

Fiesta en San Diego: Tad Imoto Hayaku Ne! Andale, Pronto!

San Diego. With seven weeks to go (known as the hair pulling stage) to the National Convention at this "Heaven on Earth", we urge you delegates and boosters to send in your room reservations, package deal pre-registration, and reservations for the various booster events, NOW.

All forms have been sent to the chapters, however in case you don't know who your chapter president is, or if he has pigeonholed these forms, you are in a bad way, and we recommend sending in a reasonable facsimile of a label from a can of natto with your check.

For those of you wondering what the stipend will be for this week of association (and how much to allot your delegate), here they are:

REGULAR REGISTRATION	
Registration	\$ 2.00
Opening Mixer	3.00
Outing (under 12 53, Youth 54)	4.00
Delegates Luncheon	6.00
Saburo Kido Testimonial Luncheon	6.00
Convention Banquet	8.00
Sayonara Ball	5.00
Delegates Total	\$36.00
PACKAGE DEAL	\$30.00

BOOSTER EVENTS	
Fishing	
Half-day boat (child \$3.00)	\$6.00
Albacore (tashimi)	15.00
Coronado Islands	10.00
Bunks for all-day boats	2.00
Golf Tournament	12.00
Bridge Tournament (Youth 1.75)	2.25
1000 Club Whing Ding	6.00
Harbor Cruise (5-12 1.35)	2.60
Sea World (5-12 5.50; 13-17 5.1)	2.00
Zoo (includes 50-minute bus tour)	5.00
16 and under	75
12 and under	25
Childrens Zoo Adults 25 and children	15
Busround trip from El Cortez to Zoo	5.00
Fashion Show Luncheon	4.00

BOOKLET
Tom Yanagihara of the Booklet Committee reports that the booklet will be 156 pages with a hard cover and

Nisei conscientious objector of WW2 who served in prison re-enfranchised

SAN FRANCISCO—The California state supreme court ruled here Tuesday (May 24) that conscientious objectors who serve federal prison terms cannot be denied the right to vote.

It ordered two men—Katsuki J. Otsuka, 44, of Pasadena and John H. Abbott, 43, of Los Angeles—restored to the voter rolls there.

They were denied permission to register in 1965 by Los Angeles county registrar Benjamin S. Hite because of their prison records as objectors.

Law, said the court, bars persons convicted of "infamous crimes" from voting, but that category does not include conscientious objectors.

Both men refused to serve

weighing 2 plus pounds. The cover design will be by Tom Suzuki, artists on the staff are Doris Doi and Gary Hamada. Among the items included in it will be a reprint of the "Success Story" — Japanese Petersen from the New York Times Magazine and on the Issei pioneers by Joe Grant Masaoka. The booklet will naturally be part of the package deal, but extra copies will be available for a slight fee.

Talking about package deals, the Convention Committee is planning a surprise package for those buying the package deal. So, send it in! All Right! All right.

NISEI OF BIENNIIUM DEADLINE EXTENDED

OMAHA — Deadline for submitting nominations for the 1965-66 Nisei of the Biennium has been extended to June 15.

The coveted JACL recognition is conferred upon the Japanese American whose distinguished community leadership has "helped to advance the welfare of persons of Japanese ancestry and which has brought about the acceptance of our people into the American way of life" or whose distinguished achievements in a specific field where such accomplishments are nationally recognized has "contributed to the status and prestige of Nisei in America."

K. Patrick Okura, national recognition chairman, 2604 Garden Rd., Omaha, Neb., 68124, will accept nominations from JACL district councils, chapters and individual members.

The award will be presented at the recognition banquet of 19th biennial National JACL Convention at San Diego's El Cortez Hotel July 30.

Sansei told of importance for keeping alive their heritage at EDC session

BY ELLEN NAKAMURA

(Special to the Pacific Citizen) WASHINGTON — "As Japanese Americans, we can be particularly proud of our heritage, for we are the only non-white race that has achieved so much in so little time," spoke Mike Masaoka at the banquet which highlighted the JACL Eastern District Council meeting held here over Memorial Day weekend.

Returning from a trip to Japan, in his keynote speech summed up the achievements made by the Japanese Americans as "proof of heritage," as well as giving his impressions on present-day Japan.

"Japan is faced with the same problems as any other country in the world today, the high cost of living and the war in Vietnam," he stated in addressing some 100 adult and Jr. JACLers who met in the Burlington Hotel from the New York, Philadelphia, Seabrook and DC chapters.

"Today the Japanese are appreciative of what the Americans are doing, for the people of Japan are in a position

to be more aware of what Americanism means and what the American objectives are," continued Masaoka in comparing conditions in the past.

Tribute to Servicemen

Dynamically bringing to fore the contributions made by the Japanese in America, the Washington JACL Representative recalled the heroic feat of the handful of men who served in the Spanish American war in 1898 and went down with the Battleship Maine, the 1,000 Issei men who served in World War I, and the glorious record established by the Nisei GIs in World War II.

"No group has had to fight so hard for their rights, or succeeded so well—because they believed in you," Masaoka directed his conclusion to the Sansei, reminded them of the importance of perpetuating their heritage in order to become better Americans.

The youth was ably represented in the program through Theodore Hirokawa, son of Mr. and Mrs. James Hirokawa of Philadelphia, who as the EDC oratorical contestant at the National convention in San Diego, delivered his winning speech as an added feature.

Speaking on "JACL—Youth and His Identity," Hirokawa's delivery attested to his accomplishments at North Penn High School where he serves as student body president. The young orator will attend Dartmouth College in September.

A musical interlude was provided by Karen Wakabayashi of West Hyattsville, Md., who rendered a piano solo, "Warrior's Song" by Heller.

Former EDC Chairman John Yoshino of the D.C. chapter served as toastmaster, introducing both President Charles Pace of the host group as well as Council Chairman Kaz Horita of Philadelphia who extended official greetings.

Others at the head table introduced were:

Mrs. Etsu Masaoka, Mrs. Mary Louise Yoshino, Mrs. Grace Horita, Richard Horikawa (Phila.), Jack Ozawa (N.Y.), Henry Kato (Seabrook), chap. pres., Scott Yagao (Seabrook), Ted Horikawa (Phila. Teen Group), Bruce Yamasaki (D.C.), Jr. JACL leaders, and Norman Ishimoto, EDC youth rep.

Also introduced was Major Glenn Matsumoto, who is assigned to the Joint Chief of Staff at Pentagon and who was the main speaker at the special Memorial Day services held in Arlington Cemetery next day. In charge of the over-all program for the weekend was Henry Wakabayashi, first vice chairman of the host chapter.

CCDC and PNWDC name oratorical contestants

SELMA—Miss Diane Suda was declared winner of the Central Calif. District Council oratorical contest held May 24 at the Freeway Lanes here. She is the daughter of Dr. and Mrs. George M. Suda of Fresno, a junior at Bullard High School, Fresno. Runners-up were Richard Kaku of Tulare County and Steven Uyeda of Reedley.

Contest judges were: Mrs. Paul Gorman, speech dept., Fresno State College; Gerald Hodges, language and speech teacher, Selma Union High; Geo. Teraoka, Fowler.

PNWDC Orator

PORTLAND — Sharyn Endo, daughter of Mr. and Mrs. Shō Endo, Jr., and representing Mid-Columbia JACL, won the PNWDC oratorical contest.

The Wy'East High School senior who plans to attend Stanford in the fall will compete in the national finals at San Diego. She won over Rod Toya (runner-up), David Oyanagi, both of Portland, and Kay Mori, Seattle. The judges were:

Kaz Kinoshita, Pam Tamura, Joe G. Masaoka and George Iwasaki.

A one-minute extemporaneous talk was required to make the final selection when a three-way tie developed.

If mail is missent

WASHINGTON — Misdirected first class mail is being rerouted by the fastest means possible, by air if necessary, according to Rep. Spark Matsunaga (D-Hawaii), a member of the House Post Office and Civil Service Committee. Previously, regular surface rate letters were re-dispatched to the correct destination by surface only.

Only a small percentage of the 40 billions pieces of first class mail are missent during any typical year. ZIP code is helping to eliminate the problem, Matsunaga added.

News Deadline Tuesday

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TEN CENTS

NISEI PENTAGON OFFICIAL PAYS TRIBUTE TO 442

Maj. Glenn Matsumoto Says 442nd Victory Also Scored in U.S.A.

(Special to the Pacific Citizen) WASHINGTON — Major Glenn Matsumoto, assigned to the Joint Chiefs of Staff at the Pentagon and who was the speaker at the special National JACL Memorial Day services held in Arlington Cemetery May 29, paid tribute to the Nisei war dead who gave their lives for what we have today and commended those who are now in the fighting ranks.

In a testimony to the 442nd Infantry, Major Matsumoto declared emphatically that "the battalion had not only won victory from Cassino to the Rhineland, but also in U.S. from Maine to California."

In conclusion, Major Matsumoto, who along with his brother Robert, holds claim for being the only two Nisei brothers ever to be appointed to West Point from one family, called on those attending to live on in the spirit of those who gave their lives.

Held simultaneously with the EDC meeting, the memorial service began with opening words by Henry Wakabayashi and invocation by the Rev. Shōjo Honda of the Washington Buddhist Sangha, followed with words of welcome by EDC Chairman Kaz Horita and Washington JACL Chairman Charles Pace, and concluded with taps by an honor guard of the Third Infantry Regiment.

A special tribute was paid to Marine Lt. Roger Okamoto, a member of the Washington JACL Chapter, who was killed in action in Vietnam this year. Following the service, floral tributes were placed at the graves of the 21 Nisei war dead by the EDC representatives.

Ira Shimasaki served as chairman of the JACL committee for Arlington Cemetery.

May 30 Rites

WASHINGTON — The memorial service at Arlington National Cemetery May 30 took place under sunny skies and the temperature in the low 70s. The occasion brought out thousands of Washingtonians and tourists alike.

After the Memorial Day address given by President Johnson at the Cemetery Amphitheatre, National organizations including the Japanese American Citizens League participated in the laying of wreaths on the Tomb of the Unknown. National JACL was represented by D.C. Chairman Charles Pace and his wife Teruko. She wore a colorful kimono for the occasion.

Comments were made to the D.C. Chapter Chairman that it has been noticed by many that our organization has been participating in the services for many years. One person guessed about 20. The large JACL wreath was made of carnations, bachelor buttons and gladiolus.

1966 civil rights bill

WASHINGTON — The House civil rights subcommittee ended public hearings on the administration's civil rights bill last week.

Rep. Emanuel Celler (D-N.Y.), subcommittee chairman, disputing the contention of Sen. Everett Dirksen (R-Ill.) that the bill has no chance of passage this year, predicted it will come out of the House Judiciary Committee by the end of June containing a ban on discrimination in the sale or rental of housing.

JACL convention queen now airline stewardess

SAN FRANCISCO — Margaret Itami, who reigned as Miss National JACL at the 1958 convention at Salt Lake, is a stewardess for United Airlines. She is the daughter of Mr. and Mrs. Tom Itami of Sanke River Valley JACL.

St. Louis hosts Midwest convention in grand style

(Special to the Pacific Citizen) ST. LOUIS—The Midwest District Council will support the Chicago JACL nomination of Dr. Frank Sakamoto as 1966 Club national chairman at the 19th biennial National JACL Convention in San Diego.

Support of the JACL campaign to repeal the alien land law in the state of Washington was also marked by a \$250 contribution.

Other matters for consideration at the San Diego convention were also discussed at the annual session of the district here May 27-29. Hiro Mayeda of Chicago, MDC chairman, presided.

At a special meeting of the district planning commission headed by Henry Tanaka of Cleveland, three ex-Jr. JACLers (Paul Sakuma, Shirley Sato and Gil Furusho) were appointed to the group comprised of chapter representatives.

Planning Session

The "need" level was stressed at the planning session in areas of communication, structure, personnel and program. Improvement of communication lines between the chapter-district-and-national levels is being given serious study.

Use of conference calls for district communications was also suggested.

MDC planners prefer the election of vice-presidencies on the basis of functions over regional representation.

Vacancies on the JACL staff for regional directors in both

Alaska Purchase

On March 30, 1867, just 99 years ago, the United States arranged to purchase Alaska from Russia for the sum of \$7,200,000. It became the 49th state in 1959, the largest state in the union, more than double the size of Texas which had been the largest state.

Tokyo Topics: Tamotsu Murayama

Suzuki and Sato Most Popular Names

Tokyo Japan's Prime Minister Eisaku Sato has found many other persons named Eisaku Sato. This recalls a recent survey of Japanese names, which reported some 120,000 different surnames in Japan. Most popular was Suzuki (1.9 million in Japan) followed by Sato (1.8 million). In Tokyo, there are 200,000 Suzukis and in Sendai, there are 6,710 Sato out of 120,000 families.

The Tokyo telephone directory lists 128 Kiyoshi Suzukis. One insurance firm has 500 cards with Kiyoshi Suzuki—so the daily confusion of identities never ceases.

Third-ranking is Tanaka. Any Japanese name carrying "ta" (field), such as Tanabe, Tajima, Tahara, Ikeda, Uchida, Okada, Ota, Fukuda and so on, has something to do with the rice field. And the Japanese have been rice eaters since time immemorial.

Another popular name in Japan is Watanabe. But the

Northern and Southern California were mentioned by National Director Mas Satow. On program needs, it was hoped that recommendations would cover both youth and the aged.

Reaction to the recommendations presented for study by Dr. Roy Nishikawa, national planning commission chairman, will be secured at the chapter level.

Midwest Youth

The Midwest District Youth Council, meeting separately, will push for a 13-member National Jr. JACL executive group, comprised of the eight district youth representatives and five district youth council chairmen. It also favors unit rule over proportional representation and youth chapters to handle own dues.

These organizational issues were decided after a summation by Alan Kumamoto, national youth director, of the progress to date in Jr. JACL movement.

Jean Murakami of Cleveland was selected as DYC queen. Carolyn Fukuta of Chicago won the MDC oratorical contest.

During the youth session, Bill Marutani, national legal counsel, spoke on anti-miscegenation laws and civil rights. Elaine Yamada, MDCY chairman, of Chicago presided.

Of the 250 currently active in MDCY, about 40 are expected to attend the San Diego convention, it was learned.

Sayonara Banquet

For a man who has traveled much, principal convention speaker Bill Hosokawa, associate editor of the Denver Post, admitted it was his first trip to St. Louis. Dwelling on the convention theme, "Gateway to Greatness," at the Sayonara banquet Sunday, he urged delegates to cast a long look at his fellow men who are hungry

and deprived of simple human dignity.

The Heritage Award was presented to the Milwaukee JACL for its Hanamatsuri project. Sat Nakahira accepted the presentation from Dr. Frank Sakamoto. Noriko Fujii, accompanied by Karl Paukert, entertained with operatic arias. Dr. Henry M. Ema was toastmaster. Rep. and Mrs. Thomas Curtis (R-Mo.) were among special guests.

Marutani addressed the convention luncheon on Saturday as he referred to an Open Letter to his son, published in the Pacific Citizen several years ago. In it, he told his son to take pride in his heritage, dare to be different, not to panic because bias, be vigilant and have faith in the American system.

The Harusame Club of St. Louis staged an all-kimono fashion show during the luncheon. Joe Tanaka was luncheon chairman.

Tanaka also moderated the panel of civil rights that followed. Panelists were Dr. Marianne Childress of St. Louis University philosophy dept.; Mrs. Ruth C. Porter, social worker; Charles Olham, labor attorney; and Marutani.

Dr. Al Morioka was convention chairman, assisted by Lee Durham, chapter president. Elaine Uchiyama was youth session chairman, aided by Pat Henmi, St. Louis Jr. JACL pres. There were 80 senior and 30 junior delegates registered. About 200 attended the Sayonara banquet at the Chase Park Plaza Hotel, convention headquarters.

'67 JACL bowling tournament plans proceed

LOS ANGELES—Plans for the 1967 National JACL Bowling Tournament in March at Holiday Bowl are beginning to take shape.

Tournament chairman Easy Fujimoto, who has been meeting once a month with his committee and members of the Progressive Westside JACL, tourney co-sponsors, reported the tournament headquarters will be established at Airport Marina where the awards banquet will be staged. The mixer will be set for the Fox Hills Country Club with Shōzo Hirazumi in charge of the merry-making.

As a convenience to local bowlers, JACL memberships for 1966 may be secured at the Holiday Bowl desk. To be eligible to roll next year, participants (Nisei and non-Nisei alike) must have both 1966 and 1967 cards.

Announcement

Because of the unusual amount of political advertising in this week's issue, some regular advertising scheduled for this week will appear next week.

(Continued on Page 2)

Okei grave draws senator's interest

AUBURN—The prewar project undertaken by Placer County JACL to restore the Okei grave took on a brighter look at a recent chapter meeting here.

State Sen. John C. Begovich told the chapter that he will lead the way to acquire the site as a historical spot with the aid of the Placer County JACL.

The grave is situated in Begovich's constituency of El Dorado County.

The chapter expressed its appreciation for the interest being taken at the State Capitol. Previously, it had been reported from Japan that steps to have the Okei gravesite restored were being started through purchase of the area by private citizens interested in preserving the first colony of Japanese in California. The colonists came in 1869.

