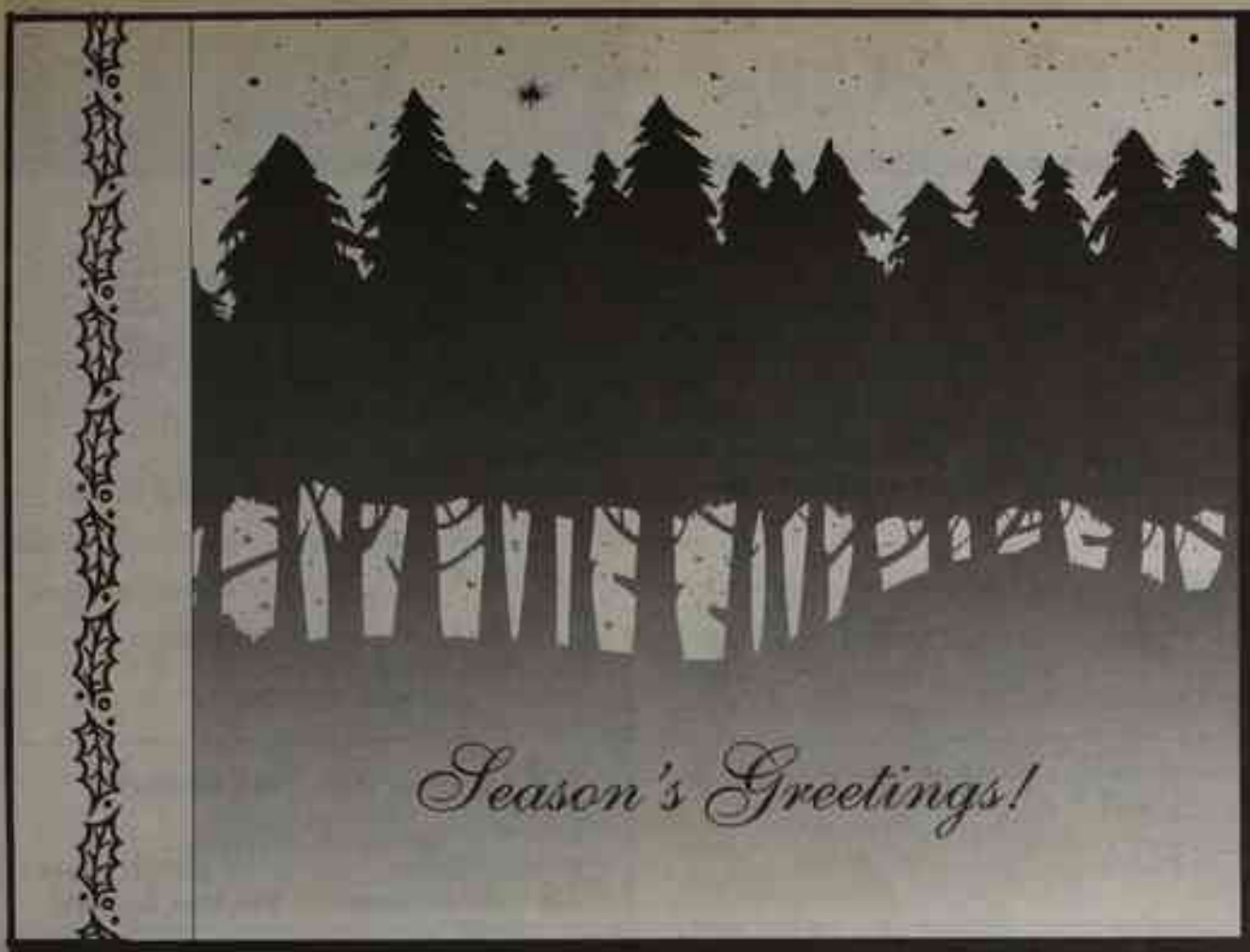
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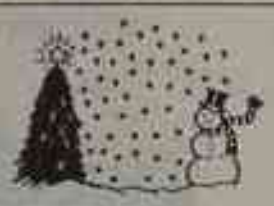
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DEATH NOTICE

GEORGE MASARU IKEGAMI

VENICE, Calif. — George Masaru Ikegami, 86, Obrien, Washington-born Nisei passed away on Nov. 30 at Washington Medical Center. He is survived by his brother, Ray Hisashi (Jo) Ikegami (Denver, CO); nephew, Richard Ikegami (Denver, CO); numerous relatives and in-laws. Please no monetary gifts or flowers. Just your memory of George will be appreciated.

