

OXFORD—The Oxford University Press has decided to modify the definition of "American" in its dictionary following a complaint by New York congressman Jonathan Demsey.

Demsey said both the Oxford Dictionary and Concise Oxford Dictionary defined an American as "a native of America or European descent," which he thought was a slur against U.S. citizens of European descent.

Demsey said that in future editions the definition will include "any citizen of the United States."

It is clear that the various people who have been classified as Japanese, of resident in America, are not confined to those of American Indian or of European descent."

Basis of the definitions in the two smaller dictionaries which Bingham complained of could be found in the original Oxford English Dictionary, where a distinction was made between the aboriginal of the American continent and the Japanese.

—*Walter F. Brown, Fairfax*

who came to the school student in of two orchestral performances in the Los Angeles Music Center. The first was the section, for both the city and newly arrived Japanese. Wagner, Endo conductor for the City Symphony, Pacific Struck hopes to tour in studied music at

Defendants had contended, the recent Supreme Court decisions were in conflict with California law. The judge, however, ruled that the decisions were not applicable and said a cursory examination of the case left him with the impression that the affidavit about Sen. Kuchel allegedly circulated by the four defendants was a "wilful, deliberate and calculated falsehood" and beyond judicial findings that place public officials outside the scope of ordinary libel laws.

State planning head
HONOLULU—Raymond S. Yamashita, 33, was named principal planner at the State Dept. of Planning and Economic Development. The Univ. of Hawaii graduate engineer said his first concern was the improvement of the State General Plan passed by the legislature in 1961. He noted that the plan must be revised every five years and the first review is under way.

The 30 month term includes a training program in Washington, D.C. prior to assignment overseas and subsequent 30 months terms are available.

Interested individuals should contact Baxter Scruggs, Recruitment Consultant, 1329 S. St. Andrews Pl., Los Angeles, Calif.

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Ye Editor's Desk

SEE THE U. S. A. ?

One of the busiest places in Washington these days is the Passport Office of the State Dept. Applications are running 25 pct. above last year, in spite of the Administration-backed campaign to "See the U.S.A." It is estimated that 1.85 million Americans will visit Europe this year, 10 pct. more than last year.

This has become of concern to President Johnson, Vice President Humphrey, Secretary of Commerce Connor and others who are trying to persuade Americans to do their traveling at home and so help ease the balance of payments deficit.

It was also interesting to note that one map of rights to see in the U.S. included the annual Nisei Week Festival held in late August in Los Angeles (Aug. 14-22).

When a report got around that President Johnson was thinking of forcing Americans to pay a \$100 head tax to travel overseas for pleasure, it provoked many angry letters to the editor from prospective travelers. However, it turned out the report was false and it was publicly dismissed by Secretary Connor.

"No one, certainly not the Federal government, wants to impose restrictions on travel to Americans," the Commerce Dept. chief said. "We are not discouraging anyone from going anywhere. Rather, we are encouraging people from abroad to come here. We are encouraging Americans to see the beauty and majesty of their own country."

Secretary Connor, incidentally, was addressing the Women's National Press Club that is planning a charter flight to Europe this summer. He asked the girls to get behind the "See the U.S.A." drive and undoubtedly they will. But they will also be going to London, Paris, Madrid, Rome, etc.

And there are many reasons why Americans are resisting the call to see the U.S.A. For one thing, Americans — or their forebears — have come from around the world. Advertising has something to do with it. Too foreign governments, their air and steamship lines do a bang-up job of advertising, and to make the faraway places all the more exotic and enticing.

The travelers appearing on television have also whetted the appetite to travel. The beautiful scenery in dashing color in film obtained from travel bureaus, steamship and airline firms (plus the "Fly Now—Pay Later" convenience) and even at club meetings lend a sense of relaxation from the daily hum-drum.

Even that stand-by at the dentist's office, the National Geographic magazine, can make you forget your toothache as your mind wanders to the faraway corners of this world.

Travel is big business. It is a \$30 billion industry in this country alone, ranking only behind manufacturing and agriculture. It is believed that in 25 years, it may become our biggest industry.

WAR ON POVERTY

Working among the poor is nothing new, but the common concern expressed by the government's "war on poverty" and the attention being paid by church groups of all faiths in America can be expected to surpass the help generated by the civil rights problem.

Once the American public can see this "war on poverty" in action with churches in the forefront, they (the public) can be expected to understand what the problem is. In this land of plenty, it seems incongruous to find so many in dire need.