San Jose Jr. JACL cites 5 local citizens

SAN JOSE — Five Nisei who have contributed their services to the welfare of the community were cited by the San Jose Jr. JACL at its first annual recognition banquet May 28 at Lou's Village. Honored were:

Wayne Kanemoto (1594 Camino Vista Dr.), serving as Judge of the San Jose-Milpitas-Alviso Municipal Court and active JACL member; Phil Matsumura (329 Lyndale Ave.), for his dedicated contributions to the San Jose Betsumi and JACL; Charles Sugi (1719 Mosbrook), high school instructor instrumental in organizing the Developmental Education Program for slow learners toward vocational education; Tom Taketa (3295 Lindenwood Dr.), who has served the JACL and helped organize the Community Youth Service Organization; and Dave Tateuma (920 N. 2nd St.), for his devoted service to the YMCA.

Other awards were presented to Carolyn Uchiyama, daughter of Mrs. Al Uchiyama, 1308 Santa Paula Ave., Jr. JACL scholarship; and Ben Horikuchi, Jr. JACL adviser upon his leaving for graduate studies at San Francisco State, appreciation token.

Nomiya waitress brutally attacked

LOS ANGELES — A nomiya waitress was brutally slashed about the head and neck May 27 by an irate customer who was quickly apprehended by off-duty policemen.

Junko Ueda, 38, was stabbed in the neck and face by the assailant in the washroom of Yachiyo, 240 E. 2nd St. Two officers, who were dining, heard cries for help and started after the suspect, catching Frank A. Vitale, 23, a block away. His clothes were covered with blood and a straight razor, believed to be the weapon, was found on him. Vitale was detained for assault with intent to commit murder.

Miss Ueda, who required some 50 stitches, was reported in a satisfactory condition at the hospital.

The event recalled another nomiya incident on April 8, 1964, when the Anata bar madam and two waitresses were fatally wounded by John Nakama.

Mexican Americans meet with President Johnson

WASHINGTON — Mexican American leaders met with President Johnson and his staff May 26 to explore ways of improving the well-being of Spanish-speaking persons in the nation.

It was the first in a series of White House conferences to focus attention on what Johnson described as "the special problems of U.S. citizens of Latin American descent."

Sanjo area adds Oriental voice on anti-poverty board

SAN JOSE—Edward Hoshino was seated on the controversial 27-member Santa Clara County Economic Opportunity Commission to represent the Japanese, Chinese, Filipino, and American Indian ethnic groups. Victor Wong was selected as alternate.

Hoshino immediately announced an advisory group whose first task will be orientation to the "war on poverty" with a later possibility of submitting a specific proposal for funding. Appointed were:

American Indian—George Woodard, Mrs. Winona Sample, and Mrs. Muriel Waukazo. Chinese Community—Bill Chin and Ted Fong. Japanese Community—Grant Shimizu (NC-WNDC Bd. Mem.), Karl Kinga (San Jose JACL pres.), Filipino—Max Perahia.

Representation of these ethnic groups on the Economic Opportunity Commission marks a first combined effort to have a voice for these groups which by income standards are among the more severely economically deprived, particularly the American Indian and the Filipino.

Hoshino, a bureau chief in the local county welfare department family and children's division, holds a Master of Social Work degree from the Univ. of California. He served on the local Head Start citizens advisory committee and is on the board of directors of the Santa Clara County Council of Churches.

Immigration hurt by Labor red-tape

WASHINGTON — Labor Dept. red-tape is restricting the immigration of foreign workers to labor-short areas in the United States, Sen. Edward M. Kennedy (D-Mass.) declared in a Senate speech May 25.

Purpose of one provision of the Immigration Reform Act, which he guided through the Senate last year, was to assure that an immigrant would have a job upon arrival and not worsen an unemployment problem.

In passing the immigration law Kennedy said, "The Senate anticipated that blanket employment certification would be established for certain skilled occupations with a shortage of American labor." But he said this hasn't been done.

(JACL is concerned with some of the shortcomings of the immigration law and amendments to remedy the situation are being considered by JACL's legislative-legal committee.)

Join the 1000 Club

DEADLINE DATES

(Editor's Note: If the local chapter cannot supply leaders with details, inquiries may be addressed to the Pacific Citizen. Inquiries concerning the JACL Convention should be sent to Convention Board, 2640 National Ave., San Diego, Calif. 92113.)

June 14—Proposed amendments to JACL Constitution in writing at Nat'l Hq. (See PC: Apr. 22)
June 15—Deadline extended for Nisei of Biennium nominations (see Feb. 25)
June 15—JACL Scholarship applications from candidates. (See PC: Apr. 15)
June 15—Proposals for Convention agenda at Nat'l Hq. (See PC: Apr. 22)
June 30—JACLer of the Biennium nominations (see PC: Apr. 15)
July 10—Convention Housing reservations (see PC: Mar. 25)
July 15—Convention Package Deal pre-registration (see PC: Mar. 25)
Dec. 31—Jr. JACL School-to-School Project assessments. (See PC: Apr. 15)



8 weeks to go

to the 19th Biennial Nat'l JACL Convention
July 26-30: El Cortez Hotel, San Diego



PACIFIC CITIZEN

HARRY K. HONDA, Editor

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Kumee Yoshinari, Nat'l Pres. — Dr. David Miura, Bd. Chmn.

District Council Representatives
PNWDC—Kimi Tambara; NC-WNDC—William Matsumoto; CCDC—Seico Hanashiro; PSWDC—Tetsu Iwasaki; IDC—Frank Yoshimura; MPDC—Bill Hosokawa; MDC—Joe Kadowaki; EDC—Leo Sasaki

Special Correspondents
Hawaii: Allan Beekman, Dick Gima Japan: Tamotsu Murayama
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Except for Director's Report, news and opinions expressed by columnists do not necessarily reflect JACL policy.

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Ye Editor's Desk

A NEW FEATURE: A QUARTERLY

Something new has been added today to the Pacific Citizen—a quarterly.

Our first quarterly dwells on our cultural heritage, especially the dance of Japan as manifested at public functions in communities where there are persons of Japanese ancestry. We are indebted to Marie Kurihara and Tom Yee, both of San Francisco, for the articles on the Japanese Dance and its historical background.

To round out the presentation on our cultural heritage, we include several pieces on Issei ethics—those virtues, which Nisei as parents would like to pass on to their children.

A most thought provoking article by Dr. Harold Jacoby, college dean at the Univ. of Pacific, Stockton, is addressed primarily to the Sansei and how they might face the future.

Text of Mrs. Alice Kasai's acceptance speech delivered before a teaching fraternity which acclaimed her and her late husband Henry as the "Man of the Year: 1966" is included to mark what one Issei pioneer accomplished—which we have included as a dramatic exposition of our cultural heritage in action.

We shall explore in future issues other phases of our cultural heritage. However the PC Quarterly will feature other themes as well. We plan to publish our quarterlies in February, May, August and November.

FOCUS ON JAPAN

One of the prime goals for the formation a youth program in JACL is the teaching of our cultural heritage as well as what the Issei and Nisei have contributed to the American scene to help Sansei generation identify themselves.

At the same time, things are going well in Japanese-American relations. Little did we older Nisei dream it would be this cordial a generation ago.

To bolster this cordiality and high degree of acceptance, Americans of Japanese ancestry have been urged to serve as a bridge of understanding between the two nations—but this bridge cannot be constructed without our understanding Japan and the Japanese.

The current focus on Japan is unique—not because Japan is in the center of news but because it is not. American public opinion is usually aroused because of a crisis but few Americans would include Japan on a list of crisis areas of the world.

The importance of Japan, the only industrialized nation in Asia to the West can be assessed if one were to speculate a neutral Japan. It could mean a shift in the balance of power not only in the Pacific but in the world. As a great power, Japan today is a key to our security arrangements in the Pacific.

Japan is also dramatic living proof that democracy can work as effectively in Asia as anywhere else. Improved living standards and opportunities throughout Japan, coupled with one of the highest literacy rates in the world, is a postwar phenomenon she does not wish to see fade away. Yet Japan has her problems, which the Nisei should understand because of America's stake in helping to find constructive solutions to these problems.

To be brief about the nature of these problems, they would include the question of Japan trade. As population and productivity expand, Japan's markets must also expand. Industrialization and urbanization have a price as well as their rewards. More difficult is the psychological problem for Japan in reconciling military needs of today's mutual security arrangements with the strong reaction against a militarist past and the bitter experiences of war.

Some 10 years ago, JACL was examining its role in U.S.-Japan affairs and after a stiff series of debates, it assumed a very restricted area of concern. Perhaps, it is time to re-examine our JACL policy on international relations.

By our understanding of Japan, its history and culture, its problems and achievements, and the mutual interest which bind Japanese and Americans can grow the imaginative vision, energies and talents to reinforce one another in cementing the gains made thus far.

THE CALIFORNIA PRIMARIES

After a full generation of urging the Nisei to be registered as voters, it is only natural that they participate as election campaigners. This is but a prelude to an era when more Japanese American names will appear on the ballot.

Manner in which so many Nisei have campaigned for their favorites in the California primaries has been vibrant. We expect the tempo to keep building in the elections to come. It is another sign of our Americanism blossoming forth.

Penthouse Clothes
3860 Crenshaw Blvd., Suite 230
Los Angeles - AK 2-5111
Sam Ishihara, Hank Ishihara,
Sakae Ishihara, Richard Tsujimoto
'Cap' Aoki

CORT FOX FORD
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Legalized Objector

Letters from Our Readers

Hanasaka Jiji

Editor:

The sixth annual San Francisco Jr. JACL Spring Show, "Hanasaka Jiji", is the result of five years of experience, improvement and refinement. The quality and achievement attained as demonstrated particularly by the Saturday, Apr. 29 performance, exemplified what can be accomplished if a group is determined and aspires to produce a show of quality and appeal. The organization, coordination, precision, and production with Dave Hara and Larry Morino as co-chairmen, the committee, and Tom Yee, S.F. JACL, as director, resulted in a show of professional quality.

As a spectator this year, I was able to enjoy the entire performance by sitting in the back row of the auditorium, taking a passive role as a consultant to the committee. I was motivated to write this article because many of my non-Japanese friends have called me on the phone, have spoken to me in the elevators, corridors, and cafeteria at the Medical Center, and others have sent notes to express their enjoyment in seeing Hanasaka Jiji this year.

Format of Show

The show opened with a Jr. JACL meeting scene where the members plan program activities. The opening numbers were The Others, folk singers, who appeared for the first time in the Jr. JACL spring show, and Cynthia Hamada, talented 13-year-old Sansei, who sang a Japanese modern song with the local Shinsei Band. The band provided melodic Japanese music throughout the production; the prelude was the theme song sung by the popular Shinsei Band vocalists. Audrey Tanaka started the folk tale as the story teller.

Story Line

Tom Yee, the Man Who Made Trees Blossom, the Good Man, and his wife, Kathleen Sakai, were later joined by Hiroshi Shimizu, a very convincing Bad Man and his wife, Karen Nosaka. Shiro, the lovable dog, was well portrayed by Wally Gong. Shiro digs for gold for the Good Man and later is borrowed by the Bad Man to do the same. The good couple wanted to share their findings with the children of the village. Little girls and one boy danced the "Hanasaka Jiji" dance. The haunting and original "Seven Samurai" song was written by Mike Fujimoto of the Rokunin, a folk singing group. Gave the show a western flavor in the "chambara" scene, the battle between the bandits and the seven samurai.

Since Shiro would not produce riches for the Bad Man, the Bad Man kills the dog. He buries the dog; a small tree grows at this site. The good couple wanted to share their findings with the children of the village. Little girls and one boy danced the "Hanasaka Jiji" dance. The Good Man and his wife carry the tree home in remembrance of their faithful Shiro.

Comments from Viewers

Some of the interesting comments and remarks made by spectators were: Katherine Corey—"The Japanese American youth are handsome and beautiful. How did you get such a group to (PAID POLITICAL ADVERTISEMENT)

Masaoka —

(Continued from Front Page)

new life in a country whose language and culture they do not know. And the so-called "brain drain" of professional and highly skilled specialists has not taken place because they are in great demand at home, even though they could enjoy higher salaries in the United States.

And the few "new seed" immigrants who do seek visas are discouraged by the red tape and time required to secure the labor clearances necessary as a prerequisite to the application for entry documents.

Finally, now that the Japanese know that they are no longer discriminated against because of their race and ancestry, they seem less concerned about attempting to emigrate to the United States.

This past weekend, as we read about and experienced the mass transportation problems of those in the East who tried to travel during the Memorial weekend holidays, we were reminded again of the marvelous "bullet" trains that

gather? They have and show such respect for their elders which we no longer see in our American youths. This show needs to be perpetuated. The story, color, costumes, dances, music, players, and direction were all outstanding. They have such enthusiasm and poise. I have never experienced anything like this before. Even though the story is old, the ideas presented suggest modern thinking and blending. This is a heritage worth keeping and I hope these youths will continue to do so. Encourage these youths for we need these kinds of young people in our country today."

Mr. and Mrs. J. Huggins—"We have attended two performances in the past; this one was the best. They are such good looking and beautiful young people. Where do you find them? We are looking forward to next year's show."

Kitty Glaza—"This is the first time I have seen an Oriental show. The color, costumes, dances, children, the characters, etc., were all so unusual. It was one of the most enjoyable shows I have ever seen."

There were many others who expressed their appreciation for the opportunity to attend such a performance as this year's spring show. The Jr. JACL can be instrumental in presenting cultural programs to the public and at the same time help define their own heritage as a Sansei for themselves. The number of sponsors who financially gave assistance increased this year, too. This benefit fund raising project will help provide finance to send Jr. delegates to the National Convention in San Diego.

Credits
Credit goes to Dave Hara, Larry Morino, Roy Omi (Jr. JACL president), Tom Yee, director, George and Nancy Okada, advisers; Bryan Wada and his staff for the sound system and lights; Shig Miyamoto and Koji Ozawa, JACLers who have consistently given their guidance for four years, and all the Jr. JACLers who emerged with ideas, plans, designed costumes and sets, worked on the script, and all the other necessary tasks that need to be considered in producing a show.

At last they have achieved a level of excellence, a product of quality which had variety, originality, traditional and modern ideas, and used community youth groups and organizations in making such a production enjoyable.

Congratulations to our Sansei Jr. JACLers for they have reached a hallmark of quality for our community in producing a superb "Hanasaka Jiji".
MARIE KURIHARA
Past Adviser
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CONGRATULATIONS TO OUR SANSEI JR. JACLERS FOR THEY HAVE REACHED A HALLMARK OF QUALITY FOR OUR COMMUNITY IN PRODUCING A SUPERB "HANASAKA JIJI".
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San Francisco

speed between Tokyo and Osaka. These fast, quiet, and comfortable trains that operate on a clock-like schedule certainly emphasize that at least in this field the Japanese do not need to take second place to any nation on earth.

As in this country, tall buildings are being constructed at a rapid pace in such metropolitan areas as Tokyo and Osaka. Perhaps we may be mistaken, but it seemed to us that these new Japanese buildings show more originality and individuality in exterior construction and design than those in the United States, which too often appear to be almost identical and monotonous in their appearances.

Every time we visit Japan we are surprised at the increasing numbers of automobiles. This last trip was no exception, for cars now seem to be the problem that they are in so many urban areas of the United States. Though new super-highways are being built to help relieve the congestion, as in the United States they are still too few to be as helpful as they should. During the morning and afternoon rush hours, the traffic jams and back-ups are as bad as, or worse than, those in the great cities of this country.

Whereas a few years ago, most of the automobiles were foreign makes, today one seldom sees an American car. Indeed, most of the cars are now Japanese manufactures which seem more suited to the narrow roads that still are so much a part of Japan, than the larger, bulkier United States models.

And the three-wheeler cars and trucks which were so much a part of the Japanese scene only a few years ago, at least in Tokyo, have given way to the more conventional four-wheel models with which we are familiar.

All in all, the increase in the ownership and operation of automobiles in Japan may well be the best criterion of the relatively high Japanese standard of living today.

California Primaries

Last week, responding to those who asked that we indicate our personal preferences among the various candidates

in the June 7 California primary elections, we suggested that if we were eligible Democrats we would vote for the incumbents.

In listing the present officeholders by inadvertence we left off the name of Alan Cranston, the Democratic candidate for reelection as the Controller. This was a grave oversight, since in California the Controller enjoys great powers and prerogatives. We have known Cranston personally since the early days of World War II, when he was a Government official here in Washington. He was most sympathetic and helpful at that time, when too few Americans were understanding and friendly. In the succeeding two decades he has continued to demonstrate a warm regard for Japanese Americans and a real helpfulness in resolving our many problems.

So, if we were registered as Democrats and eligible to cast a ballot next Tuesday, our vote for Controller would go to Alan Cranston.

On the other hand, if we were a registered Republican, we would cast our personal vote for George Christopher to be the GOP candidate for Governor in the November general elections. On the strength of his record as Mayor of San Francisco and as a moderate Republican, we would cast our ballot for him. We believe that by temperament and by conviction, his philosophy and administration would be more understanding and helpful to the problems and aspirations of those of Japanese ancestry. Unlike the numerous races among the Democrats, it seems that the major contest among the Republicans is to be the GOP candidate for Governor. Accordingly, we have confined our personal preferences among Republicans to this single contest.

While JACL cannot become involved in elections as such, and what preferences we have indicated last week and this are purely personal ones, we know that JACL would want every member and every citizen to vote in the primary elections next Tuesday, June 7.

With the various personalities involved, as well as political philosophies, it may well be that the primary elections next week may be more important than the general elections next November.

So, get out and vote for the candidates of your choice. And, get your friends and others also out to vote. It's the least that one can do as a citizen and as an American.

