

## 19th Biennial Convention:



SAN DIEGO MAYOR Frank C. Curran (right) is invited to the 19th biennial National JACL Convention being held July 25-30 at El Cortez Hotel by Abe Mukai, JACL host chapter president, and Kay Ochi, convention queen.

### Youth Delegates . . .

## Bikini weather beckons

BY CONNIE YAMAGUCHI

San Diego  
Wow! It's only a matter of a few days until you can come down to San Diego and live like the millionaires! San Diego is the only resort city you can live like a millionaire without being one.

I'm not kidding when I say summer is really here! Here means San Diego where every one is grabbing a surfboard and donning bikinis. I can't imagine anyone wanting to miss out on all the action here at the Convention! We've already planned a full schedule and every minute it looks like it's getting bigger and better for us.

I'm going to give you a quick run-down on some of the final plans for the major events.  
Some of you may arrive on Monday when there will be an Interim Council meeting and National Youth Commissioners meeting.

### From Tuesday

On Tuesday, the action really starts! Registration begins at eight. Those of you purchasing Package Deals will be pre-registered and needn't bother. You would just pick up your material which will be reserved for you.

### JACL Delegates . . .

## San Diegans await rush of conventioners

BY TAD IMOTO

SAN DIEGO—With the convention but a week away, and at the rate the reservations are coming, this will be another very successful one in attendance. All the committees have finalized their programs, and are awaiting their arrival.

A motor pool has been set up for those arriving at the airport, bus or Santa Fe train depot. If you will phone El Cortez Hotel and ask for extension 202, Ken Koba and his committee will furnish transportation to the hotel in advance. A way as to not to antagonize the cab companies, we hope.

### Baby sitters . . .

Baby sitting service will be available at the El Cortez at 75 cents an hour during Convention week. After you arrive, contact the hotel in advance when you desire this service. The sitters will have Red Cross training, so you may be rest assured that the children will be in good hands.

### Message Center . . .

Once more we would like to place the Message Center at your disposal, when you want to contact delegates and boosters at the convention: (714) 232-0161.

### TV documentary . . .

In conjunction with the convention, KOGO (NBC) TV is working on a filmed documentary of the Issei-Nisei-Sansei story of their own. Certainly, there will be no other better time than at this gathering to supplement their program, with the wealth of material and personnel which will be available.

At noon is the Youth Delegates Luncheon. This is especially planned for us. All youth delegates are to be specially honored. Adults and other boosters are welcome; indeed, we need your support! Since the hotel requires advance notice for the food, we need your replies. Adults or those not purchasing a Package Deal, but desiring to attend, should send their name, chapter and \$4 to Masato Asakawa, 4181 Lodi Way, San Diego, Calif. 92117. The speaker for the Youth Delegates Luncheon will be Mike Masaoka. I'm sure no one will want to miss this well-known speaker.

### What to Wear

Dress for the luncheon is dressy sport. It is very difficult to interpret these dress terms for you. Everyone I ask has a different opinion. I'll do my best though, because I know how important it is for you, especially if you live in a distant area.

For the luncheon, boys would wear a sport coat or sweater and tie. The girls would wear a simple suit ensemble or a better dress (something a little better than a school dress).

Youth delegate sessions and other business meetings would also be dressy sport.  
On Tuesday evening the Youth Mixer will open with carnival booths and shades of "Little Las Vegas." This will be a r-e-a-l-l-y big show with authentic carnival booths and a lifelike casino. There will also be dancing amidst the Vegas atmosphere. If you didn't make it in Vegas, here is your second big chance! Dress for the mixer will be school clothes.

### Miss Jr. JACL

On Wednesday, youth can attend the Official Delegates Luncheon. Dressy sport. That evening Miss National

## What It Costs

19th Biennial Nat'l JACL Convention  
El Cortez Hotel, San Diego, Calif.