DEATH NOTICE

TED Y. MIRIKITANI

DOWNEY, Calif. — Ted Y. Mirikitani, 83, passed away on Nov. 9 at the Downey Comm. Health Center. Pre-WWII resident of Stockton, 1944-52 Chicago, 1952-86 South Gate, CA. Survivors include wife "Yo"; son Alan (Nicole); daughter Janice (Cecil Williams); one grandson, one granddaughter, and many other relatives in CA, HI, KS, MO and Japan. Predeceased by both parents; brother Frank; sisters, Mildred, Aiko. Private family services held 11/10. Graveside services and burial on 11/14 at Rose Hills Memorial Park, Whittier, conducted by Reverend Arthur Takemoto.

DEATH NOTICE

TOKIO YAMASHITA

YAKIMA, Wash. — Tokio Yamashita, 83, one of the original organizers of Onion and Potato Growers Association of Treasure Valley, longtime resident of Caldwell, Idaho (until his retirement earlier this year), Yamashita died Oct. 29 in his sleep after a long illness. A lifetime JACL member, Boise Valley chapter president ('79-80), a graduate from Auburn (Wash.) High, the Seattle-born member of Pleasant Ridge (Idaho) Grange, Lions Club, an elected local school board member of nine years, is survived by his wife Mary Ishida, of 58 years; daughters Phyllis Chang (Hong Kong), Karen Lee, 2 gc., sons-in-law Lowell Chang, Leo Lee, brothers Masao (Caldwell), Rev. Kiyoshi (Berkeley, Calif.), sisters Jane Yamamoto (Reno), Shirley Yamamoto (Cascade, Idaho). Predeceased by parents Iroku/Some Yamashita, one brother and three sisters.

DEATH NOTICE

VALIANT T. "BUTCH" OGAWA

ONTARIO, Ore. — Valiant T. "Butch" Ogawa, 50, died Nov. 25 as a result of injuries sustained in an automobile accident. He owned Kampai Restaurant, Hood River Shirt Store, a service station and numerous commercial buildings. He bought and developed the land now occupied by Cascade Commons, a shopping center anchored by a Safeway store and a Pay-Less Drug Store.

On Nov. 26, there was a sad sign on the shirt store's front door, saying the business was closed until further notice. Butch's restaurant, where he did the cooking, also was closed.

Christened Valiant, but always called "Butch", attended Brigham Young University on a football scholarship and graduated from Eastern Oregon State College. He had a black belt in Judo and a standout athlete at Ontario High School. He was born during WWII in Topaz, Utah, the eldest of Hank and Yu Ogawa's five sons.

Since 1966, he had sponsored a $500 scholarship and permanent trophy in honor of a younger brother, Kelly, a high school athlete who died in the early 1960's of leukemia, this trophy being the most prestigious athletic award given to a senior boy.

Butch provided the theater space and sponsorship for Hood River's community theater company and took part in a vast number of other endeavors; vice president and director of the Hood River Chamber of Commerce, organizer of last year's Hood River Valley Blossom Festival, and served as a liaison between the Chamber and the downtown business community. It's been said he was involved in so much that the man never slept.

He is survived by son, Kelly (Twin Falls, ID); daughters and son-in-law, Shannon and Eric Campbell (Park City, Utah), Ashley Ogawa (Hood River, Ore.); brothers, Tom, Jerry and Geody (all of Ontario, Ore.); 2 gc and numerous nieces and nephews.

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From the frying pan

By BILL HOSOKAWA

Asian Americans and Bill Clinton

Some strange and wonderful things are happening in Washington, D.C. if both President Bill Clinton and columnist George Will of the *Washington Post* are to believed. Since it is not good manners, outside of Congress, to question the veracity of the president, and the ascerbic Mr. Will has a good reputation for integrity, we must assume that what follows is based on the truth.

As we are all aware, the Clinton re-election campaign was accused of accepting substantial contributions from what were described as Asian-American businessmen. These Asian-Americans turned out to be Indonesian and Korean tycoons with a Chinese-American as the bagman.