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By Bill Hosokawa

From the Frying Pan

SPIRIT OF ST. LOUIS—Hosting a convention is about the most thankless job there is. The guests have a grand time while the hosts bustle around with the arrangements, worry about the program, fret over whether they will make the guarantee for the banquet at the hotel, pray the speakers show up on schedule and after it's all over just hope they didn't step on too many tender toes.

That's the way it was with members of the St. Louis JACL chapter, a sturdy and spunky handful who put on the 19th annual Midwest District convention May 27-29 under the leadership of Dr. Al Morioka. After the Sayonara Banquet, Dr. Morioka was overheard expressing confidence that his people could put on the national JACL convention, but not in the immediate future, thank you.

For this visitor, the convention started at the airport terminal (whose graceful curves were designed by Architect Minoru Yamasaki) when George Mitsunaga and Dr. Henry Ema appeared as a reception committee. The arrangements committee was on the ball to the very end. Next morning, after a very short night, Sam Nakano was right on time at 6:30 a.m. to escort me to a quick breakfast and eye-opening cup of coffee, a drive past the towering Gateway Arch, and back out to the airport for the flight home.

BOY MEETS GIRL—Very much in evidence at the St. Louis convention were the members of the Youth Council—the teenagers and young adults—who were getting to know other Sansei and pursuing their acquaintanceship with the tireless energy of young people. Perhaps out of these contacts romance will bloom, something not too far from the minds of Nisei mothers who made the convention a family affair with their fast-naturing young ones in tow. Ross Harano of Chicago, who last January took unto himself a bride he met at a JACL convention, is proof that it can happen.

An equally interesting although earlier example of convention romance leading to marriage is to be seen in Joe and Nikki Tanaka of the host chapter whose union has been blessed by five young Tanakas. Joe is a rarity—a Nisei native of St. Louis. Nikki is a Nisei native of Philadelphia. They might never have met if they hadn't attended the 1950 JACL convention in Chicago. First thing Nikki knew, Joe was finding all kinds of reasons to drop in on Philadelphia for a visit when he had business in New York or Washington. It didn't take long for him to persuade her to say "I do." Just a few weekends, in fact.

Joe Tanaka, who has a degree in civil engineering, is now a design consultant who is in considerable demand as an authority on the new trend toward carpeting heavily traveled areas, such as supermarkets. No kidding.

NAMES—One day is hardly long enough to become acquainted with anybody, but we did meet a number of St. Louisans (Louisites?). Some were friends from long ago, like Dan Sakahara of Fife, Wash., and his wife who as Pauline Tanaka was Vashon Island correspondent for the Japanese American Courier in Seattle longer ago than either of us cares to remember. And we made a good many new friends, like Lee Durham, chairman of the St. Louis chapter and husband of a great bundle of energy in a small package, Kimi, a transplanted Californian; Dr. George Uchiyama from Oregon and his wife Betty; Mary Okamoto who "now and then" puts out the chapter newsletter (we talked shop); the three Eto brothers and the wives of two of them, Jean and Uta (Uta Eto—how about that for a musical-sounding name); George Hasegawa; Harry and Alice Hayashi; Dick Henmi, and a host of others to whom I must apologize for not being able to list their names.

Sam Nakano's tour of downtown St. Louis showed it to be a progressive, thriving community, and obviously the Nisei are a part of it.

Death threat against autopsy surgeon in Deadwyler case made if officer who killed Negro motorist is released

LOS ANGELES — Several anonymous telephone death threats have been hurled at the Tokyo-born deputy coroner who testified last week at the Leonard Deadwyler inquest, the police revealed.

Dr. Thomas F. Noguchi, 39, deputy medical examiner who may have discredited the testimony of three witnesses for Deadwyler, had stepped out of his house while his wife, Hisako, received the threatening call at their westside residence.

"If the officer (who fatally shot Deadwyler May 7) is released, Dr. Noguchi will be shot," a male voice told Mrs. Noguchi.

Dr. Noguchi had testified May 26 that Deadwyler had

.35 pct. alcohol in his blood which would have him "very drunk" when he was shot. That would be more than double the level of .15 pct., which the National Safety Council deems a person is too intoxicated to drive.

"Apparently, my very firm testimony based upon medical certainties discredited the three witnesses for Deadwyler who stated he was not drunk," the Nippon Medical School graduate said.

As for the threat, the pathologist said, "I do not expect to encounter any problem, until the verdict is made. I have never had an occasion of this sort."

Police, meanwhile, placed a 24-hour protective surveillance about his home. While his telephone is now unlisted, a tape recording instrument has been attached to check on calls.

Dr. Noguchi testified on the sixth day of the inquest, longest to date in the county history. The inquest was also televised live to relieve the huge demands for seats at the inquest room.

Position of Gun

Deadwyler, 25, was behind the wheel of a car at the end of a high speed chase near 60th and Avalon Blvd. when he was shot by officer Jerold M. Bova, 23, who testified his gun went off accidentally when the Deadwyler car lurched into him. Dr. Noguchi described in detail how the fatal gunshot entered Deadwyler's right

chest and tore through his heart and lungs before emerging from the left chest.

"Grayish-black unburned powder" found underneath the skin indicated that the gun was against Deadwyler's chest when it was fired, the pathologist said. The position of the pistol is vital because it indicates Bova's position at the time of firing. Mrs. Deadwyler had testified the car did not lunge and the gun was near the passenger window when it fired.

The Community Relations Conference of Southern California, which includes some 70 groups in civil rights, labor, human relations and religion, commented upon the inquest last week.

CRSC Statement

The CRSC asked the American Bar Assn., the Langston Law Club, and the American Civil Liberties Union to determine whether televising the inquest cramped the chance for impartial justice. CRSC protested police practice which results in killing in traffic cases. In the past 15 months, two motorists (a Negro and a Caucasian) had been killed by police. Both incidents occurred in the Negro community.

It also proposed that the Police Commission publicly explain regulations governing the use of firearms by police in traffic situations "and the steps being taken to educate police officers in the preservation of human life."



Gary T. Nakai

Chicagoan named to Air Academy

CHICAGO—Rep. Sidney Yates last week nominated Gary T. Nakai, 19, of 1233 North Shore Ave., to the U.S. Air Force Academy. He finished among the top in a competitive examination conducted by the U.S. civil service commission last fall.

In the spring, he will take an entrance examination given by the academy and become a member of the 1970 class, if successful.

Nakai's father (Ritoda) hails from Ehime-ken, Japan, and his mother (Aiko Kusumoto) from Seattle. They lived in Eatonville, Wash., before the war. The family has resided in Chicago since leaving Minidoka WRA Camp in 1945.

Gary attends Illinois Institute of Technology, majoring in mechanical engineering. He has been active in local judo circles.

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The fatal shooting of Deadwyler was ruled "accidental homicide" by six of nine members of the coroner's jury Tuesday. The verdict, in effect, clears policeman Bova of criminal responsibility. District Attorney Evelle Younger said he considers the case is closed unless new evidence is forthcoming.

Verdict was accepted with outward calm in the so-called Negro areas of Los Angeles, though there were scattered incidents of rock-throwing, glass-breaking and fire-bombing attempts.

(The L.A. Police Commission last week elected Elbert T. Hudson, 45-year-old Negro attorney, as its president, succeeding John Ferraro who was elected to the City Council.)



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Enomoto defeated for college chancellorship

VANCOUVER, B.C. — Randy Enomoto, 22-year-old Canadian Nisei graduate who dared to challenge tradition at the Univ. of British Columbia, was defeated last week in his bid for the position of UBC chancellorship (See Mar. 25 PC).

John M. Buchanan, 68, retired businessman, won with 9,283 votes over Enomoto's 2,625.

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CALENDAR OF JACL EVENTS

June 4 (Saturday)
Mt. Olympus—Fishing derby.
Oakland—Movie benefit.
San Jose—Dance class, Sunnyside
Bank Hospitality Rm. 7:30 p.m.
West Los Angeles—Queen's Ball.

June 5 (Sunday)
PSWDC—Nisei Relay, Rancho
Cienega, Los Angeles, 9 a.m.
Dayton—Bd Mtg. Bud Okubo's
res. 2 p.m.

June 6 (Monday)
Sacramento—Community picnic,
Elk Grove Park.

June 7 (Tuesday)
Sequoia—Community picnic, Hud-
dard Park Area 8, 9 a.m.

June 8 (Wednesday)
Seattle—Human Relations Mtg.
res. 27-8th St.

June 9 (Thursday)
Oakland—Mtg. Margaret Utsumi's
res. 27-8th St.

June 10 (Friday)
Seattle—Scholarship Mtg. JSCC,
8 p.m.

June 11 (Saturday)
San Diego—Jr. Conv Bd Mtg. Max
Hironaka's res. 7 p.m.

June 12 (Sunday)
East Los Angeles—Bd Mtg.
San Diego—Jr. JACL Bd Mtg. Max
Hironaka's res. 7 p.m.

June 13 (Monday)
Philadelphia—Nationalities
Service Center, 8 p.m.; Bill Ma-
rutani, speaker.

June 14 (Tuesday)
Seattle—Chapter scholarship Mtg.
JACL Office, 8 p.m.

June 15 (Wednesday)
Sequoia—Giant-Dodger, Candel-
stick Park.

June 16 (Thursday)
Watsonville—Steak barbecue,
Buddhist Church.

June 17 (Friday)
Wildfire-Uptown—Fun Night, St.
Mary's Episcopal Church hall,
8 p.m.

June 18 (Saturday)
Idaho Falls—JACL picnic.
Salinas Valley—Community bar-
becue, Bolado Park, No. 8 pit.

June 19 (Sunday)
Pasadena—Valley—Graduates ban-
quet, Man Yon Restaurant, 5
p.m.

June 20 (Monday)
Seattle—Golf Tournament Mtg.
JSCC, 8 p.m.

June 21 (Tuesday)
Pasadena—Bd Mtg. Presbyterian
Church.

June 22 (Wednesday)
Seattle—Young Adult Bd Mtg.
JSCC, 8 p.m.

June 23 (Thursday)
Seattle—Bd Mtg. JACL Office, 8
p.m.

June 24 (Friday)
East Los Angeles—Gen'l Mtg.
Seattle—Scholarship Mtg. JSCC,
8 p.m.

June 25 (Saturday)
Hollywood—Ikebana class, Flower
View Garden, 2 p.m.

June 26 (Sunday)
San Francisco—Bridge club, Christ
Episcopal Church, 8 p.m.

June 27 (Monday)
Seattle—SJR 20 Mtg. JACL Of-
fice, 8 p.m.

June 28 (Tuesday)
St. Louis—JACS rummage sale.
June 29 (Wednesday)
Milwaukee—Graduates dinner, Cos-
mopolitan Hotel.

June 30 (Thursday)
Mt. Olympus—Graduates dinner,
Hanna House.

July 1 (Friday)
Seattle—Dance club, VFW Post
Hall, 3601 SW Alaska.

July 2 (Saturday)
Chicago—Jr. JACL car wash.
Eden Township—Bazaar.
JACL hosts.

July 3 (Sunday)
PSWDC—Bd Mtg. San Diego Jr.
Arizona—Community picnic.
Long Beach—Miss Harbor garden
party, International Inn Motel,
2 p.m.

July 4 (Monday)
Pocatello—Community picnic.
Sonoma County—Community pic-
nic.

July 5 (Tuesday)
Long Beach—Miss Harbor Cora-
nation dinner-dance.

July 6 (Wednesday)
Sequoia—Graduates Night, Palo
Alto Buddhist Church.

July 7 (Thursday)
Sonoma County—Graduates din-
ner.

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NEWS CAPSULES

Politics

Sponsoring Sam Van Dyken (R) who is unopposed in the California primaries for the 15th Congressional District seat is Johnny I. Fujii of Escalon, San Joaquin County. . . . Meyer Newman, candidate for the L.A. Municipal Court No. 1 judgeship, is remembered as an attorney who served with the Japanese Evacuation Claims program.

Medicine

Because the body develops antibodies which attack a transplanted heart, Dr. Chiyu Chiba of Tokyo, engaged in medical research at Wayne State University, Detroit, was in East Lansing last week with a dog which has survived an experiment aimed at developing heart transplant technique for humans. The dog has a puppy's heart transplanted in the neck and if the experiment follows earlier patterns, that heart will not last more than a month or two. But the dog will survive because its regular heart is still functioning. Dr. Chiba was in East Lansing to make a presentation to the Michigan Heart Fund.

VOTE FOR

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Judge, Los Angeles Municipal Office No. 1

Former Attorney with

Japanese Evacuation Claims Program

Currently Deputy Public Defender,
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Mrs. Ruby Chuman
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George Shinno
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Ted Tsukahara
Tut Yata
Sueo Serisawa
Dr. Mitsuya Yamaguchi
Mrs. Barbara Yamaguchi
Sam Ishihara
Kimiko Nakaoaka
Mrs. Anna Mae Tamaki
Miss Mey Maruya
Miho Takizawa
Jackson Hayashi
Mrs. Sumie Maruya

Mrs. Akie Ogasawara
Mrs. Evelyn S. Shibata
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Roger A. Tamaki
Dr. Kiyoshi Sonoda
Aki Ohno
Mrs. Mitsu Sonoda
Mr. John J. Miyachi
Mary Miyashita
Mrs. Misaki Aki
Terry Suzuki
Miss Momoko Murakami
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Mrs. Kiyoko Tashima
Mrs. Joanne Kumamoto
Mrs. Meg Okumoto
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Mrs. Ross Sato

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DEBS AND CIVIC LEADERS—Mutual appreciation of outstanding ability and leadership was expressed by Supervisor Ernest Debs and leaders of the Japanese-American community at a recent gathering. From left: Yosh Inadomi, owner of Jonson Markets; Hiro Hishiki, publisher, Kashi Main-

Yen claimants denied relief in 2-1 appellate decision

LOS ANGELES—Yen claimants seeking equitable redemption of their deposits at pre-war dollar rate this past week were denied relief as the U.S. District Court of Appeals dismissed the action by a 2 to 1 decision, which will now pave the way for a hearing in the U.S. Supreme Court, according to Katsumu Mukaeda, counselor.

The case affects several thousand persons of Japanese ancestry, who had individual yen deposit accounts in 1941 in the California branches of the Yokohama Specie Bank and Sumitomo Bank.

The Appeals Court upheld the District Court's ruling on the ground that "estoppel cannot be used against the Federal Government," suggesting that there were no instances of misrepresentation by the Government in its dealings with the petitioners.

Fair Play Appeal

However, the claimants, represented in the Ayako Honda and Masae Kondo case, are appealing to a higher court for final decision—U.S. Supreme Court in October—to seek a more favorable ruling based on the law of equity and an appeal for "fair play."

Yen depositors in Japanese banks, predominantly Yokohama Specie Bank claimants, were offered in 1958 a settlement of accounts at the post-war ratio of 361.55 yen per dollar, whereas most deposits were made before the war at about four yen to the dollar.

The recipients of the 1958 letter were naturally reluctant to surrender their original deposit certificates.

Thus, of 7,500 Yokohama claimants, about 1,800 sent in their original deposit certificates as requested, fewer than 1,600 returned a card attached to the letter indicating that they were withdrawing the claim, and the remainder—the majority—neither withdrew their claims nor sent in their original certificates.

Complex Letter

These latter claimants are the petitioners. They feared to surrender their original certificates, constituting their last tangible evidence of claim, reasonably believed that such surrender would constitute acquiescence in a two percent settlement.

Further, because of their poor command of English and similar reasons, many did not understand the complex 1958 letter of instructions.

In due course, after failure to receive his deposit certificate a notice was sent by the Government to each petitioner advising that his claim was dismissed.

In 1961, a civil action brought forth by Kunio Abe in behalf of Yokohama Specie Bank claimants who submitted their certificates, was subsequently granted 100 percent conversion of his original prewar dollar value deposit account, without interest.

Yet, when the Government was asked in 1964 to make the same return to petitioners who still held their deposit certificates in possession, it refused to do so even though it had adequate Yokohama Specie Bank assets on hand to make the same return to all the remaining claimants.

Minority Decision

The Government contended that the 60-day statute of limitation already been exceeded for judicial action in 1961 and the federal courts thereby lost jurisdiction.

Appellate Judge Wright in a dissenting opinion takes issue with authorities demonstrating the error of majority opinion view that federal courts cannot invoke estoppel against the Federal Government.

Citing the court's decision in *Burnett vs. N.Y. Central Railroad*, the ruling applies much broader principles of equity for estoppel, he said.

It points out that in fact the Government represented to all Yokohama Specie Bank claimants in 1958 that no more than 2 percent was available on a return of yen savings account, and that petitioners are seeking to rely upon the change of the Government's position in 1964 when it settled with

ISSEI DATA ON MUSIC,
DRAMA REQUESTED

LOS ANGELES—Assisting the Japanese History Project on the subject of Issei in music and drama is Tak Shindo, of 816 Hyperion Ave., Los Angeles, musician and music columnist for the *Rafu Shimpo*. He would appreciate information from Southern Californians about this little-known phase of Issei history. Shindo is among the volunteer interviewers recently briefed by the History Project to secure additional data here.

If funds are available, the Project intends to research the cultural aspect of Issei life, Shindo reported, in flower arranging, kendo, judo, bunsai, tea ceremony, etc.

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Aloha from Hawaii: Richard Gima

'Jackie' to Vacation in Hawaii

HONOLULU—Mrs. John F. Kennedy and her party will arrive here at 3:05 p.m. Sunday, June 5, for a month-long vacation. She has rented a spacious oceanside residence in Kahala.