REGULAR REGISTRATION PACKAGE DEAL		\$30.00
Registration	2.00	
Opening Mixer	3.00	
Outing (under 12 \$3, Youth \$5)	6.00	
Delegates Luncheon	6.00	
Saburo Kido Testimonial Luncheon	6.00	
Convention Banquet	8.00	
Sayonara Ball	5.00	
Total		\$36.00

### BOOSTER EVENTS

Fishing	Half-day boat (child \$3.00)	\$6.00
Albacore (sashimi)		15.00
Coronado Islands		10.00
Boats for all-day boats		2.00
Golf Tournament (Youth 175)		12.00
1000 Club Whing Ding		6.00
Harbor Cruise (5-12 1.35)		2.60
Sea World (5-12 \$5.00; 13-17 \$11)		2.00
Zoo (includes 50-minute bus tour)		1.50
16 and under		.75
12 and under		.25
Children's Zoo Adults 25 and children		15.00
Bus/tour trip from El Cortez to Zoo		5.00
Fashion Show Luncheon		4.00

CONVENTION YOUTH PACKAGE DEAL (ALL FOR \$25.00)	
Registration	\$1.00
Mixer	2.00
Delegates luncheon	4.00
Youth Banquet	5.50
Youth Dance	2.00
Convention Banquet	8.00
Sayonara Ball	3.00
Outing	4.00

Aggregate Total: \$29.50

Jr. JACL will be crowned at the Youth Banquet. Boys wear suits. Girls wear a dressy suit or party dress. The banquet will feature Dr. William C. Rust, president of California Western University as speaker. The youth dance will follow the banquet and promises to be a rocking affair. Dress is the same as the banquet.

Thursday is the open day. You will be free to take in any of the available activities. You're guaranteed to have a ball at one particular event—the volleyball tournament! This will be from 9 to 12 in the morning in the Federal Building in Balboa Park.

The tournament features mixed teams and is Free! Tennis shoes and casual sport clothes are in order. Sign up at the registration table when you arrive.

A hootenanny is slated for Thursday night at El Cortez. There is also a Ladies Fashion Show which welcomes youth on this morning.

### College Bowl

Friday features the College Bowl sponsored by Hi-Co. The questions will probably cover an interesting(!) range of general information and trivia.  
There is the Saburo Kido Testimonial Luncheon at noon which is open to youth. Dressy sport.

The outing is scheduled for the afternoon and evening. The dress is casual. Here is your chance to sport any casual, gaudy, ethnic, etc. outfit you desire!

The outing is sure to be spectacular with the derby and golf awards, talent show, record hop and dinner.

(Continued on Page 4)

## Convention Delegates

SAN FRANCISCO—Seven more chapters this past week have reported the names of delegates to the 19th Biennial National JACL Convention at San Diego as follows:

Contra Costa—Ben Takeshita, Yoshio Hotta, Mike Hamachi, Detroit—William Adair, Walter Miyao.  
Eden Township—Harry Tanabe, Portland—Walter Fuchigami, Ike Tawakid.  
Fuyallup Valley—Robert Mizukami.  
Sequoia—John Enomoto, Spokane—Ed Yamamoto.

Previously reported chapter delegates are:

Alameda—Betty Akagi, Jug Takeshita.  
Boise Valley—John Arima.  
Chicago—Henry Terada, Chiyu Tomochio, David Yoshioka, Karen Hamamoto.  
Downtown Los Angeles—Mitsuhiko Shimizu, Father Clement, Takito Yamaguchi.  
Florida—Paul Takekura.  
Fresno—Dr. Shiro Ego, Dr. Fred Kubota.  
Long Beach—Harbor District—Charles Yata.  
Milwaukee—Sat Nakahira, Lily Kataoka.  
Monterey—Mas Yokogawa.  
Mt. Olympus—Frank Yoshimura, Ken Nodzu.  
New York—Jack Ozawa.  
Oakland—Shizuo Tanaka, Molly Kitajima.  
Pasadena—Mary Yusa, Tetsu Iwasaki.  
Philadelphia—Roy Kita.  
Sacramento—Frank Hiyaama.  
Martin Miyao.  
Salinas—Tom Miyayaga.  
Salt Lake—Tubber Okuda, Raymond Uno.  
San Diego—Abe Mukai, Tom Yanagihara, Masato Asakawa, Harry Kawamoto.  
San Francisco—Donald Negi, Eddie Moriguchi.  
San Jose—Karl Hinaga, Henry Uyeda, Phil Matsumura, Dr. Tom Taketa.  
Seattle—George Iwasaki, Toru Sakahara.  
Snake River—Dr. George Iwasaki, Sonoma County—Frank Oda, James Murakami.

## Schedule

JACL CONVENTION  
(Revised: July 1966)

19th Biennial Nat'l JACL Convention  
El Cortez Hotel, San Diego, Calif.