Neighborhood organizations working among the poor are the front lines in this social war. The Woodlawn organization in the southside Negro slum area of Chicago is well known because of its aims to block a misguided attempt at urban renewal, to force merchants and landlords to lower prices and repair buildings, and to pressure school officials to lessen crowding in schools.

It was comprised of Catholics, Protestants and Jews who coped with the real estate interests and crime syndicates with the chief impetus coming from within the neighborhood itself.

When neighborhood projects are organized, a large number of volunteers will be needed to visit homes, serve as tutors, work in group sessions, help in pre-school experience and organize clean-up days. At the same time if the volunteer happens to be a Nisei, it may well break down mis-understanding against persons of Japanese ancestry as well as becoming more understanding of the poor among us.

Anti-poverty projects offer a rich climate to improve interracial and interreligious understanding as laymen of all kinds and clergymen of all faiths work together.

The ghetto mentality that his-bounded the Japanese Americans may still persist among the Nisei, but those who want a tonic to snap out of that can find the "war on poverty" most stimulating and rewarding. For some Nisei, they may not have to travel far to fight this social war for they could very well be living within the area.

QUOTE OF THE WEEK

"Every 20 seconds, somewhere in our Nation, another American celebrates his 65th birthday—a total of 1,400,000 during the year. By the year 2000, today's 10 million who are aged 65 or more will have grown to more than 28 million. Even though the contingent is large and increasing every day, it has been one of the most neglected elements of our American society."

—President Lyndon B. Johnson.



Batter's Dilemma

Letters from Our Readers

Sakomoto Plaque

Dear Dr. Mizra:
I would like to thank you and the Pacific Citizen Board for awarding me the beautiful Jimmie Sakomoto Memorial Award for writing the feature story of 1984. It was indeed a great surprise to be honored in such a manner by the story I wrote was an outgrowth of the deep and sincere impressions which were left upon me after visiting with Congressman Ed Roybal of Los Angeles.

I was so impressed with Mr. Roybal's hard work and diligent efforts to do a good job. Of course, this meeting could not have taken place without the contact between Robert Y. Kodama and Mr. Roybal. As you know, Mr. Kodama returned to L.A. after that journey out here last April and passed away in August, a most untimely death. When I called Mr. Roybal's office to notify him, he said he had heard the hard efforts and was completely shocked. He has known Bob since they were 8 years old.

The Washington, D.C. JACL was indeed honored to receive two awards from the Pacific Citizen this past year. Thank you so much again for the beautiful plaque. My family is most grateful to you and it hangs on a wall where everyone who comes in must admire it.

It is quite me in sending our very best regards. The Pacific Citizen is still our favorite newspaper and we will read it in our arrival each week. Thank you for the good job you and your staff are doing.

MISU, IRA SHIMASAKI
Bethesda, Md.

Re: Brocceros

Editor:
Congratulations upon your forthright editorializing about the weak support of the civil rights movement for our Negroes.

Tokyo Topics: by Tamotsu Murayama

Pioneer Abiko's Birthplace

Tokyo
The little community of Sushima-ni in Niigata honored its illustrious son, Kyusaku Abiko, with a parade to telling the story of his life to the Niigata Nippo this month.

Going back to the birthplace of the great advocate of Japan-America friendship, this reporter was guest speaker before some 300 local residents and many interesting facts came to light as a consequence.

Ancestors of Abiko were great leaders of the Meiji Restoration and one of the richest rice harvesting centers of Japan. His grandfather was a scholar of the Chinese classics and Japanese literature. His elder brother Ishikawa was first president of the Nippon Club.

His mother was married to the Kobayashi family and was a member of the Kyusaku family. He was raised by the Kobayashi family and home never claiming the Kobayashi name.

Barbed Influence
Kyusaku's influence during his boyhood was an English evangelist. These were the times when American and English evangelists also preached at a youth, he said, and then, left the farm by walking to Yokohama. He was a student away from school to the new world. He was not successful and returned to Tokyo to study German and English.

He became acquainted with the New York Times. He was a student at the University of California at Berkeley and was a student in San Francisco in 1885. It was in 1885 that he met the late President Ulysses S. Grant.

"I can appreciate, however, your sympathy for the California agriculture since your forebears were so deeply identified with California's No. 1 industry as immigrant farmers and migrant laborers. The braceros are neither immigrant nor laborer and so long as we allowed this foreign supply of cheap labor, our unemployed citizens would be the relief. True they may not be as industrious nor as efficient, but given fair wage and a fair trial the braceros could be phased out."