West L.A.-Venice junior track meet attracts 100

VENICE—The West Los Angeles and Venice-Culver JACL junior track meet May 22 for youth under 15 years of age attracted over 100 participants, including a contingent from the Pasadena JACL.

Since the meet aims to develop pride and sportsmanship, team scores are not tabulated. Record setters were:

West L.A.—David Hokyo, Steve Hashi, Roger Izuhara, Daniel Hamlin, Venice-Culver—Robert Kakehashi, Aye, Cee and Dee relay teams; Pasadena—Alan Hamano, Tommy Kubota.

Sue Shiraki of Venice-Culver and Lucia Brandt of West L.A., Nisei Relays princesses, presented the awards. Spud Shiraki (VC), general chairman, was assisted by:

Tom Ichien, Ken Oba, Shiro Maruyama, Richard Sakai (Venice-Culver); Ken Yamamoto, Steve Yagi, Tom Watanabe, Yo Tsuruda, Frank Kishi (West L.A.).

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PACIFIC CITIZEN

Friday, June 3, 1966

ON CULTURAL HERITAGE

Dance of Japan

San Francisco Jr. JACLers produce educational cultural programs to better appreciate own customs

BY MARIE KURIHARA

San Francisco
One aspect of the cultural heritage of Japanese Americans which is being emphasized in the Jr. JACL program is that of the Japanese Dance.

In observing the Japanese Kabuki, which came to the United States several years ago, it was mystifying to see the stark white make-up on the faces of performers, expressionless and controlled. But more intriguing were the colorful and elaborate costumes and stage setting.

This lack of facial expression is a characteristic of the Japanese Dance, also observable at various local dance recitals and programs. Another characteristic concerning this art form in the United States is that women do the teaching and the performing of Japanese dance, whereas in Japan as for the Kabuki, it is to the contrary.

As one might recall scenes in the film, "Sayonara", the Kabuki dancers are men who also take women roles; there are no women in the Kabuki. On the other hand, the Takarazuka dancers are all women; there are no male dancers in this group. Nevertheless, the Japanese Dance art form has been transplanted to the United States mainly by women as seen and demonstrated at various programs and Bon Odori.

Urashima Taro

Three years ago, the San Francisco Jr. JACL decided to produce an educational-cultural program, "Urashima Taro", a musical show based on the famous folk tale. It was narrated in English; but the costumes, dances and music were Japanese. In the course of planning this show, local talent was assembled from San Francisco and the Bay Area by Wil Maruyama, director.

In searching for talent, no male Japanese dancer could be found until we learned about Tom Yee of San Francisco. Much to our delight, we had a young man who could play and dance the role of Urashima Taro.

Tom played the role of young and old Urashima Taro, the fisherman. Climax of the show was the Urashima Taro Dance. In his loneliness and disappointment in returning to his village from Ryugu Palace after many, many years, Urashima opens the beautiful black lacquer box, "tamatebako", given to him by the Ryugu Princess after

promising her he would never open it. Finding no home or friends, Urashima opens the "tamatebako".

This is a special box constructed for this dance whereby upon untying the cord, the box falls apart into four pieces. A mask of an old man lies in this box. It has a wooden biting piece fixed in the back of the mask. As the dancer grips the wooden piece between his teeth and faces the audience, the transformation into an old man is instantaneous. The sudden change takes place very quickly and an illusion is created with smoke. This is a very dramatic and awesome scene.

Of Tom Yee

Tom Yee is one of the few male Japanese dancers in California, perhaps there are other dancers in Los Angeles and Hawaii. Women dancers have been playing the male roles in the United States, in fact there are a few women who are noted for their male role dancing.

My exposure and interest in Japanese Dance as a spectator has been increasing during the last six years but I do not know any accomplished Nisei, Sansei or American male Japanese dancer other than Tom Yee.

Just recently an eight year old boy, Leslie Sunada of Petaluma, appeared in the October Rokushige Fujima recital in San Francisco. He danced the very formal "Okaru-Kanpei" taken from the famous play, "Chushingura"; Okaru and Kanpei are married couples. The costuming for this number entailed very formal kimono and "katsuras", special wigs, from Japan to depict that period in Japanese history.

Tom Yee is a fourth generation Chinese American, a graduate of San Francisco State College, and as a drama student played Sakini in a very successful production of "Teahouse in the August Moon" on campus and in various Bay Area theatres. Professionally he is a stock broker with the American investment firm, Merrill Lynch.

Tom became interested in Japanese dance as a child and decided to study and search for information concerning the origin of the Japanese Dance. In order to understand it, he decided to take lessons and since his performance in "Urashima Taro", he continued to study Japanese dancing and currently is a student of Michiya Hanayagi of Oakland.

He also studied Chanoyu, Japanese Tea Ceremony, for two years primarily to develop discipline and patience. He speaks and writes Chinese fluently. He has made nine trips to Japan in six years. Last spring he directed a successful musical production, "Momo Taro" for the San Francisco Jr. JACL.

Because of his keen interest, enthusiasm, knowledge, and skill in Japanese Dancing, Tom was asked to co-author this article. He has lectured and demonstrated Japanese Dancing at various college, professional, community, and organizational meetings in the Bay Area.

Dance Schools

Since there are numerous dance schools and teachers in the United States, it is necessary to trace the origin of the Japanese Dance in Japan and how it is manifested in the United States at the present time.

Tom discusses its early background and history in the accompanying article.

The professional and qualified teacher holds a license to teach. Such a teacher in the United States had had training in Japan under a master teacher of a recognized Japanese Dance school. After an intensive training program, the dance student becomes a "natori" having



Louise Tsumori, 6, portrays 'Osome', a girl who waits for a long expected letter from her lover, Hisamatsu.

Dr. Harold S. Jacoby

Realistic attitude of Issei heritage asked

(Following is the text of the Dr. Harold Jacoby's address before the Northern California-Western Nevada JACL District Council banquet earlier this year at Stockton. Dr. Jacoby, dean, College of the Pacific, is well acquainted with the Japanese in America, and has made several trips to Japan on sociological research. —Editor.)

Stockton

I feel very much at home with you, because in a very substantial way, our interests and concerns intersect and overlap. Although I am of Hakujin background, and most of you are of Nihonjin ancestry, our life experiences have included much of a common content.

Most of you have grown up almost exclusively in the United States; but from your earliest years, you have been in contact with, and under the influence of many aspects of Japanese culture.

On the other hand while my life in the United States has been almost exclusively influenced by European culture, I have lived for a year in a fairly remote city of Japan; and on three separate occasions, I have spent a month traveling in some of the less westernized areas of that country. So we are acquainted with and cherish many of the same values—values that relate to two quite different areas of the world and two quite different cultures.

Cultural Values

Like you, I am sentimentally attached to both sets of values; and I would like nothing better than to find a way in which both may be preserved. On the face of it, the problem of preserving

both sets of values seems to present no insurmountable difficulties. We are talking about cultural values, not political loyalties, so there need be no strain or conflict at that point.

At the cultural level, it does not seem that adherence to the values of one area need require the rejection of values from another area. In an age when as a country we are stressing the importance of studying foreign languages, there is no reason to discourage your efforts to keep alive a knowledge of Japanese. You may thoroughly enjoy western-type music—whether it be Bach or the Beatles—but you may also continue to enjoy the quite different strains from the koto and the shakuhachi.

And from what I see of variations in dress on a college campus, if you prefer the kimono or yukata for street dress, you should go right ahead and wear what comes comfortably to you. In many places, you'll hardly be noticed.

'Hyphenated' Americans

Nor need you feel singular in your desires to maintain a dual attachment to two quite different sets of cultural values. Go to Holland, Michigan, and witness a very determined effort to preserve elements of the culture from the Netherlands; or to Solvang, California, and see an effort to create a little slice of Denmark. Watch a St. Patrick's Day parade in New York, and notice the large numbers of



Dance Student Tom Yee

(Continued on Page 7)

(Continued on Page 2)



Michiya Hanayagi (nee Marjorie Iwasaki of San Jose) is a Sansei dance teacher, here performing the Lion Dance.

Issei Heritage: Dr. Jacoby —

(Continued from Front Page) persons "wearin' the green" in honor of the "auld sod." Even more remarkable are the ardent Zionists among our Jewish neighbors who take a fierce pride in Israel, even though neither they nor their recent ancestors have been within 5,000 miles of what was once Palestine.

There was a time—a scant 50 years ago—when such a dual attachment would have received strong condemnation.

Shortly after the turn of the century, the playwright Israel Zangwill produced the play "The Melting Pot", in which he set forth the idea that the mingling of immigrants in American life was dissolving out the old world differences, and producing a cultural amalgam that was something entirely new. This idea was warmly received by most of America, but the experiences of the first world war produced widespread disillusionment.

Instead of being washed out, they had apparently merely become latent, and the tensions of the war brought them prominently to the surface.

Americans of Irish ancestry became fierce partisans of Ireland's struggle for freedom against the English; Americans of German ancestry showed rather mixed feelings of support for America's entrance into the war. And essentially the same type of dual loyalty became evident among the people whose ties were with Italy, the Scandinavian countries and the Balkans.

Overnight, a term of disparagement arose to characterize these people: they were referred to as "hyphenated Americans" — persons whose undivided loyalty to the United States could not be depended upon.

'Americanization'

Immediately there arose demands for programs of "Americanization" — educational efforts to wipe out the last vestiges of the differences which signified attachments to some other section of the globe. The use of the old world mother tongue was particularly condemned, and in various ways, immigrant groups were pressured to give up old customs, old festivals, and old crafts, in the interest of having them become truly "Americans."

It is interesting to note that in some places during the first world war, bands and orchestras abandoned the playing of musical works by Bach, Brahms, and Beethoven, because of their German background. Sauerkraut became

"liberty cabbage" and frankfurters "liberty sausage."

Following the war, the newly formed American Legion made "Americanization" one of its most important program objectives during the early years of its existence.

Fortunately for America, this desire for cultural conformity — whether through some type of automatic "melting pot" operation, or through Americanization pressures — did not last long.

A new attitude arose that recognized not merely the naturalness of many attachments to the old world, but the positive benefits which could arise from a continued cultural diversity, contributed to by the very elements that earlier we had been trying to "Americanize".

Inter-cultural festivals were encouraged as were the efforts to keep alive a knowledge of the various mother tongues. Gradually a more mature attitude came into being that viewed the continued existence of cultural attachments to the old world as evidence not of weakness but of strength; not a danger to some ill-defined static "American way of life", but a resource for an ever changing and developing America.

Issue Before the Sansei

And we have held rather firmly to this position over the past 40 years. It is true, of course, that under the tensions of the recent war, the Japanese tea garden in Golden Gate Park underwent a transformation. But note that it became the "Oriental Tea Garden"—not a Ye Olde New England Tea Garden.

At the moment, then, as Americans of Japanese ancestry you are under no external pressures—legal or social—to cast aside evidence of your cultural attachment to another country. Presumably you are free—and perhaps on occasions, encouraged—to retain elements of your ancestral culture, and equally free to dissociate yourselves from this attachment.

As you consider this decision, however, there are certainly sociological facts which should be seen clearly in order to understand the implications of whichever decision you would prefer to make. These facts will not be new or strange to you, but a review of them will be useful in the context of these remarks.

First of all for most of you, your present knowledge of Japan and its culture is something that has been strained through the filter of two gen-

erations that have been removed from first hand contact with the Japanese scene—a filtering process that has been subject to at least two distorting influences.

One of these is the all too human tendency to idealize and romanticize about the past. The mind has a peculiar—and perhaps fortunate tendency—to forget the unpleasant aspects of any experience and retain those which are pleasant and satisfying.

If we turn back to the relocation camp days—days which are pleasant and satisfying.

If we turn back to the relocation camp days—days which I can testify were anything but undiluted pleasure—the chances are that what is remembered most clearly will be some of the moments of pleasant companionship and exciting adventure. And the same tendency is present in your grandparents' memories of Japan—whether you have received them direct or through the medium of your parents.

American Way of Life

The other circumstance that has affected the filtering process is the fact that it has been carried on immersed in the American culture. No matter how segregated a life your grandparents lived, it was inevitable that they had to adjust in any ways to the demands of American life, modifying the life habits they had originally acquired in their Japanese youth.

What they could retain and remember of Japanese culture was that which did not interfere with their new life in America.

What they transmitted, therefore to their children—your parents—was a partial and imperfect rendering of what was conceived to be Japanese culture; and your parents, in turn, living even more abundantly in contact with American ways and American values, have handed on to you a still further modification of what passes to be Japanese culture.

Unless you have had the opportunity to live—or at least travel—in Japan your conception of Japanese culture is a partial one—a highly selective segment of a total culture.

Knowledge of Japan Partial

You young ladies know about kimonos and you may even know how to tie on obi, but I suspect few of you have ever heard of "mompe"—the garb women wear as they plant rice and work on the roads. You may wear zori, but few of you wear geta, even on ceremonial occasions.

Many of you fellows are proficient in judo, but not many in kendo or sumo.

You observe or at least know about a few festivals—the Bon festival and New Year's Day—but what do you know about the Tanabata, Gion, or Tenjin festivals. Many of you are associated with Buddhist churches here, but what do you know of the many branches of Buddhism in Japan, or the remaining forms of Shinto?

I'm not saying that you should know these things, but I am trying to say that we need to recognize that your knowledge of Japanese culture is at best a partial knowledge.

Moreover, what you do know may be—and probably is—an imperfect knowledge. Even if you know a little Nihongo, it is not likely to be

enough to support a conversation.

When I was at Tule Lake building a police organization among the evacuees, a committee of Issei came to me to protest using Nisei on the police force. When I indicated we had to use Nisei, these older Japanese then said to me: "Tell them to use English when they speak to us; they don't know enough Japanese to be polite."

Unless you are someone who has taken special pains to acquire a high level of skill, your knowledge of Japanese dancing or your proficiency on a Japanese musical instrument is extremely limited. You may make and serve tempura and osushi in your home, but it probably isn't quite like that which is served in your uncle's home in Hiroshima-ken.

Changes in Japan

Then we must recognize another fact of sociological importance. No culture ever remains static—a fact as true of Japan as it is of our own country.

Again, unless you have made a special effort in this direction, what you are familiar with and—perhaps—devoted to is based on the Japan of your grandparent's day. But that is not the Japan of 1966. Even village life there had changed, but more important, urban life—which is beginning to dominate most of Japan—is far more like the United States than it is like the Japan of your grandparent's day.

Cars, movies, television, western sports—these are successfully competing for the attention of Japanese youth, until even in Japan, what were once the customary attainments of most youth, are now followed only by the occasional devotee.

This was brought home to me last summer in Yamaguchi as we witnessed what was once a community folk festival. In past years, it was apparently an honor which all young men ardently sought, to participate in the festival, and help carry the portable shrine. Now the youth have little interest in the festival—except as spectators—and the members of the fire department had to be drafted to make sure the shrine was carried.

Thus, if we are tempted to take hold of and retain some of the values and attributes of Japanese culture, it may be very much like an older stock of Americans trying to recapture snatches of our colonial way of life. We may be addicted to colonial architecture and furniture, but there isn't much that has vital meaning for our present pattern of life.

Realistic Attitude Asked

In reviewing these sociological "facts of life" I am in no way trying to discourage an effort toward a continued interest in Japanese culture. I am merely suggesting that we must realistically recognize that it is a progressively difficult thing to do if the conception of that culture is to have any valid relationship to the original culture itself.

Otherwise, it may be that we will merely be holding on to some imperfect expressions of some relatively minor aspects of the culture of yesterday in Japan—a culture that is rapidly undergoing radical changes. This being the case, is there anything to be done to deal with this situation?

One way out is to accept frankly the idea that all we

can hope for is to maintain a symbolic representation of Japanese culture, however much of it no longer resembles either older or present day Japanese life; and to make the most of it.

This may serve as an emotional rallying point for those with sentimental ties to Japan; moreover, it would nicely serve the needs of many well-meaning Hakujin groups, anxious to promote intercultural festivals.

Present-Day Impressions

I recently took part in one of these, and it was a nicely arranged and well managed affair. But after I came away from an excellent explanation of flower arranging, a competent demonstration of the tea ceremony, a bit of dancing, and the learning by everyone there of "Sakura, Sakura", I began to wonder how much those in attendance really learned about Japan.

Is it wise for the American public to get its main impressions of Japan from such performances?

Moreover, is it wise for the Japanese American community to cooperate willingly in such endeavors?

Aren't you accepting and abetting a common tendency to stereotype the many ethnic elements in American life, and to look upon them as being qualified only for such stereotyped activities?

Perhaps I am stepping on some tender toes here, but if you are content for your importance in American life to depend principally upon being the bearers of a gradually fading tradition of singing, dancing and flower arranging, then I would greatly regret ever being one to encourage you in seeking to maintain loyalties to the cultural traditions of Japan.

The Challenges

A more constructive effort would be for you to become well informed on the whole of Japanese life—its social, cultural and political history, its contemporary qualities and its modern problems.

It would be useful to know what made possible the rapid westernization of the country; how and why the modern Japanese conception of democracy differs from our conception of it; what underlies the current, growing restlessness of Japanese youth; what modern Japan has to offer the rest of the world.

By such understandings you could protect yourselves from an attachment to a merely romantic and symbolic conception of Japanese culture.

Unfortunately, this, probably is a counsel of perfection. Most of us are too busy to take the time to engage in such study; and perhaps study alone would not be sufficient.

Certainly a visit to Japan would be highly desirable for anyone who wanted really to know and understand Japan. Yet such visiting is not possible for most of you. So what remains?