### SUNDAY—July 24

12 n.—Planning Commission  
7:30 p.m.—Endowment Fund

### MONDAY—July 25

8 a.m.—Registration  
9 a.m.—Nat'l Board  
7:30 p.m.—History Project

### TUESDAY—July 26

7 a.m.—Nominations Committee  
8 a.m.—Registration  
8:30 a.m.—Joint National Council Session  
2 p.m.—Nat'l Committees  
7 p.m.—Opening Ceremonies  
7:30 p.m.—Oratorical Finals  
9 p.m.—Convention Mixer

### WEDNESDAY—July 27

6-12n.—Fishing Derby  
8 a.m.—Registration  
9 a.m.—National Council  
9:15 a.m.—Harbor Tour  
12 n.—Official Delegates Luncheon  
2 p.m.—National Council  
2 p.m.—Sea World Tour  
6:30 p.m.—Youth Banquet  
7:30 p.m.—Bridge Tournament  
\* Adults Invited

### THURSDAY—July 28

6-12n.—Fishing Derby  
8 a.m.—Registration  
7:30 a.m.—Golf Tournament  
11:30 a.m.—Luncheon-Fashion Show  
2:30 p.m.—Zoo Tour  
6 p.m.—1000 Club Whing-Ding  
\* Adults Invited

### FRIDAY—July 29

6-12n.—Fishing Derby  
8 a.m.—Registration  
8:30 a.m.—National Council  
12 n.—Kido Testimonial Luncheon  
2 p.m.—Convention Outing

### SATURDAY—July 30

8 a.m.—Registration  
9 a.m.—National Council  
1 p.m.—Joint Board Luncheon  
6 p.m.—Convention Banquet  
9 p.m.—Sayonara Ball

### YOUTH ASSEMBLY (Revised: July 1966)

MONDAY—July 25  
7:30 p.m.—Nat'l Youth Commissioners  
7:30 p.m.—Interim Council Meeting (Youth)

### TUESDAY—July 26

8 a.m.—5 p.m.: Registration  
9 a.m.—12 n.: Joint Session - Sr. and Jr. JACL  
12 n.: Youth Delegate Luncheon  
2-5 p.m.: Youth Delegate Session  
2-5 p.m.: Adviser Workshop I  
6:30 p.m.: Opening Ceremony and National Oratorical Finals  
9:30 p.m.: Youth Opening Mixer (Carnival)

### WEDNESDAY—July 27

8 a.m.—5 p.m.: Registration  
9 a.m.—12 n.: Youth Session  
9 a.m.—Miss Jr. JACL Judging  
12-2 p.m.: "Official Delegates" Luncheon  
2-4 p.m.: Youth Session  
4-5 p.m.: Adviser Workshop II (Adult) and Youth Panel  
6 p.m.: Youth Banquet (DYC Queen to be crowned)  
9 p.m.: Youth Dance

### THURSDAY—July 28 (Open Day)

8 a.m.—5 p.m.: Registration  
8 a.m.—5 p.m.: Fishing Derby and Golf Tournament  
9 a.m.—12 n.: Volley Ball Tournament (Mixed Team)  
12-3 p.m.: "Ladies Fashion Show" Luncheon  
7 p.m.: Dancing, Swimming & Relaxing at El Cortez Terrace

### FRIDAY—July 29

8 a.m.—12 n.: Registration  
9 a.m.—12 n.: College Bowl  
9 a.m.—12 n.: Youth Session  
12-2 p.m.: Saburo Kido Testimonial Luncheon  
2 p.m.: "Convention Outing, Derby & Golf Awards Dinner at Outing, Youth Talent Show at Rohr Park, Chula Vista

### SATURDAY—July 30

8 a.m.—12 n.: Registration  
9 a.m.—12 n.: Youth Session  
10:30 a.m.: Adviser Workshop III (Adult)  
2-4 p.m.: Final Youth Session  
4-5 p.m.: Joint Nat'l Bd Mtg.  
6-9 p.m.: "Convention Banquet"  
9:30 p.m.: Sayonara Ball (Youth)  
\* Denotes: Together with adults

## Eden Township to host NC-WNDC 3rd quarterly

SAN LORENZO—The Eden Township Chapter will host the third quarterly session of the Northern California - Western Nevada District Council on Sunday, Aug. 14. Details of the meeting were set up at a meeting here July 10 at the Eden Township Japanese Community Center as representatives of the Chapter met with the District Council executive board.