But the Associated Farmers have organized against this congressional act, passed in good faith and on sound economic and moral grounds. They have shown by faith and are using power politics to force their way—just as they did in 1942 when they and the Hearst newspapers forced American citizens off their farms and "deported" them in concentration camps.

I was one of them as Hiramatsu and Education Director. It was in 1942 that the WRA Center was built, I would be pleased to hear from any who were there when Dr. Biko was in charge of our hospital, our graduation exercises for grammar and high school, one dance band, our basketball team, and our basketball Red Cross (Swiss) who reported our camp and the foundation for the Red Cross Center.

And there was no Chief Executive in the White House committed to protecting the constitutional rights of the Japanese American minority. The situation then with us and our family was not so good. The JACL is a very different and yet realistic organization. It is a melancholy and tragic reality that we have lost the devotion of civil rights and the denial of constitutional guarantees.

So, I am looking forward to the honor of paying tribute to the lesser known Americans who some quarter of a century ago stood on the shores of freedom and battled for decency and dignity, and in their way if the torch to today's JACL. The patchwork quilt citizenship for all our citizens everywhere in our land.

At tomorrow morning's business session, the JACL report will be the latest in Washington on the young rights fight on legislation to eliminate race and national origin restrictions for immigration, on the difficult and humane problem of the stranded Japanese agricultural workers, on JACL and the civil rights movement.

Umechi Yonekura, Fukui Kai secretary, returned to Japan to introduce the Rotary Club movement. A scholarship in his memory as founder of the Japan Rotary Club has been established. He was Abiko who inspired Yonekura with Abiko principles prior to his return to Japan.

Early Years in U.S.
Abiko's early years as a journalist were with the Pacific Press with the aid of K.K. Kawakami and Jiji Kase. He went to education in the U.S. and worked in agriculture in central California before starting the Japanese American News.

Sushima-ni is also proud of another native son who made good in America. He was a student in Livingston, Calif. He and Yukihiro Noda, also of Livingston, continued much in the development of Sushima-ni. He was a student in the development of Sushima-ni.

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Frankly Spakings by Carol Hasegawa Let's Remedy a Defect

Washington, D.C.

One of the unfortunate defects of the JACL, it seems to me, is our inability to attract, as active members, the vigorous, interest-motivated Japanese Americans in this country. These are the persons with a consuming interest in an activity (such as education and civil rights) such that they are willing to give large amounts of their time toward its improvement. These are also the persons who choose other organizations through which to show their interest. That they are not drawn widely through the JACL is obvious by a lack of these persons to promote causes, issues or programs within the JACL, using it as a vehicle to achieve a desired end.

There are highly capable and motivated Japanese Americans working professionally or voluntarily in such areas as welfare, poverty, employment, education, mental health, civil rights, housing, cultural advancement, urban renewal, planning, youth guidance and geriatrics.

These people can give vigor and drive to the JACL by carrying on leading activities in some of these areas.

They are also persons who have a time or patience with an organization which is not similarly motivated. For this reason, it would be naive to assume that these persons are going to buck 18,000 disinterested members in a way which could be better promoted through other groups.

The JACL is a racially-based organization. Perhaps, for this reason, it will inherently be unable to have a driving force since our individual interests are diverse and since we require us to work together.

Our lives are pretty good now which leaves us unwilling to jeopardize our security or to do anything which will require extra effort on our part. But because our lives are so good comparatively and because we do have an organization which is established and has a constant membership, isn't that put us in the position to help others who may need some help?

Concentrating solely on our problems, our needs, and interests is an outdated outlook.

There is no doubt a great deal of justification for a Wall-Memorial Drive, but there really are more pressing issues of the organization can become involved in. Why not try take a stab at some of them rather than concentrating on such time and effort on something which is a grand gesture show our sincere appreciation to someone for his help, but such is for all purposes a dead issue. Activities such as these are very nice, but are also rather innocuous.

If the JACL can show some interest in being at the forefront of social advancement, we might be able to attract some dynamic persons.

There is a lot of energy by our local and national leaders of persons with ideas of some of the pressing needs of this "new" which the JACL can effectively help.

With this basis, perhaps some work programs and projects can be drawn up and started which will attract new members, stimulate the membership and give the organization some basis for bragging about its recent accomplishments.