Pleasant Memory?

There is a high probability that unless you choose deliberately to maintain, on the one hand, a symbolic attachment to Japanese culture, or, on the other, to acquire a knowledge competence regarding contemporary Japan, your history will parallel that of most other ethnic elements in American life: the cultural link will simply weaken with

(Continued on Page 4)

Tom Yee:

Vivid scenes of Japan customs seen in Dance

Historical Background

If a person wanted to acquire a knowledge of Japan, it would be necessary for him to obtain an insight into the cultural life of the people. Even a little glimpse into any branch of the ancient culture of Japan would be helpful in forming an appreciation of the manner and customs which differ from those of other lands.

To those who are interested in learning more about the cultural life of the Japanese people, there are countless avenues to the subject. There is probably nothing more closely associated with the arts and crafts of Japan than "Buyo"; or more popularly called just plain "Japanese dancing." It is a subject that would require a life-long study to appreciate fully the many underlying meanings, with its mainstem bearing on religion, literature, philosophy, and the arts and crafts as well.

A knowledge of Buyo, however slight, will therefore be highly useful to understand and learn more about the home life of the Japanese people.

But before we go any further—let's ask a question—what is Buyo? To answer this question we will have to say Buyo is a type of acting based on the arts of singing and dancing.

In Japan the term "mai" and "odori" have been applied to all types of dancing, however, these terms are not identical. Mai refers to the quieter type of dancing whose interest lies chiefly in the movements of the hands, while Odori denotes the dance characterized by swift movements of the hands and feet.

The Noh drama as well as ancient shrine dances fall into the Mai group. Kabuki drama, Geisha dancing, and country Bon dances are classed as Odori. These two terms, Mai and Odori, have been combined and given a Chinese compound pronunciation, Buyo, so that now we have a general term for all forms of dancing.

Early Theater

Japan has maintained most of the traditions of her earlier theaters. It is sometimes said among Japanese scholars that there has been over 2,600 years of continuous theatrical tradition. This, of course, is an exaggeration. But the simple truth is just as impressive.

Known and documented dance drama forms of Japan cover 13 centuries of history. These dance forms are still being performed on the stage today. There is the classic version, or the original dance, which may have come into being centuries ago, is still unaltered. Generally speaking, the dances seen by the viewer today is an off-shoot of the original—altered somewhat to meet present day standards of each respective dance organization.

Japan, being an island country and geographically isolated in all sides from other countries, is one of the main causes for this long theatrical tradition. Politically, Japan can boast of having the longest line of imperial rule than any other country in the world. Despite the fact that there has been drastic shifts from the ancient Shoguns of the past to the more recent military rulers during World War II, she has



'Japanese Dancers' decorate six-fold screen, a registered important cultural property included in the 'Art Treasures from Japan' exhibit. Screen is from the Edo period, 17th century, and is on gold-leafed paper.

politically never suffered a fundamental structural upheaval which would break up the continuity of her dance arts. The Emperor, often referred to as a living god, served as a stabilizing and steadying force within Japan even before the Occupation.

National Characteristics

Moreover, the long theatrical tradition of the Japanese theater was and is protected by a distinctive national characteristic which enables Japan to absorb new innovations from other cultures and change them to suit their own needs.

Thus, present day Japan has one of the most ancient cultures as well as one of the most modern. The combination of these two has caused much disturbance between the older Japanese who have a deep rooted respect for their ancient hereditary systems and the younger generation who would rather adopt the ways of the West.

There is no other theater in the world that has had such a continuous and unbroken history. Japanese theater tradition has not only preserved their own native theater, but also borrowings from India, China, and Korea, which have already been forgotten in the lands of their origin. This fact is used by scholars of drama and dance to uphold the thesis that Japan is the museum of the Orient and therefore a rallying station for all the other Asian nations who have allowed their own classic arts to diminish.

Kabuki and the more recently perfected Chinese opera of Taiwan, are perhaps the oldest popularly supported, traditionally performed classic theater arts still active in the world. Longevity alone does not necessarily make for importance but it is considered significant.

And although Asians in general lack the western premise that antiquity is an end in itself, the Japanese have felt in their art interpretations that it is those steps to the end that lead to antiquity.

Framework of Buyo

It is apparent that to make the dance arts a workable and superior product, some sort of framework had to be used to give the many parts free play and to allow each individual art form to contribute to the power and effect of the combined effort.

The Japanese theater has adopted Spectacle as their overall framework. It could be said that the Japanese sense of spectacle is the backbone of Buyo; not in the sense of musical comedy or extravaganza, but as a foundation for an art primarily, although not entirely, designed to please the eye.

Through this use of eye appeal the many different art elements within the framework become harmonized and fall into their proper places.

Eye appeal even incorporates the use of the invisible arts of music and literature. Music is used to determine the movement and this movement is expression for the eye of what the ear has heard. This does not mean, however, that Buyo is an eye art only.

Eye appeal acts as a guiding principle and from this base-point the dance proceeds to appeal to other sensory perceptions with music and words for the ear and incense for the nose.

The Four Seasons

Another characteristic of Japanese dance plays is that they are governed by seasons. In January, the coldest month of the year in Japan, the selections to be danced are given over to plays of Spring, with sets abounding in flower blossoms and the actors dressed in Spring finery. Even the name of the January program is called the Spring show or Cherry Blossom show.

It must be remembered that Japanese theaters were not heated, and the warmth of what the audience saw on the stage was supposed to penetrate and warm them.

Likewise, in summer, the Japanese theaters were not air-conditioned, so Ghost plays

were always enacted to "chill" the spectators. The persons in their senses are not only affected by the stories themselves, but by many typical tricks of the theater to create enormous emotional tension through dense tragedy, then suddenly releasing the strain by introducing a character of the lightest humor and oftentimes completely unrelated to the story itself.

For example, the most spine-chilling ghost play would be "Boton Toro". This play is a favorite during the hot summer months. "Boton Toro" was the plot of three different stage productions and two separate movies last July when this author was in Japan. The story involves the life of a young man who falls in love with another woman. He attempts to poison his wife disguising the potion as medicine. Instead of dying, she begins to grow very old in appearance before the spectator's eyes; her face becoming a mass of gashes and warts, and her hair falls out in handfuls. During the course of this show she makes several appearances, usually when least expected. She becomes more ugly with each appearance as she seeks revenge on her husband. This ghost play fulfilled every promise to chill the spectator during a very hot summer day.

Threefold Purposes of Buyo

There is a deep rooted problem within the framework of Buyo that is not so easy to solve. This is the question of reality or unreality, and how far either of them can dominate the stage. This problem has not been solved even to present day. But the spectator has merely solved the problem himself automatically by accepting both truth and fiction.

As soon as the spectator accepts the conventions of Buyo he is free to judge an emotional experience that would exceed the limitations of human reality.

Buyo in this way is a three-fold experience. It consists of the meaning, the appeal to the

sense, and the emotional impact. There are words that explain the meaning, then follows the sound of the music, and lastly there is the sight of the interpretive dance. The interpretation of the gesture carries the impact and enables the spectator to be moved emotionally, not by realistic reality, but by the use of his imagination.

Costumes

In Japan the feeling for color is almost a lust. Flamboyance in costume among the people at large began about 1600 A.D., during the Tokugawa era. Peace across the land in that period brought wealth and wealth brought luxury; and luxury meant among other things, ornate, elaborate, and colorful costumes.

It was only at the end of the Tokugawa period that the Tokugawa Shogunate placed a ban on luxurious and brightly colored kimonos. As a result of this ban, the people rebelled and spited the Shogun by wearing luxurious and brightly colored materials in the form of garments not included in the ban. As mentioned before, the ban was on kimonos alone.

Thus, the populace began to spite the Shogun with ornate and fantastically colored obis.

The obi used to be a very simple waist band that served to hold the kimono close around the body and developed to the wide decorative sash made of various materials, such as brocade, which we know today.

Extravagance on Stage

On the stage, open extravagance in dress reached its highest degree. Gaudiness of the costumes was something as an expression of the people's frustrated desires as commoner's to wear the banned colors. There at the theater they could see their favorite actors wearing colors and expensive patterns beyond their wildest hopes and dreams in actual life.

This level of flamboyancy in colorful garments is still seen today as it was so many centuries ago.

The costumes as seen in the Japanese theater of today generally cannot be purchased at the ordinary department store. If an actor or actress in Japan wished to obtain an "isho" or costume for a particular dance, he would most likely rent it rather than buy a new one. This is primarily due to the tremendous cost of the complete costume.

Many of the more elaborate costumes could range in price from a few dollars to several thousand dollars. This is of course, dependent on the embroidery detail and the process in dyeing the silk.

But if the costume is not available to rent, and the actor had no other choice than to purchase a new costume, he would have to go to one of the few stores that specialize in Kabuki costumes.

Most of these costume stores are located in Osaka, which is considered to be the heart of Kabuki.

Motion

Motion is another important aspect of Japanese dancing. Motion in its purest form is,

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Ye Editor's Desk

BY
HARRY
K. HONDA



(June 25, 1965)

"Watch the Sansei Generation"—That was the title of a study of the cultural traditions and acculturation process of Japanese Americans by George A. DeVos, Ph.D., associate professor in sociology at U.C. Berkeley, which appeared five years ago in our Holiday Issue.

About five weeks ago, an unusual request came for 100 copies extra if the PC would reprint the 5,000-word article as a service to a JACL youth conference.

The DeVos research, which included first-hand observations in Japan, relates old traditions being revitalized and blended into the new life by the Issei as well as their effect upon the Nisei.

"It will be interesting to watch how the third generation of Sansei interact and continue some of their Japanese heritage," DeVos says in conclusion. "They are facing less discrimination and strangeness than was true for the Nisei and other ethnic groups of a previous period. The Sansei does not experience to a similar degree the sense of rejection and discrimination felt by many Nisei which found dramatic climax in the Evacuation experience undergone during the war."

"Our society has somehow grown up since then, and Americans of Japanese ancestry will find less outer hindrances to individual accomplishment than has been the case with their parents."

"The question remains will they find as much within themselves to inspire them and set for themselves goals and aspirations toward which they will strive."

And what were some of these traditions DeVos mentioned?

A knack for getting along in group efforts and cooperating toward accomplishment of some goal. Though the Issei were basically "rural," as farmers they were not strictly peasant (illiterate and traditionalistic) but industrious and cooperative (the complex irrigation system in agricultural Japan demanded cooperation among the villages).

A reluctance to recognize individuals who try to put themselves in the forefront as leaders. The Japanese social organization de-emphasized overt exercise of leadership in rural communities. It still persists among Nisei leadership who exercise "enryo" (respectful hesitancy) in coming to the forefront.

A cleverness with hands, in manipulating small things. A Japanese tradition manifest in children's games and exploited in Japanese industry helped to develop the high degree of agricultural skills. "Japanese methods" have influenced the total farm picture in California.

Respect for scholarship, scholarly productions and the whole concept of education. Value of the educational lad-

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Japanese Society circa 1900

Los Angeles

"Cultural heritage" (as we see it) embraces the entire array of artistic and intellectual activities that have been handed down from preceding generations — some discarded along the way as unfit or impractical.

Central theme of the first supplement is of the Japanese Dance as developed by Nisei masters who learned the art in Japan. In describing the contemporary scene, the contributing authors of the principal articles hope the Sansei (as well as the Nisei) may gain a deeper understanding and appreciation of this art.

Future supplements are expected to explore other aspects of "our cultural heritage".

If the Dance is regarded as a nation's literature or poetry in action, the popularity of the Dance in the life of the Japanese through the ages appears to hinge upon Japanese attitudes toward life itself.

Tradition ascribes the ceremonial dances of Shinto priests as the origin of the Noh drama, developed during the dark age of Japanese literature (1300-1600 A.D.). During this period of internecine strife, the Buddhist priests were the sole depositaries of literary talent. They composed the librettos for the Noh, whose themes chiefly were confined to incidents of legendary lore, of quaint fancies and of religious sentiment.

Without a doubt, whatever curiosities are aroused by the articles on the Dance, there will be added interest in the Noh, and other forms of the Japanese Theater—the Kyo-gen, Joruri and Kabuki. If one chooses to be more thorough, then he would delve into the language and literature. Classical Japanese poetry, it is interesting to note, has remained impervious to alien influences for a thousand years.

We can entertain an even greater sense of appreciation of the antiquity of Japanese literature, poetry, the theater, music and dance by comparing these traditions with that of the English.

Meiji Era traditions

And what of the Japanese attitudes toward life?

As the industrial heart of Asia today, their attitudes may not be what they were at the turn of the century—that period of time when the Issei were as young as the average Sansei today. Traditions that the Issei understood were of that period—known in history as the Meiji Period (1867-1912).

An Englishman covering Japan for The Times of London during this period, in delineating the moral characteristics of the Japanese, says the most prominent trait is "gaiety of heart", that the Japanese pass through the world with a smile on his lips. The petty ills of life do not disturb his sense of a balanced attitude toward life—that "shikatanai" attitude prevailed as part of a day's work. There was no sense of frustration.

Yet he notes a mood of pessimism overtakes the youth on the threshold of manhood. Finding the problem of life insoluble, they abandon the attempt and find refuge with suicide. It must be remembered that this was the period of Japan's modernization and the stress to acquire Western standards was frustrated by

inadequate equipment, resources and opportunities.

The Japanese is serene, he adds. Impatience was seldom displayed but if the limit were reached, the subsequent passion was most vehement. This quality stemmed from the Samurai code, enabling one to overlook the hardship of campaign in pursuit of victory. This was also the period when the term "Samurai class" was remembered as the "educated class"—which it was before the Meiji Restoration of 1867. The Samurai learned that his first characteristic was to suppress all outward display of emotion. Pain, pleasure, passion and peril never ruffled the Samurai—the supreme test being Hara-kiri for sake of country or honor committed in placid mien.

The Englishman calls Japan a most polite nation from the standpoint of etiquette. One of the cardinal rules of politeness among the Japanese was to avoid burdening a stranger with the weight of one's own woes. The average Japanese would recount a death or calamity in his own family with perfect calm to a stranger—since the suppression of emotional display in public was observed in all affairs of life.

Youth maintained a reserve or even indifference toward the opposite sex, which led many foreigners to believe love didn't exist in Japan. But the Times correspondent also observes that in no other country did so many dual suicides occur—of a man and a woman who, unable to be united in this world, went to a union beyond the grave. Love as a prelude to marriage had only a small place in Japanese ethics.

Because a great many marriages were prearranged, with little reference to the personal feelings, it might be supposed conjugal fidelity suffered from this custom. Yet the Englishman explains that such was not the case with the wife but more seriously with the husband. Even though aware of her husband's extramarital relations, the first canon of female ethics was her duty and loyalty to her husband. Hence, she was regarded as extremely unselfish, modest without being a prude, intelligent but not egotistic about it, long-suffering, strong in the time of affliction, a faithful wife, a loving mother—all the traits indicative of who was the stronger sex.

As to the question of sexual attitudes in Japan, prostitution was segregated and licensed with the result that cities were free of vice and the women were able to walk about in the dead of night without fear of encountering any violence.

Divorce ratio then was about one out of eight marriages—most of them among the lower classes. Divorce was rare among the upper classes and divorce because of a wife's infidelity was almost unknown.

Concerning the virtues of truth and integrity, the Samurai never drew his sword unless he meant "business" and he never gave his word without keeping it. Yet the Englishman notes that the Japanese would adhere to the truth only so long as the consequences were not seriously injurious. Expediency was not going to be sacrificed at the altar of truth. The "white lie" technique was displayed stoically.

As for integrity, there were

many lower rank Japanese businessmen whose standard of commercial morality was defective. The Englishman ascribes this attitude to the feudal days when mercantile elements were counted among the dregs of the population and without self-respect. Against this blemish, he finds the better class of merchants in a period when international trade was on the rise, the artisans and laboring classes obeyed the canons of integrity with the best to be found elsewhere.

All the breadwinners were characterized as having frugality, industry an patience, courage and patriotism.

Five qualities noted

In summation, this Occidental in Japan at the turn of the 20th century points out the five qualities possessed by the Japanese.

1—Frugality: Because the great masses of the Japanese had lived in absolute ignorance of luxury, there was a perpetual necessity to economize. Under these circumstances, there emerged a capacity to make a little go a long way and to be content with the most meagre fare.

2—Endurance: Begotten from the causes for frugality, the average Japanese could live without artificial heat. The hibachi barely kept his face and hands warm. The shoji admitted light but did not exclude the cold. The winter frost and summer humidity were taken as unavoidable visitors.

Dr. Jacoby —

(Continued from Page 2)

time, and ultimately cease to be anything more than merely a pleasant memory.

Gradually, with the progression of generations, your children and grandchildren will come to have ties with Japan and with Japanese culture no more meaningful than are my ties to Germany, from which country came my immigrant ancestor, over 200 years ago.

Does this prospect frighten or depress you? I hope not, for its occurrence will reflect a measure of absorption into or hyphenated group.

Most immigrant groups as they have entered American life have at first leaned heavily on an identification with their homelands, largely because of their precarious status here in the land of their adoption.

As their status became more secure, the need for this identification has diminished. As individuals find increasingly important places in our common American life, status comes to be based on personal achievement, not on ethnic group membership.

So there is less and less reason to be concerned about cultural ties with the country of one's ancestors.

Accomplishments

Your names and faces, of course, will be a continuing reminder of your ancestral origins, but unless you trade on these traits, they will cease to define for you your place in American society.