The quarterly meeting will be held in Hayward at Holiday House, 29827 Mission Blvd. (adjacent to Hayward Golf Course). Registration will be from noon and the DC business session from 1 p.m. which will include reports from the JACL 19th Biennial National Convention.

Following the coffee break at 3, a film on the History of the Negro in America will be shown followed by discussion. The banquet at 6 p.m. will wind up the day's meeting.

Registration fees have been set as \$8—Official delegates; \$6—Booster Delegates; and \$5 for Youth.

Attending the planning meeting chaired by NC-WNDC Chairman Jack Kusabe were: Akira Hasegawa, pres. and v.p. Eden Township JACL; DC Executive Board members Mrs. Yo Hironaka, George Matsumoto, Mas Yokogawa, Grant Shimizu, Haruo Ishimaru, Jug Takeshita, Sam Kitabayashi, and JACL National Officials Jerry Enomoto, Yone Satoda, and Mas Satow.

Following the meeting, Executive Board members were dinner guests of the Eden Township Chapter.

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TEN CENTS

## Reedley genetics graduate wins Dr. Nobe scholarship

CHICAGO — Richard Kiyoshi Kiyomoto, nominated by the Reedley JACL, was announced this week as recipient of the \$500 JACL graduate scholarship in memory of Dr. Mutsu-mi Nobe. There were five other chapter nominees.

The new scholarship was initiated this year for Japanese American male college graduates intending to pursue graduate study in the physical or biological sciences or engineering. Mrs. Catherine Nobe of Alhambra is the scholarship donor.

Chapter nominees were: Alameda—Chris Shinya Tomine, UC Berkeley, B.S. in Engineering Physics; seeking M.S. in Physics at Oregon State; son of Mr. and Mrs. Susumu Tomine, 1804 Walnut St., Alameda, Calif.

Mid-Columbia—Jan Kurahara Jr., Oregon State, B.S. in Physics Engineering; seeking masters at UCLA; son of Mr. and Mrs. Jan Kurahara, RFD 1, Box 950, Hood River, Ore.

Monterey Peninsula—John Takashi Sada, DDS in Oral Surgery, UC Medical Center, San Francisco; seeking masters in Oral Surgery, UC Medi-

cal Center; son of Mr. and Mrs. Mike Sada, 1162 Roosevelt St., Monterey, Calif. (Father was chapter president in 1964-65.)

Progressive Westside—Dick F. Kaku, B.A. in Civil Engineering, Cornell (Ithaca, N.Y.); seeking M.A. at UC Berkeley.

REEDLEY—RICHARD KIYOSHI KIYOMOTO, B.A. in Biology, San Francisco State College; seeking M.A. in Biology (biochemical genetics) at San Francisco State; son of Mr. and Mrs. S.J. Kiyomoto, 8587 S. Porter, Reedley, Calif.

San Diego—Stanley Murayama, California Institute of Technology, Pasadena, Calif.

### The Dr. Nobe Spirit

Nelson Kitsuse, graduate scholarship committee chairman, explained that in judging the merits of the outstanding candidates, the committee kept in mind the spirit in which the Dr. Nobe scholarship was conceived.

"When Dr. Nobe graduated from USC in 1930, the depression of the '30s interfered with

his plans to enter medical school. It was not until 1945 that he finally achieved his lifelong ambition—an M.D. degree from the Univ. of Illinois. From that moment until his untimely death in 1963, Dr. Nobe worked nobly and unceasingly at the job he loved best—to serve his fellow men," Kitsuse said.

"From personal experience, Dr. Nobe was greatly interested in the need for financial assistance on the graduate level.

"His widow, Catherine, in order to carry out his wishes generously established the Dr. Mutsu-mi Nobe Scholastic Foundation."

The Chicago committeemen, Dr. Frank Sakamoto, Pershing Nakada, Dr. Jack Kashiara, Dr. Victor Imai and Kitsuse were all close friends and associates of the late Dr. Nobe during his years here.

"We hope that next year under chairman Pershing Nakada, the response will be even greater as more graduate students become aware of their opportunity to further their education," Kitsuse concluded.

## Rev. Sano's Challenge

## Do You Open Doors?

(What we believe to be the most challenging and ennobling speech of the times was delivered by the Rev. Roy Sano before the San Jose Jr. JACL's first annual Nisei recognition banquet in May. It is reprinted in full on the eve of the 19th Biennial convention for what he pleads may brighten JACL's course ahead.—Editor.)