Apparently something wasn't quite kosher about these dealings because when the Republicans made a to-do about them, the Democrats hurriedly returned at least some of the contributions. Politics and the press being what they are, this episode is not likely to be forgotten soon.

Thus it happened, as reported in a recent column by Will, that the subject came up in President Clinton's first post-election press conference. The president responded at length. According to Will there were the following words:

"But there was in your question, and in a lot of things that have happened in the aftermath here, an almost disparaging reference to Asians and in the last few weeks, a lot of Asian-Americans who have supported our campaign have come up to me and said, 'You know, I'm being made to feel like a criminal. All these people are calling me. I say, Why are you calling me? They say, because you have an Asian last name.'

"Maybe I don't need to do this, but I would like to remind everybody here and throughout the country that our country has been greatly enriched by the work of Asian Americans. They are famous for working hard, for family values, and for giving more than they take. And I, frankly, am grateful for the support that I have received from them ... but there has been a lot of rather disparaging comments about Asian-Americans, and ironically I found it surprising that our friends on the other side did because, historically, they have received more votes from Asian-Americans than we have."

It was nice of him to put in a good word for us. But what Will questions—as do I—is the President's assertion that "many" Asian Americans have come up to him to complain about harassing telephone calls. If this is so, it would seem he is remarkably accessible to people with Asian faces and perhaps Secret Service procedure ought to be reviewed. Could it be that "many" Asian Americans in addition to John Huang have virtually free entry to the White House and the Oval Office?

Unlikely as this scenario seems to be, if this is so, Asian Americans have more influence in the White House than anyone ever imagined, and the President's staff should have been briefed before they said he was too busy to pop in on the JACL convention last summer. I wonder how often Senator Dan Inouye and Congressman Bob Matsui have been able to sidle up to the President to discuss the nature of calls on their phones. Not often, I would guess ■

Hosokawa is the former editorial page editor for the Denver Post. His column appears weekly in the Pacific Citizen.

A time for giving . . .

In lieu of sending Holiday Season cards, these JACL members and Pacific Citizen readers are participating in the Holiday Issue Project by sending their greetings to friends in JACL through this special section. The amount of the cost involved in the mailing out of cards is contributed to this JACL/PC project which then turns over this amount as a contribution (less $20 for a Unit-Space on this page) to the JACL Abe & Esther Hagiwara Student Aid Fund or some other JACL/PC fund to be designated by the contributor . . . If you wish to join them next year, let us know. We'll remind you by the first of November.

—Pacific Citizen

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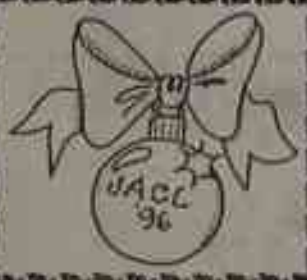
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1333 Gough St., D-10
San Francisco, CA 94109

Holiday Greetings to
Our Friends in JACL
Hank & Sachie
TANAKA
2102 Grantview Ave.
Cleveland Heights, OH 44106

Happy Yule Y'All
Paul, Gloria,
Tami, & Anna
Shinkawa
12700 Esplanade St.
Austin, TX 78727

Holiday Greetings to
Our JACL Friends
Ru & Ken
UYESUGI
355 East 16th Pl.
Costa Mesa, CA 92627

Holiday Greetings To Our
Friends in JACL
Hid & Margret
Hasegawa
3502 Crawford
Idaho Falls, ID 83401

Holiday Greetings to
Our Friends in JACL
DR. & MRS.
ZITSUO
KAWASHIMA
Periodontics
990 Tera Ct
Walnut Creek, CA 94596

Holiday Greetings
Helen
KAWAGOE
21207 S. Avalon Blvd. #109
Carson, CA 90745-2211
(310) 830-3894