Rather you will become known—as you are becoming known—for your accomplishments here in our common society. And these, rather than

3—Obedience: An offspring of eight centuries of military rule of the Shogun, this quality was authoritatively impressed by ruling aristocracy in autocratic fashion.

4—Altruism. In the upper classes, welfare of the family was set above that of its individual members. It followed that the welfare of the community superceded that of its family members, the welfare of the nation above that of its community members.

5—Genius for Detail: The habit of obedience and excessive clinging to the letter of the law, the elaborate system of social etiquette born from altruism and respect for the canons of their elders and predecessors extended to all affairs of life. Each generation was careful to preserve what was handed down to it, and for every 10 points kept not more than one was discarded. Hence, an instinctive respect for detail was observable to this Englishman, who felt that such absorption in trifles might hide the broad horizon. Yet, he foresaw the Japanese as being capable of great things as the achievements he then perceived were helped rather than retarded by attention to detail.

We are not able to tell yet what the Nisei will want to pass on to their Sansei children or whether the Nisei would wish to pass all of the traits and characteristics cited.

But it was of particular interest to include this report in our first supplement devoted to an artistic phase of "our

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your grandparents' memories will become the basis of identification for your children.

Hence it will be far more natural for them to look back on your life and your struggle for achievement as a base for identification than it will for them to identify with Japan and its culture.

the main currents of American life that will stamp you as being no longer a marginal

I am not counseling you as others might have done in earlier years to give up your interests in things Japanese. Hold on to them if you wish. There is little harm in doing so, and much good may come from it—both to your own spirits and to the community-at-large.

But don't face the future with apprehension because you sense in your self and among your associates a seeming loss of something that was of importance to your parents and grandparents.

You have an ancestral culture of which you can be proud, and any effort to keep alive a knowledge of, and affection for, it is commendable.

But your future and the future of your children will rest less and less on what your grandparents brought with them from Japan, and more and more on what you are able to build here.

This is a fact of social change, not too pleasant to learn, perhaps, but one with which it is difficult to argue. Yet if you are willing to accept it, it may calm some of your anxieties about the future, and permit you to get about the business of building that foundation your descendants can look back upon with pride and affection.

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Friday, June 3, 1966

Heritage: Value and Responsibilities

(Following is the acceptance address by Mrs. Alice F. Kasai presented April 16 before the Univ. of Utah chapter of Phi Delta Kappa, national professional fraternity in education, upon being recognized with her late husband, Henry, as its 1966 "Man of the Year" awardee. It relates the story of the Japanese American struggle for equality and contributions to the American way of life.)

BY ALICE KASAI

Salt Lake City

"I know I can speak in Henry's behalf when I say that this occasion which has brought us together this evening is an event we would not have ever conceived—not even in our wildest dreams. This is truly a great personal honor. I am humble and most grateful to the Phi Delta Kappa and the committee of your Alpha Upsilon Chapter for your generous consideration of Henry and me.

Of the many recognitions and awards Henry has been privileged to receive locally, nationally and internationally, this designation as "Man of the Year in Public Education for 1966" is the most coveted of all his honors. He would have been thrilled indeed to address such an auspicious audience, but, as it is, the privilege has been passed on to me. I only hope that some of the inspirations he imparted during his lifetime may be reflected through my words.

As you know, Henry has been upheld in the public image as an example of an outstanding American citizen. For over half a century, his life was dedicated to the promotion of goodwill and understanding among peoples, groups, races, nations and religions. He had attained status as a world citizen.

I would first like to give his background and present some incidents in his life that made him the zealous crusader, and relate how all this fits into the 1966 JACL Convention theme, "Heritage and History—Values and Responsibilities." (Theme has been retitled: Youth and His Identity.—Ed.)

Birthplace

Henry was born on Sept. 25, 1890, in a small fishing village at the foot of the majestic Fujiyama, called Kawaguchimura (meaning mouth of a river) in Yamanashi prefecture. He was 13 years old when he accompanied his father to the United States in the interest of promoting the silk industry. At the time of his departure from his homeland, his school principal gave him advice which he never forgot. Translated, it was, in essence, "Where there is a will, there is a way." This remained his life slogan.

He attended Mt. View Grammar School while working on a fruit farm of the John Bubbs. The family members christened him "Henry" and participated in teaching him the English language. For instance, in order to teach him the meaning of the word "run," the little girl ran around the table as they pointed to the word in the book and repeated the letter "r" over and over. The letter "r" is one of the most difficult for a Japanese to pronounce.

He experienced loneliness and homesickness during the early years, but always his principal's parting words gave him renewed hope and courage. If he expected to become "Ichinichi me"—or an individual man of worth—he must go to school.

A few years later, his father took him to Idaho Falls where his two uncles were engaged in farming. There he lived with another American family as a schoolboy. They loved and treated him as their own son. He joined the Presbyterian Church and sang in the choir with his fellow classmates.

Spurred to Victory

He also learned to play football and was the team half-back. He claimed this is where he got his fighting spirit—mentally as well as physically—as in stature he was so much smaller than his teammates. The climax of his high school days came when his team played against the state champion team from Pocatello. The Pocatello fans yelled, "Kill the Jap!—Kill the Jap!" This infuriated him to play as he never played before, which spurred his team to victory. I can just imagine the wild grandstand reactions!

After his graduation in 1913, he tried all sorts of odd jobs—taking suit orders, clerking in a grocery store, digging ditches, printer's devil for a newspaper, etc., and soon discovered that his ability to both languages was his greatest asset. The average Japanese immigrants failed to go to school as Henry did, and, as a result, their understanding of English was very poor. However, their thrifty, industrial characteristics responded to life insurance needs. Insurance agents were requesting Henry's interpretive ability in order to sell them.

As he assisted agents of various companies, he learned to appreciate the New York Life Insurance Company as the greatest company for him. He decided to go into agency for himself in order to earn his educational needs. He moved to Salt Lake City in 1916 to establish his business headquarters. That was the year that I was born. He experienced some very productive years as he had the opportunity to attend conventions in practically every state in the Union and even Canada. He was so sold on New York Life that he became a permanent fixture of the firm for his lifetime.

Just this January, two weeks prior to his death, Agency Director Elder Sterling W. Sill presented him with the Company's 50 year gold medal at their annual dinner.

Skipped College

Henry had matriculated to study law at Stanford University, but his insurance business was so profitable, he was lured to remain on the job. In later years Henry could see the fallacy of that selfishness, but he seldom admitted his error. He used to say sagaciously:

"To every advantage, there is disadvantage and vice versa. Everything happens for the best. If I had gone through Stanford, I would probably have left the States on some diplomatic service, and I would, not have met and married my wife."

His mother passed away in 1924. He returned to Japan then for the first and last time. He only visited a few months as his father tried to get him married, but he wasn't ready as yet to sacrifice his gay bachelorhood. Also, the U.S. Immigration Act of 1924, barring all further immigrants in-

eligible for citizenship, was pending. This hastened his decision to return.

Shortly after Henry passed away, I received a phone call from the Japanese American History Project headquarters at UCLA, requesting me to keep his records, letters and papers of any kind as they considered his life a milepost in the history of the first generation in the United States. I spent weeks sorting materials he kept filed—business, lecture documents, pictures, etc. Among the most interesting items were documents of the Anti-Alien Land Law of 1925 and '27.

Upon his return from Japan in 1925, the Utah Alien Land Law first reared its ugly head when the Chicago Herald announced that 100 million Japanese were rushing to America.

Bill Denounced

Mr. Claude T. Barnes, attorney for the Japanese Association of Utah, denounced the bill, stating that its vicious intent was to oust all Japanese from the State of Utah. The U.S. Congress had already barred all further entry of non-whites through the Immigration Act of 1924. It was superfluous for the State to create further ill will. Mr. Barnes stated, "Even President Coolidge regarded the matter as an unnecessary affront to the Japanese people." This strin-



HENRY KASAI

gent provision nearly precipitated a war between the United States and Japan.

A Japanese in the United States could no longer send for a wife when the population ratio was three males to one female. Up to that time, the men were using the "picture bride" method of getting a spouse. I recall many heart-breaking romances resulted with this method as the wily man, knowing his shortcomings, would use someone else's handsome picture for a bait. The adventurous young "picture bride," crossing the Pacific Ocean with high hopes of marrying a handsome Romeo, discovered too late that he was a very common laborer, struggling to make his living.

In going through Henry's file, it was interesting to discover a Legislative Digest of 1925 by the Utah Taxpayers Association of Salt Lake City relative to Anti-Alien Land Law House Bill No. 84. It is such a historical antique, I would like to share with you, word for word, the bulletin as written by a Mr. A.W. Hanson.

Legislative Digest by Utah Taxpayers Assn. of Salt Lake City, Bulletin No. 10, Feb. 17, 1925.

By Mr. A. W. Hanson
H. B. No. 84
Stripped of all non-essentials,

this bill is aimed at the Japanese. Utah can scarcely place itself in the same category as California, where there appears to be a real race problem. We are protected geographically from even a likelihood of a menace from that source. The Federal Government has duly protected the citizens of the United States against any outstanding alien problem. There seems, therefore, no necessity for Utah legislate on this subject.

It was predicted that upon the enactment of the California Alien Land Law the Japanese would flock into Utah. The contrary has proved to be the case. Statistics show that there are today only 2,600 Japanese in this state, and of this number about 275 are engaged in agriculture. The Japanese farmer is not climatically adapted to conditions in Utah and will be found reluctant to take up his habitation here. Even those that are among us have proved to be law-abiding and industrious. They are clean, intelligent and progressive. They are largely responsible for our celebrated celery industry. They are resourceful in truck-gardening and have cultivated some of the finest varieties that now grace our tables.

Japanese labor is already an important factor in our sugar and canning industries which are the substantial and dependable sources of real money to our farmer. These industries are relied upon each year for the payment of taxes and to meet the other demands upon the average home in the agricultural sections of Utah.

It must be recognized and conceded that the American workman will no longer consent to do the class of work now being undertaken by the Japanese in the cultivation of beets and crops for canning. The Japanese comes as a necessary factor in the industries especially in the thinning of beets and raising of small fruits. As to the danger of acquisition by Japanese of Utah lands there seems to be little cause for alarm. They are disposed to lease land but not to buy it.

Then again, Utah has many thousands of acres of ground that needs cultivation, which could be effected by the thrift peculiar to the Japanese. They will add to the resources of the state by converting non-productive land into productive crops.

Instead of being a liability the Japanese in this state have thus far proved to be an asset. They are law abiding; are seldom found in our criminal courts; they are industrious. Although they cannot be assimilated into our society, they must be recognized as a factor in the agricultural development of this state.

H. B. No. 84 comes, therefore, without any apparent necessity. It aims to correct an evil that does not exist and if enacted into law would bring into question the ability of one of our largest industries to meet competition successfully. By curtailing to any degree the development of sugar and canning industries, the agricultural people of Utah would be deprived of sources of revenue upon which they have learned to depend. It is clear, therefore, that this bill deals with an economic question of far reaching importance.

* 1960 Population Census reports 4,371 Japanese.

At a Judiciary Committee meeting, the author of the bill stated that there were numerous "Japs" in that vicinity. He had nothing in particular against them except that they were able to pay higher rent than Americans and were gradually acquiring land. He quoted from the 1920 census, showing the number of "Japs" in Utah, and that the time to eradicate this influx was now. He also stated that the Japanese children went to school and were so bright that they were upheld by the teachers as model students, which he anticipated would later pose the problem of intermarriage.

Alien Land Bill

Pierce's Canning Factory representatives testified that if the bill passed, his canneries would have to shut down. This bill died in the sifting committee, but it came up again in the next session two years later. This time the scare was due to California Japanese coming into Southern Utah. I quote from a newspaper clipping of 1927.

"Prevention of property in Utah passing into the owner-

ship and control of aliens not eligible to citizenship is the aim of Senate Bill 99 by Senator J.S. Lewis of Ogden. This measure, according to Senator Lewis, is practically a duplicate of the existing California law, and according to the Ogden Senator, is intended largely to accomplish the same aims as the law of the coast state—curbing of acquisition of choice farming lands by Japanese, Chinese, Hindus and other Orientals not eligible to citizenship.

"Additional provisions of the Lewis Bill have it that leases of lands by prescribed Orientals and other aliens shall not exceed ten years; also that the aliens specified shall not exercise a guardianship or trusteeship over minors or others in possession of land. The same restriction applies to corporations and associations of aliens as to individuals. The only exception in the proposed law are those governed by existing treaties between the United States and the countries of which the aliens are subjects. Penalties for violation of the act includes passing of title to the land to the state upon court order. The provisions, however, are not retroactive and property held by aliens prior to enactment will not be affected."

This bill was again successfully buried in the sifting committee, even over Governor Dern's endorsement.

Goodwill Doll

Governor George H. Dern was then the target of Henry's subtle attack. He did not employ the method of a civil righter's demonstrations to focus public attention. Rather, as Mayor Lee expressed, "Henry was a real Japanese gentleman." He wooed and won Governor Dern by arranging for the presentation of a Japanese doll to the State through the Governor's daughter. This goodwill doll was displayed in the halls of the State Capitol for many years until it became too dusty and smoky for public showing.

By way of reciprocation, Governor Dern then invited Henry, in 1931, to attend the State's White House Conference on Child Health and Protection and participate as Chairman of the Utah Japanese Committee on Minority Concerns. He presented an elaborate report for the records on Japanese community studies and their needs.

From that time on, he has a long list of educational and cultural promotions, legislative accomplishments, civic and fraternal organization work. Of course, his proud and happy moment was when he finally became a naturalized citizen in 1954, after working for years to organize the JACLs that spearheaded this movement. Every event has a story of its own, but I believe most of you have already heard or read of his more recent accomplishments, so I will not review them now.

But should you see the embroidered silk panel of Mt. Fuji and cherry blossoms at the Capitol Building on the first floor, just remember that was where Henry was born and that it was through Henry's effort that the lovely art piece was presented to our State. His accumulation of friends, who were the by-product of his activities, finally brought

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Ye Editor's Desk —

(Continued from Page 4)

der as a means of getting ahead is found even in the most rural communities in Japan. The Issei were already influenced by the universal education which had been promulgated after the restoration of the Emperor and its importance was impressed upon the Nisei. (Educational background of the Nisei is about three years more than the national U.S. average or the 11th grade.) Issei traditions also placed a great deal of status and respect upon "sensei" (teacher) and "hakase" (doctor)—values originating in China which the Samurai class long held.

Very little cause of friction within the Japanese family over religious differences among family members. This religious tolerance stems from Buddhism and Shintoism, which tolerated differences of beliefs. Most Buddhist sects see no need to proselyte. Today, Nisei have converted to various forms of Christianity, though their parents have not. Organized religion did not have central importance for the Japanese as was true for many of the European immigrants to America.

Precepts of art that were old by 1600 in Japan are now looked upon everywhere as very modern and advanced. Appreciation for Japanese canons in taste is becoming wide-spread in America and in Europe. Though the Issei artists were few in number, many Nisei have been encouraged in an attempt to recapture their artistic traditions indirectly.

The constructive nature of family life, its cohesiveness in face of stress. DeVos considers this the most important of traditions. Virtues of filial piety (an emphasis of Confucian tradition that formed the basis of Japanese family life) and respect for elders, importance of the family over the individual (i.e., in arranged marriages), "on-gai-shi" (strong sense of obligation by children for parents to try repay them for the hard work and sacrifices they had undergone for them), and role of the eldest son (because he would continue the family line and obligations) all made the Issei attitudes of life in society very different from other ethnic groups coming to America. Such cohesiveness of the family has kept Japanese Americans within themselves, good citizens as far as the social community was concerned and showing an amazing lack of delinquency despite the prejudice and discriminations against them as a minority group.

These traditions will be further analyzed by the JACL-UCLA Japanese History Project. But in view of the sketchy review of DeVos's study here, perhaps we should have honored the request to have it reprinted for the Sansei who are interested now in some answers to—who am I? We could have saved the type and published a pamphlet from it—thereby inaugurating a PC Reprint Service. The Nisei might also appreciate the same to better understand their relationship with the Sansei with respect to traditions brought over by the Issei.

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Kasai —

(Continued from Page 5)

about the many honors in the twilight of his years.

As the English poet, John Donne, quoted,

"No man is an island, entire of itself. Each man is a piece of the continent, a part of the main. If a clod of earth be washed away by the sea, Europe is the less. Any man's death diminishes me because I am involved in mankind. Therefore, never send to ask for whom the bell tolls. It tolls for thee."

Friends of Henry

And so it was that people like Attorney Claude T. Barnes, Mrs. Burton W. Musser, VFW Commander Glen Thompson, Governor Herbert B. Maw, Herbert F. Smart, Attorney General Dan B. Shields, Justice James H. Wilke, Justice J. Allan Crockett, YWCA Director Miss Florence Pierce, news commentator Arthur Gaeth, Mayor Earl J. Glade, U. of U. President E. LeRoy Cowles, President A. Ray Olpin, Japanese colleagues as the Terazawas and Tamotsu Murayama, civil rights co-patriots, wonderful neighbors and business associates—to list a few—all played educational roles in his lifetime. Tribute to Henry is incomplete without recognition of these personal friends.

The PTA magazine, for the past year, has been printing monthly sketches on an intriguing topic—"Americans Not Everybody Knows." This last April issue contained an article of the first winner of the PTA awards for student essays on this title. This article started with these thoughts:

"Perhaps the Statue of Liberty was smiling last October as she watched President Lyndon B. Johnson sign the bill abolishing the restrictive national origins immigration quota law. Now at last that suspicious attitude toward foreigners so prevalent in the second half of the 19th Century and the 20th Century would no longer shadow the welcome offered by the 'Mother of Exiles.'"