Rev. Otani's Autobiography

Editorial: he took up residence on the island of Hawaii. And the rest of his life there gives a picture of the feudalistic system, the morals and labor unrest of the plantation life.

He left his family to stay on the mainland. On the eve of graduation, he was married. He received a request for divorce from the wife he had, by necessity, left behind. He left his book behind, from a dark period following this crisis when, again in Hawaii, he looked about the mountains of Hawaii and saw the dazzling rays of the sun reflected on the white clouds (hauku) like a symbol of hope.

During the war, he lived and worked on the island of Kauai. The 244 page, attractively bound book has been privately printed in Japan. Copies may be obtained at \$2 each by writing to: Rev. Andrew N. Otani, c/o Honolulu, Hawaii.

Now resuscitated, Rev. Otani presided as a schoolboy in the Japanese Christian Church and Union Church of Good Hope and John. Through contact with the Japanese American Community Center, both of Minneapolis and the Japanese language school in Los Angeles.

He worked as a house servant and in the Japanese Christian Church. He was a devoted Buddhist, home, he was inspired to be a Christian, and a Japanese language school.

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What It Means to Me To Be an American Citizen

(Salt Lake JACL Newsletter Editor) When I followed through with my suggestion to have a Freedom Foundation Award-winning essay of Raymonde Takahashi, reprinted in the Pacific Citizen. The award is a \$2,000 grant to the high school and college student who wrote it. I was 21. His father married his mother while serving with the U.S. Air Force in Europe and later returned as a missionary for the Church of Jesus Christ of Latter Day Saints—Mormons.

By Raymond Takahashi Swenson

Salt Lake City

During the Second World War, I lived in a small home in Nagoya with my parents and their five other children. They lived in constant fear of dying, either from lack of food or from the American bombs which had such devastating effects.

This dread was heightened especially near the end of the conflict, when the American bombs would come down on our city and they could secure a few grains of the brown rice, sometimes the only food we had. Her father, an air raid warden, was also fearful when he was able to return to his family after the bombings.

This was a very hard decision to take the road to American citizenship for his family's welfare. My mother, who was living in this country three years and taking an oath of allegiance to the United States of this great land on earth.

Other people had different reasons for becoming citizens, but there is one major one which envelops all the rest, that can be seen in the eyes of those who have taken the oath. They wanted an opportunity to become rich, an opportunity to make a fortune out of war, an opportunity to pursue their chosen profession, an opportunity to worship as they wished, or an opportunity to live in a family in any way they saw fit, and many other so many more reasons.

I had a lot of these things dear to me, my mother and my citizenship would head the list. One reason for it is that citizenship is dear to my mother, and that becomes valuable to me. But there is certainly much more to it than that. It means something to me to live here, belonging to a group of people who, for the most part, defend the principles upon which our government is founded.

I'm not a nationalist and politics. It has little meaning for me to do so, for I cannot hold public office. I cannot vote, and I am not qualified to compare ourselves with other countries. But I can say that these things affect me even now, and I should therefore make an effort to learn more about them, for that reason and for the use of preparing myself to take up these adult privileges and responsibilities.

But what is citizenship mean to me? It means that I can kneel at any time and pray, in my own way, to God. It means that I can kneel at any time and pray, in my own way, to God. It means that I can kneel at any time and pray, in my own way, to God.

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classroom, religious, or other discrimination, and continuing as long as I am willing to work for it. It means that I can kneel at any time and pray, in my own way, to God.

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Most of all, it means that I am recognized as a separate, thinking individual. I am, as my fellow men, considered a person, with individual thoughts, individual emotions, individual actions, but possessing rights equal to those of every other citizen. Yes, and I, as a citizen, am considered equal to every other citizen. Our lives are guided and built upon good deeds made to us by the Federal Republic we live under, assurances that we can pray to God, and make into responsible adults. But, above all, I have the assurance that I will be recognized and appreciated as a thinking individual by my fellows, by my elders, and by my government.

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Andy Miyamoto polls homer for Islanders

BY TED YAMACHIDA

HONOLULU — Andy Miyamoto, who opened in left field for Hawaii April 17 against the Tacoma Giants, is the fourth Islander to play to grace the 10,000 mark. It is too early in the season to predict anything, but Miyamoto must really be at his best if he is to strike with the Islanders because the Pacific Coast League is still more than satisfactory this far.

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