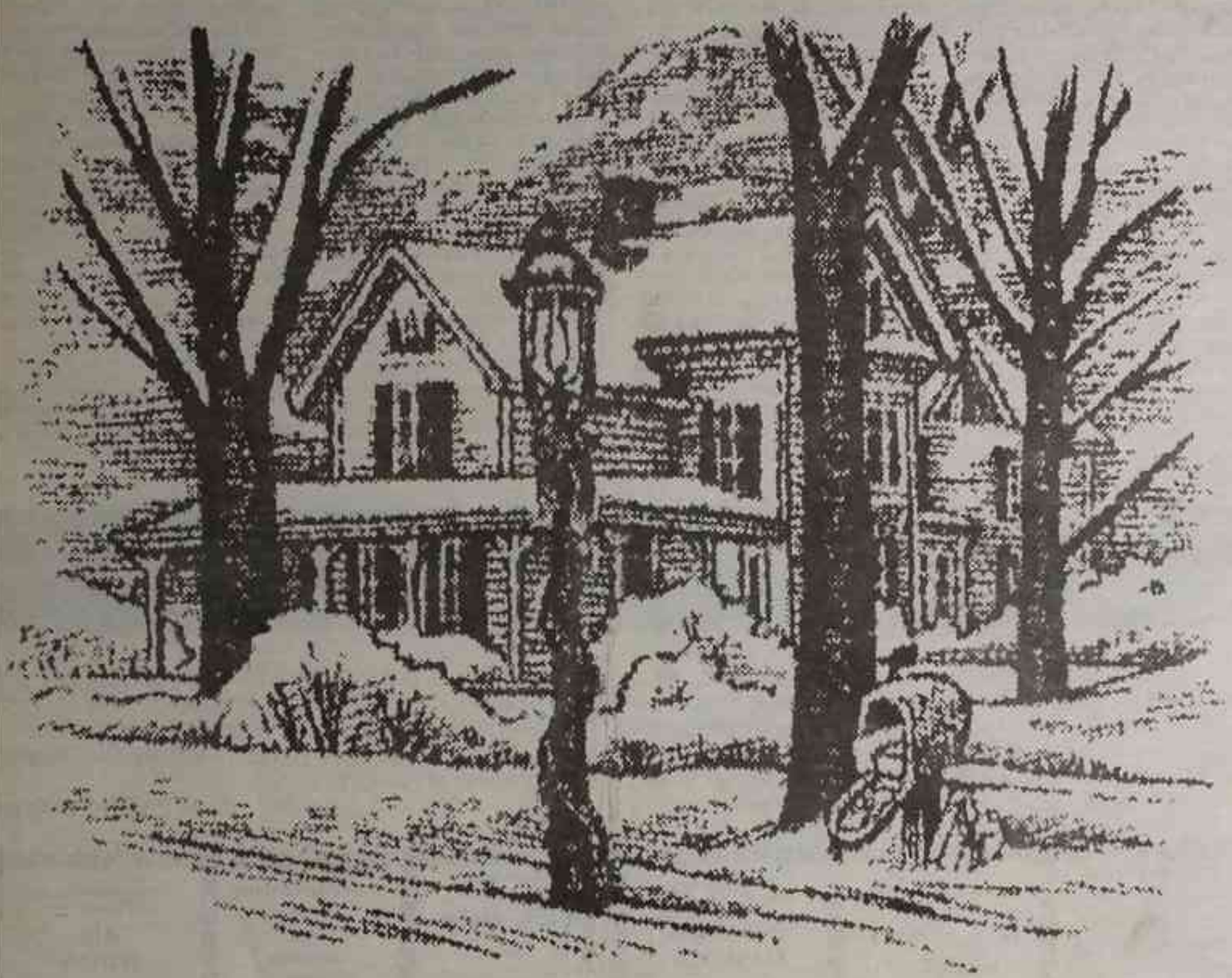
Holiday Greetings
To Our Friends In JACL
Mary & Henry
MORI
269 Twickenham Ave.
Los Angeles, CA 90022

Holiday Greetings to
Our JACL Friends
Frank/Vi
OMATSU
2342 Mountainbrook
Hacienda Heights, CA
91745

Holiday Greetings
To Our Friends In JACL
Floyd & Ruth
SHIMOMURA
Mark, Lisa, Brian
719 Fairview Dr.
Woodland, CA 95695

Holiday Greetings to
Our Friends in JACL
Taka & Rose
KORA
Box 846
Homedale, ID 83628

Seasons Greetings



We thank you
for your friendship and goodwill
and wish you every happiness
at this holiday season.

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