(Editor's Note: When Saburo Kawai of San Francisco passed away last December, his son William recalled the so-called "kitchen" lectures of many things in life in an article published Jan. 8 in the Hokubei Mainichi. This piece is included in this Quarterly as an example of what is meant by "heritage"—the experiences of elders being passed to the subsequent generations.)

BY WILLIAM T. KAWAI

San Francisco

When I was young, my dad used to stand me at attention in our kitchen and lecture me—a little philosophy, a little psychology, a little sociology, a little about many things. The source of these lectures didn't come from books—it came from long experience accumulated through long years of hardships, perseverance, tolerance and a will.

At the time, most of these lectures didn't have much impact on me—the implications were lost. For instance, when he told me that I wasn't studying enough, or that I was staying out too late, or that I wasn't keeping my promise to be home at a certain hour, the real implications of studying, restraint, responsibility, obedience and the like were

"The national origins quota system, which will be eliminated over the next three years, had sought to keep the nationality composition as it was in the 1920s. This quota law gave no thought to enriching the American heritage with new ideas and grateful enthusiasm of immigrants who have made America the great free land it is. Thanks to more than 40 years of protests against ethnic discrimination, the new immigration law of 1965 opened to many people the promise of America."

Senator Daniel Inouye, Democrat from Hawaii, who was the first Japanese American in the United States Congress, said,

"No nation exists without blemish or failures. What is important, however, is what a country will do when its error is recognized and how it sets about to rectify its mistakes. Perhaps the most vivid example of such a reform was our determination to guarantee the civil rights of all our citizens. Another is Immigration reform."

"The great men of our times have discussed the bill and pointed out the iniquities of the national origin quota system. Thus the public law enacted in the first session of the 89th Congress, October 3rd of last year, abolished the national origin quota system of 1924 and the Asia-Pacific Triangle special discrimination that had its beginning in 1882. For the first time in more than three quarters of a century, those of Asian ancestry are considered on the par with those of European background for immigration purposes. Also for the first time, we understand there is no law left on the federal statute that discriminates against those of Japanese ancestry. The time has come when those of Asian background may make greater contributions than ever before to the United States of America."

Michener's Advice

James A. Michener, Pulitzer Prize winner of 1948, author of "Hawaii," "Sayonara" and his current best seller, "The Source," and who is married

to a Nisei girlfriend of mine from Chicago, reminded the Japanese Americans that our heritage brought three aspects most fundamental in our history—feudalism, a strong family tie and personal honor. He said these were powerful heritages, and the incoming culture needed these values. He found these inherent values lacking in our Sansei. "It is a serious mistake if these values which conserve human beings are to be lost," he said. "If you deny us what the great Japanese tradition is, we are going to be poorer and you are going to be more poorer for having lost it."

He further cautioned the Nisei by saying, "The greatest pitfall, now that the Japanese are accepted, is the acceptance of limited goals. There is no need for you to accept second class goals—no requirement to accept central consensus."

Civic responsibility is not a marked characteristic among the Japanese as compared to the contribution made by the Jewish people. We must definitely develop this weakness. Wisdom and artistry of the Orient are our values to be treasured and utilized as we search for new goals.

The Challenge

This, I consider is a challenge to the Nisei and Sansei (the second and third generation Japanese citizens). Are we accepting limited goals? Do we realize the responsibility to appreciate greater values? Will we accept Senator Inouye's challenge to make greater contributions to our country and the world? Will we pick up the banner from where Henry left it?

Perhaps we can take hope in a recent article by William Peterson in the New York Times Magazine entitled, "Success Story: Japanese American Style." He wrote,

"By any criterion of good citizenship, Japanese Americans outperform all other groups, including native-born whites."

He explains the key to success in the United States, for Japanese or anyone else, is education. Among persons aged 14 years or over in 1960, the median years of schooling completed by the Japanese were 12.2 compared with 11.1 years by the Chinese, 11.0 by whites, 9.2 by Filipinos, 8.6 by Negroes and 8.4 by Indians.

In the 1930's, when even members of favored ethnic groups often could find no jobs, the Nisei went to school and avidly prepared for that one chance in a thousand. Almost all had to work their way through college. Their education was conducted like a military campaign against a hostile world. This educational background should qualify us for better and greater appreciation of values and responsibilities.

Our age has been one of strain and change in religious thought as in other areas of human rights endeavor. Many people are disturbed by the "attack on religion" they believe is implied by the Supreme Court decision regarding prayer in the public schools. The JACL has defended the Supreme Court decision because a great number of its membership comprise the Buddhists who claim "they do not pray."

The Changing World

We have just observed the Easter Season when everything in the visible world seems to be in a state of change, including the time-honored

standards we call "eternal values." This is man's desire to be assured that he is part of a divine, universal plan. There is no race or group of people, however primitive, that has not instinctively felt this desire and realized it in some form of religion.

As my faith teaches the oneness of mankind, now is the time for all of us to re-examine our values and bring them up to date. "Soon will the present-day order be rolled up, and a new one spread out in its stead." —Baha 'u'llah.

The JACL Creed was masterfully written by Utah's own Mike M. Masaoka. It was read in the United States Senate by Senator Elbert D. Thomas of Utah and printed in the Congressional Record May 9, 1941. Henry and I have both used it extensively in our various talks, but we never fail to thrill anew with each reading. Just as Lincoln's Gettysburg Address dramatically lives in our American history, I believe this creed will continue to inspire not only the Japanese American but all Americans, as it withstands the test of time. In fact, Mrs. Lilliebell Falck, a noted patriot from Ogden, called me during the war years while Mike was serving overseas in the 442nd Infantry as the first volunteer, and said we should repeat it at every meeting after pledging allegiance to the American flag. With your permission I would like to read this creed.

The Japanese American Creed

I am proud that I am an American citizen of Japanese ancestry, for my very background makes me appreciate more fully the wonderful advantages of this nation. I believe in her institutions, ideals, and traditions; I glory in her heritage; I boast of her history; I trust in her future. She has granted me liberties and opportunities such as no individual enjoys in this world today. She has given me an education befitting kings. She has entrusted me with the responsibilities of the franchise. She has permitted me to build a home, to earn a livelihood, to worship, think, speak, and act as I please—as a free man equal to every other man.

Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way; above board, in the open, through courts of law, by education, by proving myself to be worthy of equal treatment and consideration. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship on the basis of action and achievement and not on the basis of physical characteristics.

Because I believe in America, and I trust she believes in me, and because I have received innumerable benefits from her, I pledge myself to do honor to her at all times and in all places, to support her constitution; to obey her laws; to respect her flag; to defend her against all enemies, foreign or domestic; to actively assume my duties and obligations as a citizen, cheerfully and without any reservations whatsoever, in the hope that I may become a better American in a greater America.

Among the papers I found in Henry's suit pockets, I came across the ageless wisdom of Confucius. Henry must have used them in his recent talks as the paper was still fresh. I would like to conclude with these thoughts:

If there is righteousness in the heart,
There will be beauty in the character.
If there is beauty in the character,
There will be harmony in the home.
If there is harmony in the home,
There will be order in the nation.
If there is order in the nation,
There will be peace in the world.

#

My Dad

lost in my haste to get the lecture over.

I could never figure out why he used to tell me, over and over again, that education was one of the most important things in this world.

He used to sit there at the kitchen table and say, "If you want to succeed in this world you must have a good education. If you want to compete with those who have a grade school education, you must have a high school education; if you want to compete with those who have a high school education, you must have a college education." I told him that I didn't think that this was true—that I would compete on the same level. I have a college degree and I understand now what he meant.

Dad was short tempered, and far from being backward or shy when it came to standing up for what he thought was right. There were many a time when he was short-changed, or they tried to slip him something inferior after agreeing on the price.

I used to stand off at a distance in embarrassment while he told them off—half

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Folk songs and dancing from Japan are presented by members of the San Francisco chapter of Nihon Minyo Doko Kai. Rokuro Omi is the teacher.

Dance of Japan: Kurihara —

(Continued from Front Page)

passed the first examination. After more practice, the student takes a test for teaching credentials. In passing this test she becomes a "futsuubu" and with additional study and in passing the second teaching examinations, the graduate is entitled to become a "senmonbu".

The professional name is conferred to the graduate after the first test is passed; she takes on the master teacher's first name. For example, Marjorie Iwasaki Nakaji's

professional name is Jumasuga Hanayagi after her master teacher, Jusuke Hanayagi; Hanayagi is the school's name.

Last summer four Sansei students of Michiya Hanayagi were presented to the Hanayagi School in Tokyo; they passed the test after intensive practice and have their Natori titles. They are Chiyo Higaki, Chiyomichi Hanayagi; Takako Murakawa, Michitake Hanayagi; Yasuko Murakawa, Yasumichi Hanayagi all of Oakland; and Reiko Iwanaga, Reimichi Hanayagi of San

Jose. These young women have studied Japanese dancing for at least ten years.

Mrs. Nakaji of San Jose is one of the first Sansei to earn a teaching certificate. She studied dancing for 14 years and in 1957 spent one year in Tokyo to study under a master teacher, Jusuke Hanayagi. She returned home and studied at the Univ. of California School of Nursing in San Francisco. During this time she participated in many S.F. Jr. JACL programs.

After her graduation and

marriage to Robert Nakaji of San Jose, she started to teach small children Japanese dancing on her free time when she was not busy working as a public health nurse. Last year Marjorie and her husband went to Tokyo where she is studying Japanese dancing and recently appeared with a group at the Kabuki Za Theatre in a dedication program to her master teacher, Jusuke Hanayagi III.

She returned home in the Fall and will be performing at a special program which will be announced at a later date.

Another distinguished Japanese teacher in Los Angeles is Kanya Sanjo; she was entitled to the name Miharu Bando from Mitsugoro, head of the Bando School in Kabuki dances. Recently she was recognized by the head of Kabuki Actors and was granted the name of Kanya Sanjo V, after the grandmaster status. She is the wife of Yajuro Kineya IX, one of the principal directors of the Nagauta Society.

Nagauta is the highest form of Japanese music, noble and epic which accompanies Kabuki dance drama.

Yajuro Kineya IX is the director of the Japanese Music and Dance Institute of Monterey Park, Calif. Last September the students and teachers, Kanya Sanjo and Yajuro Kineya IX, presented an elaborate program at the San Francisco's Veteran's War Memorial Auditorium with Nagauta and Samisen accompaniment for the dancers.

(Numerous schools of Japanese dance abound throughout the United States. There are at least a half dozen in Southern California, each school contributing their talents to the staging of the annual Nisei Week Ondo Parade in L.A. Tokyo. Similar public exhibitions expressing Japanese culture are staged through efforts of Japanese-trained teachers in other parts of the U.S. —Editor.)

Popular Themes

There are various dance styles with specific and different emphasis depending upon the teachers and the schools which they represent. After attending many dance recitals and Japanese programs, the classical dances become familiar because they are based on famous stories in Japanese history. Some of the popular ones are "Kagami Jishi", the Lion Dance, about a court maiden who is commanded to dance with the lion's head by her lord. She refuses to dance with the image of the lion's head brought out from the treasure house. After her lord repeatedly commands her, she dances. While she is dancing, the spirit of the lion inspires her and transforms her into a lion.

During the New Year season, decorative rice cakes are offered to the gods. In ancient time, a festive party was held each year on Jan. 11 at the palace when the image of a lion's head was brought out from the treasure house.

"Musume Dojoji" is the beautiful maiden at Dojoji Temple dance.

"Kagura Men" tells of a happy worshiper at a shrine, joyfully dancing wearing different masks: Okame, Ebisu, Hyottoko and Gedo. Okame and Ebisu epitomize Luck and Good Fortune; Hyottoko, ugliness; and Gedo, anger.

There is the gentle Osome taken from a love story, "Osomatsu-Hisamatsu" who waits for a long expected letter from her lover, "Hisamatsu".

The colorful "Isobushi Genta" concerns the wandering samurai in his waraji—hat, sandals and attire made of straw—as one would see in the movies. It is a particular treat to see a man perform this dance after seeing women perform these dances in America.

Tom Yee's performance of "Byokkotal" concerns a story of a samurai who represents a group of young samurai who band together to defend the castle of their feudal lord in the battle of the Meiji Restoration. They were completely defeated by the attacking government troop. These beaten samurai fled into the mountains and commit hara kiri while their castle burns in flames. These brave samurai have been lauded as a model of loyalty. Tom Yee's performance of this wounded and defeated struggling samurai who nobly commits hara kiri in the end of the dance is particularly moving and impressive.

There are other dances which are less classical and formal but graceful as the beautiful "Nontoku Wo Ato Ni Shite" as performed in "Momo Taro" spring production by lovely Yoko Murakita, Lynne Nakamura, and Georgette Omi, S.F. Jr. JACLers; they are dance students.

Pre-Schoolers

There are many children who start dancing at an early age. For instance, Louise Tsumori, 8-year-old daughter of Dr. and Mrs. Himeo Tsumori, started when she was 4. She already expresses the "kimochi", the feeling for the Japanese dance in her movements and expressions. She has performed a delightful "Otemoyan", a folk dance of the Kumamoto prefecture at a Rokushige Fujima recital.

There is the summer Bon Odori, a Buddhist festival, for which masses of people learn to dance. Bon Odori is a time when the spirits of dead relatives come to visit their families on earth; this is a happy occasion. Lanterns are used to guide the spirits of the dead.

The Bon Odori dances are seen in the streets of Berkeley, Los Angeles, Marysville, Oakland, Palo Alto, San Francisco, San Jose, and even New York City.

Many Jr. JACLers have learned the popular "Baseball Ondo", "Tanko Bushi", the coal miner's dance, and others for various cultural programs. At the summer NC-WNDYC Georgette Omi taught the delegates Japanese folk dancing one evening; this was fun for everyone.

Folk Song Club

Three years ago, another type of Japanese folk song and dance group started the Nihon Minyo Doko Kai, the Japanese Folk Song Club of America, in San Francisco. Now there are clubs in Berkeley, Oakland, Palo Alto, San Francisco and San Mateo. Rokuro Omi, a S.F. JACLer, has been teaching Minyo to various groups in the Bay Area.

This article is written to share with readers some of the findings, facts, and impressions we have gathered on the Japanese Dance. If we have omitted names of teachers, schools and groups, it is because our knowledge of the overall subject is limited but we hope that this cultural art, the Japanese Dance, can be better understood and enjoyed by everyone, particularly the Nisei and the Sansei.

Vivid Scenes of Japan: Yee —

(Continued from Page 3)

of course, the dance, particularly in the strict Kabuki theater.

Even though the many different schools may vary from one another in many of their interpretations, they are all one, especially since they do not make their dance movement the central purpose. In all forms of dance, each specific movement has a definite meaning, and this movement is subject to emotional treatment.

Swift movements of the hands and body would denote youth, whereas much slower movements could denote an older person.

A woman walks in short pigeon-toed steps with her shoulders moving with each step to emphasize grace and a man walks with larger steps, feet well apart, in very masculine, abrupt steps.

Because of this symbolism the whole dance is much simplified. Through his dress and use of props such as fans, towels, and parasols, the entire action is made significant through the body movements of the dancer.

Makeup

Makeup in Buyo is treated as an important part of the color aspect of spectacle. It was due to the primitive lighting in the older theaters that the use of makeup for character identification arose.

With the beginning of role types, makeups became standardized and have continued to present day because of their appeal as color.

The face of a good, handsome or high-ranking man is painted chalk white.

The evil, brave, or low ranking man is painted varying degrees of red. The shade of red is determined by several factors, such as the degree to which he is wicked, whether he is in a state of high emotion, or whether he has for any reason spent much time in the country exposed to the sun.

Kumadori is the most colorful and spectacular of all makeup styles. Historically, they are a normal development from ancient shrine dances which used masks that covered the entire head and Noh masks which barely covered the face.

Culturally, Kumadori indicates either a clinging to or a desire to keep the tradition of masks. The Japanese, especially in their classic theater, take a special delight in working with the impossible. This, of course, is the basis of any art endeavor—to do the impossible.

Emotions on the Mask

In theater, the Japanese go even further. They have tried to give facial expression to the mask, human emotion to puppets, and feminine characteristics to men who play women's roles.

Kumadori makeup is fundamentally an expression of anger. The lines are governed by several principles: for strength, the lines curve upward; for weakness, villainy, or humor, the lines slant downwards.

Kumadori makeup is also a

convenience for the spectator. Makeup tells the audience what feeling the actor will portray. The use of Kumadori makeup follow a natural and logical law. For certain characters within a play there are certain makeups to use.

Certain conventions have been followed and governed by such strict rules that it would almost be in violation to the code of the theater to change them. But the color and spectacle of such makeup does not offend the instincts and cannot fail to delight an audience regardless of their unfamiliarity and strangeness.

Insight of People

Japanese dancing is one of the few great living arts in the world today. It is a dazzling experience for the Western theater goer to sit through a series of dances for the first time.

The history of Kabuki and the other great theaters of Japan—the Noh theater, the early shrine dances, the doll theater and all the origins of these forms are as full of dramatic experience as one of the plays itself.

There are many walls between East and West: the language, culture, the music, and art. It would take a great deal of time and study to penetrate these walls.

In contrast to the average layman, only the specialists have the patience. The art of Japanese dancing is so vivid, spontaneous and dynamic that it opens a door and gives us a clearer view of the Japanese people, their customs and arts.

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Selected Bibliography on Topics Japanese

Overall surveys

INTRODUCTION TO JAPAN, Herschel Webb, Columbia University Press, 1960. 145 pp. Paperback edition, \$1.25. Broad survey of Japan's land, people, history, government, economy, social and cultural life, religion and philosophy, fine art and literature. Includes suggested readings on each topic.

JAPAN: ITS LAND, PEOPLE AND CULTURE, UNESCO. Available from UNESCO Publications Center, New York, N.Y. 1958 (Reprint 1965). 1077 pp. \$25. Exhaustive reference source on all aspects of Japanese life, history, culture and customs, prepared by the Japanese National Commission for UNESCO. Many photographs, maps, and a chart of important historical events.

JAPAN: NEW PROBLEMS, NEW PROMISES, Paul F. Langer, "Headline Series," March-April 1959. Foreign Policy Association, 345 East 46 Street, New York 17, N.Y. 62 pp. 50 cents. A leading American student of twentieth century Japan studies political prospects there and finds that population pressure and shortage of mineral resources are posing grave problems.

HOLIDAY, October 1961, Curtis Publishing Co. 176 pp. Available in libraries. An entire issue devoted to Japan. Contains articles on the people, language, geography, history, traditions, art, changes, women, baseball, and films.

LIVING JAPAN, Donald Keene. Doubleday, 1959. 224 pp. \$7.95. A beautifully-illustrated introduction to the people of Japan, their traditional culture, and the changes brought by contact with the West. By an Associate Professor of Japanese at Columbia University.

Histories

JAPAN — PAST AND PRESENT, Edwin O. Reischauer. Revised edition, Knopf, 292 pp. \$4. Concise history of Japan by the present American Ambassador.

JAPAN, Sir Esler Dening, Praeger, 1960. 263 pp. \$5.85 (Paperback edition, \$1.85). Former British Ambassador in Tokyo traces the development of Japan from its early history to the present day. In the second half of the book, he presents the various forces at work in modern Japan and a short analysis of her foreign policy.

THE COMPLETE JOURNAL OF TOWNSEND HARRIS, Mario E. Cosenza, ed. Second revised edition 1959. \$7.50. Available from Charles E. Tuttle Company, Rutland, Vermont. The Journal kept by the first American Consul and Minister to Japan from 1855 to 1858 provides illuminating insights into Japanese traditions and history as well as U.S.-Japanese relations.

JAPAN'S MODERN CENTURY, Hugh Borton, Ronald Press Co., 1955. 524 pp. \$7.50. Director of the East Asian Institute at Columbia University provides a scholarly interpretation of Japanese political history from 1850 to 1955. Concludes that "Japan will probably settle down to a limited form of democracy well to the right of center."

JAPAN AND HER DESTINY, Mamoru Shigemitsu, E.P. Dutton and Co., Inc., 1958. 392 pp. \$6.50. The history of Japan from the Manchurian Incident of 1931 through the end of World War II, written by a war-time foreign minister while serving a prison sentence imposed by the Occupation Forces. The author characterizes the pre-war period as a perpetual struggle between the more-or-less democratic, anti-war Cabinet and the ever-more-powerful Army and Navy, while a largely apathetic public watched.

U.S. Occupation

JAPAN'S AMERICAN INTERLUDE, Kazuo Kawai, University of Chicago Press, 1960. 258 pp. \$5. Describes the reactions of the Japanese to American influences during the Occupation period. The author, now a Professor of Political Science at Ohio State University, was the editor of Tokyo's largest English-language daily.

TYPHOON IN TOKYO, Harry Emerson Wildes, Macmillan, 1954. 356 pp. \$4.50. The story of the Occupation of Japan—its aims, its tactics, the Japanese reaction to it, and its final achievements and failures. The author was an American official in Japan during this period.

Politics and government

JAPANESE POLITICS: AN INTRODUCTORY SURVEY, Nobutaka Ike. Random House, 1957. 300 pp. \$5.50. An associate professor at the Hoover Institution on War, Revolution and

(Editor's Note: Listing of these books implies no indorsement of either content or source. The bibliography is provided for readers as currently available books from the various issuing organizations or publisher through prices and availability are subject to change. The comments are provided by the Foreign Policy Assn., Inc., a non-profit educational organization working with such voluntary organizations to encourage discussion of foreign policy problems and informed activity in world affairs. The Foreign Policy Assn. is forbidden by its by-laws from taking a position on issues of U.S. foreign policy.)

Peace analyzes the forces which influence Japanese political behavior and presents a concise picture of the political process in action.

PARTIES AND POLITICS IN CONTEMPORARY JAPAN, Robert A. Scalapino and Junnosuke Masumi, University of California Press, 1962. 190 pp. \$3.75. Studies the background and composition of the Japanese political process, including a detailed analysis of the 1960 rioting which led to the Kishi Government's downfall. Maintains that democracy is still weak in Japan.

THE GOVERNMENT OF JAPAN, Ardath W. Burks, Crowell, 1961. 269 pp. \$2.95. A study of the machinery of government in Japan, primarily since the termination of the American Occupation, by a professor of political science at Rutgers University.

GOVERNMENT AND POLITICS IN JAPAN: THE ROAD TO DEMOCRACY, John M. Maki, Praeger, 1962. 275 pp. \$6.50. (Paperback edition, \$1.95). University of Washington professor discusses the inception of democracy in Japan, the position of the individual, and new social, economic and political patterns. Sees democracy threatened by internal structural and political problems and such international considerations as U.S. trade policies and Japan's proximity to Communist countries. Calls for Western "policies toward Japan that serve to create a maximally favorable international environment for external support of democracy there . . ."

Economy and trade

JAPAN ECONOMIC RECOVERY, G. C. Allen, Oxford University Press, 1958. 215 pp. \$4.75. A study of the remarkable resurgence of the Japanese economy since World War II by a Professor of Political Economy at the University of London. The role of population growth is stressed.

GROWTH AND STABILITY OF THE POST-WAR JAPANESE ECONOMY, Shigeto Tsuru, "The American Economic Review," May 1961. Papers and proceedings of the 73rd annual meeting of the American Economic Association, St. Louis, Missouri, December 28-30, 1960. Curtis Reed Plaza, Menasha, Wis. 400-411 pp. \$3. Scholarly survey of Japan's rapid post-war economic development. Predicts that present growth rate can be maintained if domestic demand for goods increases, if no international events interfere with exports, and if institutional barriers against labor mobility can be broken.

JAPAN'S POSTWAR ECONOMY, Jerome B. Cohen, Indiana University Press, 1958. 262 pp. \$6.50. Professor of Economics at New York's City College notes Japan's amazing postwar economic recovery but sees remaining long-range problems such as overpopulation, underemployment and inflation. Focuses on Japan's great dependence on foreign trade and the importance to Japan of a liberal United States' trade policy.

JAPANESE-AMERICAN ECONOMIC RELATIONS, Warren S. Hunsberger, Published for the Council on Foreign Relations by Harper. To be published December 1962. \$6.

Society and culture

THE CHRYSANTHEMUM AND THE SWORD, Ruth Benedict, Houghton Mifflin Co., 1946. 324 pp. \$4.50. A classical study of traditional Japan. The chrysanthemum represents the aesthetic, the sword the militaristic aspects—both of which played and continue to play strong roles in the Japanese character.

WITHOUT THE CHRYSANTHEMUM AND THE SWORD: A STUDY OF THE ATTITUDES OF YOUTH IN POSTWAR JAPAN, Jean Stoetzel, UNESCO. Available from UNESCO Publications Center, New York 22, N.Y. 1955. 334 pp. \$4. Results and analysis of a UNESCO inquiry. Includes maps, bibliography, and text of questions asked.

VILLAGE JAPAN, Richard Beardsley, John Hall, and Robert Ward, University of Chicago Press, 1959. 498 pp. \$8.75. A scholarly report of all aspects of life in a typical Japanese village by a team of social scientists from the University of Michigan.

CITY LIFE IN JAPAN, R. P. Dore.

Routeledge and Kegan Paul, London, 1958. 472 pp. \$8. A study of the way of life of people in a suburb of Tokyo—how they earn their livelihood, their family relations, their religion, morality and the activities which take them beyond their neighborhood.

THE CHANGING SOCIAL POSITION OF WOMEN IN JAPAN, Takashi Koyama, UNESCO. Available from UNESCO Publications Center, 801 UNESCO Publications Center, New York 22, N.Y. 1961. 176 pp. \$2. Surveys changes in the status of Japanese women during the last ten years. Focuses on the role of women in the family, in rural communities, in industry and in civic affairs.

Geography and population

JAPAN: A PHYSICAL, CULTURAL AND REGIONAL GEOGRAPHY, Glenn Thomas Trewartha, University of Wisconsin Press, 1960. 607 pp. \$8. Study of Japan's natural resources, population and culture, manufacturing, commerce and trade.

POPULATION OF JAPAN, Irene Taeuber, Princeton University Press, 1958. 461 pp. \$15. Population specialist has compiled an inclusive and scholarly study of both demographic and historical aspects of Japan's population. Relates the importance of economic well-being to the solution of Japan's population problem and states that if higher levels of living are not attained "there might be radical changes in social structure and political alignments with serious consequences for Japan, the Pacific region and the West." Exhaustive tables and bibliography.

Foreign policy

THE JAPANESE PEOPLE AND FOREIGN POLICY, Douglas H. Mendel, Jr. University of California Press, 1961. 229 pp. \$6.50. A systematic study of public opinion and its effect on several issues of Japanese foreign policy. The author, an assistant professor of political science at UCLA, shows how popular attitudes have influenced policy trends away from militarism and away from the postwar dominance by the U.S.

JAPAN AND THE UNITED NATIONS, Prepared by the Carnegie Endowment for International Peace, Manhattan Publishing Co., 1958. 246 pp. \$3. A study of the changes of public opinion in Japan with respect to the United Nations. Notes Japan's objectives in joining the UN as the attainment of national and world security and the solution of social and cultural problems at home and in all of Asia. Cites the economic development of Asia as one of the important objectives "which can be realized through Japan's membership in the United Nations."

Relations with China

JAPAN AND COMMUNIST CHINA, Shao Chuan Leng, Doshisha U. Press, Kyoto. Distributed by the Institute of Pacific Relations, University of British Columbia, Vancouver B. C. 1959. 168 pp. \$3.50. A former Fulbright Professor in Japan investigates the gradually developing relationships between Japan and Communist China. To date, such ties have been unofficial and, the author maintains, are destined to remain so for a while. Trade between the two will continue to increase, but will not affect Japan's basic pro-Western orientation.

JAPAN, CHINA AND THE WEST, Michael Sapir, "Economics of Competitive Coexistence" series. National Planning Association, 1606 New Hampshire Avenue, N.W., Washington 9, D.C. 1959. 80 pp. \$2. Analyzes political, social and economic features in Japanese life which will influence its economic relations with Communist countries and the West, maintaining that the U.S. must accept the fact that some of Japan's trade will shift to Communist China. The author worked in Japan for seven years as an economist.

Relations with U.S.

THE UNITED STATES AND JAPAN, Edwin O. Reischauer. Harvard University Press, 1957. 394 pp. \$5.50 (Paperback edition, New Compass Books, Viking Press, 1962. 416 pp. \$1.85). A history of Japanese-American relations from Commodore Perry's entrance into Tokyo Bay to

the present, by the American Ambassador to Tokyo. Points out that it is easier to evaluate the individual reforms instituted during the postwar Occupation than the overall success of U.S. policies aimed at turning Japan into a peaceful, democratic nation.

THE UNITED STATES AND JAPAN, Robert A. Scalapino, Chapter I (pp. 11-73) in "The United States and the Far East." Second edition. Prentice-Hall, Inc., 1962. (Paperback, 1.95.) Surveys Japanese-American relations from 1853 to the present, with special emphasis on the postwar era. Examines areas of potential or actual difficulty between the two nations such as trade, relations with Communist China, military alliance, and Okinawa. Concludes that, though relations are good, "we have not taken full advantage of all the potentialities in American-Japanese relations," and "The American-Japanese alliance must find its real significance in economic, political and cultural inter-action rather than in military power."

JAPAN—FUTURE OF AN ASIAN ALLY, Fact Sheet No. 4 "Great Decisions . . . 1961" Foreign Policy Association, 345 East 46 Street, New York 17, N.Y. 1961. 20 cents. Presents factual data on the heritage of Japan, its transition to democracy, its economic problems and its role in the cold war. Notes the major political and economic issues and the relation that they have to U.S. policy toward Japan. Suggested readings and discussion questions included.

Periodicals from Japan

CONTEMPORARY JAPAN: A REVIEW OF FAR EASTERN AFFAIRS, Foreign Affairs Association of Japan. Available from Orientalia, Inc., 11 East 12 Street, New York 12, N.Y. Quarterly. \$7. a year. Articles and documentary materials on foreign affairs and related areas.

JAPAN MAGAZINE, Muromachi Publicity Corporation, Sanshin Building, Room 404, 10, Yurakee-cho, 1-chome, Chiyoda-ku, Tokyo. Quarterly. \$4. a year. Articles cover present day life, history and culture of Japan.

JAPAN QUARTERLY, Asahi Shimbun Publishing Company, Tokyo. \$5.50 a year. Articles by Japanese and foreign experts on foreign affairs, culture and society. Also includes original short stories and other creative works.

THE ORIENTAL ECONOMIST, Nihonbashi, Tokyo. Monthly. \$15 a year

My Dad —

(Continued from Page 6)

in English and half in Japanese. I could never understand why he should get so upset over a few cents, or a couple of bruised apples. It was a long time coming, but I did finally understand why.

He confided in me one day that having a short temper is a terrible thing. He said, "Control your temper when everyone else loses their temper, and you'll always find yourself the winner." Whenever I find myself getting hot under the collar, I always manage to remember what he told me, and the results are always good.

In these kitchen "lectures" he used to tell me about people—all kinds of people. About the Chinese cooks that he knew when he was working on a fishing schooner on the Bering Sea, or smiling while he related the story about the lady with a wig that he used to work for in San Francisco, or the way people acted during the height of the great San Francisco earthquake and fire, and the memorable lesson he learned of the generosity of the American government.

Dad believed in the Spartan way of living. For every lump on his fist, I ended up with five on my head. There was no nonsense in his house—what he said was law. I still remember the last "lecture" I received; dad got so mad at what I had said, he promptly

regular mail; \$21.70 airmail. Surveys business, money and banking, stock market, trade, industry, and labor in Japan

THE JAPAN TIMES WEEKLY, The Japan Times, Ltd., 1-1, Uchisaiwai-cho, Chiyoda-ku, Tokyo, Japan. Airmail edition only. \$2.35 a month; \$28.20 a year. Weekly edition of a daily newspaper includes weekly summaries, special articles and editorials expressing Japanese views on international affairs and discussion of internal current events and culture.

Other periodicals

Other publications which frequently include articles on Japan are: Asian Affairs, Maruzen Company, Ltd., P.O. Box 605, Tokyo Central, Tokyo, semi-annually \$3. a year. Asian Review, East and West, Ltd., 192 Temple Chambers, Temple Avenue, London, E.C. 4, quarterly, \$4.50 a year. Asian Survey, Institute of International Studies, University of California, 2234 Piedmont Avenue, Berkeley 4, Calif., monthly, \$6 a year. Far Eastern Economic Review, 209 Windsor House, Hong Kong monthly \$16 a year. Harvard Journal of Asiatic Studies, 2 Divinity Avenue, Cambridge 38, Mass., semi-annually, \$5 a year. Journal of Asian Studies, Association for Asian Studies, P.O. Box 606, Ann Arbor, Mich., five times a year, \$10 a year. Pacific Affairs, University of British Columbia, Vancouver 8, B. C., quarterly, \$5 a year.

Bibliographies

WHAT SHALL I READ ON JAPAN, Hyman Kublin, Japan Society, 112 East 64 Street, New York 21, N.Y. September 1961. 18 pp. Free. A selected, annotated bibliography. Describes books and publications on Japan's geography, social life and conditions, government and politics, economics, religion and thought, language, literature, drama, arts, biography and history.

JOURNAL OF ASIAN STUDIES, Association for Asian Studies, P.O. Box 606, Ann Arbor, Mich. September issue of this quarterly is always an extensive bibliography. Approximately 20 pages are devoted to Japan, covering all aspects of economic, social, and political life in articles and books of all languages.

JAPAN AND KOREA, Bernard Silberman, The University of Arizona Press. Approximately 120 pp. \$2.75. Critical bibliography by an associate professor of Oriental studies at the University of Arizona.

kicked me in the shin. It cut a large gash in my leg and I could feel the blood flowing into my shoe making it squish when I moved.

And when I mentioned that I was leaving home the next day, he calmed down and said to me, "I've been waiting a long time for you to say that; you can finally say that you're a man. There'll be no more lectures—you're on your own. Now, let's have a look at that cut in your leg."

Dad taught me many things about life—the philosophy of life, the psychology of the people around us, and the society we live in. It came not from books, but from experience—the experience of living.

And so, now all I can say is "Goodby dad—and thanks for your kitchen lectures; I'll continue to do my best, and try to live by what you taught me—when I was young."

—Hokubei Mainichi

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Circa 1900 —

(Continued from Page 4)

cultural heritage".

The virtues and attitudes toward life are not solely Japanese, but in the light of their social history, we can understand why these attributes are possessed by the Japanese (of the Meiji Era) to a marked degree. And without this knowledge of Japanese social history, we wonder how far the Nisei can go in trying to inculcate these qualities upon their children. —Harry Honda

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