### BY REV. ROY SANO

San Jose

This evening (May 28) we are gathered to honor the Nisei who have served our community. The event is unique. The Saneis are honoring the Nisei. It is probably the first of its kind in Jr. JACL history. Certainly the first for the local chapter.

It calls to mind the respect we paid to the elderly in the Issei Appreciation Dinners. A Nisei appreciation dinner suddenly makes us Nisei feel old. The changing times make us take stock of the middle-age spread, the gray hairs and the silver anniversaries among our friends.

But more particularly, this evening, we might take stock of our Japanese community life. What should a Nisei recognition award have to say?

First of all, I will try to describe what a recognition award has meant in the immigrant community. Beyond this, I want to suggest additional meanings we ought to add to recognition awards. Finally, we will turn to the obstacles which prevent this new emphasis.

### Part I: Recognition Awards, Past - Future . . .

On the whole, recognition awards in immigrant communities honor the immigrant or his sons and daughters who fulfill the dreams of the new-comer to America. What is this dream? It is the dream of working our way into the established structures of American life.

Occasionally, we have been able to honor those who have not only worked their way into the existing society, but worked their way up as well.

Recall the citations of Issei Appreciation awards, recall the comments made concerning the recipients of the Nisei of the Biennium awards and recall the articles in our Japanese newspapers. In essence, such awards and reports honor those who have obtained acceptance from the wider community, or gained admission into their circle—in residence, vocations and economic status.

This emphasis is both understandable and desirable since such persons are building upon the aspirations or



Rev. Roy Sano

their forebears. However, it has come time to shift the emphasis.

We also ought to honor those who alter these structures and make room for others touched by the fever of the "revolution of rising expectations."

When we think of candidates to honor among the Nisei, we should ask more than whether he has made it into the existing structures. We ought to ask how much more room has he made for the up and coming new arrivals to our shores and our cities.

If he is serving on a school board which was difficult to enter, how much room has he made in the budget for any specialized education for the culturally different, not to say, culturally deprived?

If he serves on the Commission for the War on Poverty, how much room has he made for the contributions of the Mexican American?

If he serves on a city Human Relations Committee, how much acceptance of some new group has he fostered?

If he serves on the Real Estate Board, what is he contributing to redress their stand on Proposition 13?

### Self-Interest

You might ask why do we need to introduce such a change in emphasis. There are two reasons.

The first has to do with self-interest and the second reason has to do with service.

From the viewpoint of self-interest, the Japanese community needs to strengthen its position. The status of its acceptance needs to be altered by another approach. Up to this point we have gained ac-

ceptance by doing what was expected.

We are well liked because we were willing to be like them. Such an acceptance is certainly insecure, and at best, shallow.

An acceptance based upon the Japanese living up to the expectations of the Caucasian is insecure because any departure from their conditions and standards of acceptance endangers our position. This is the reason why we still want a "watch-dog" organization.

Our acceptance is precarious. The reason for the insecure acceptance does not only lie in our realistic estimate of the Radical Right which still waves its banner against anything different and alien. We feel insecure because our acceptance is the wrong kind. It is not an acceptance of us in spite of departures from their expectations.

By training, we are addicted to responding to the demands of the wider community. We were taught that the "eyes of the world are upon us," and that we are "not to bring shame to the family name."

Our training was indelibly written into our make-up by the climate in recent American life.

To speak in terms of that study of American character made popular in the '50s, David Reisman's "Lonely Crowd," we are the "tradition-directed" who have become the "other-directed" people. We only have a few traits which approximate the "inner-directed" people.

### About Conformity

Arthur Miller's "Death of a Salesman" offered the '50s a serious critical commentary upon those who try to feel at home by conforming to the expectations of others. Willy Loman, the half-baked traveling salesman desperately maneuvered for a salary rather than living off his commissions. He falls and turns to a younger and more successful relative, Charlie, for advice. Charlie replies:

Charlie: The only thing you got in the world is what you can sell. And the funny thing is that you're a salesman and you don't know that. Willy: I've always tried to think otherwise, I guess. I always felt that if a man was impressive, and well-liked, that nothing . . . And at the graveside, after Willy has committed suicide, his son Biff says:

Biff: He had the wrong dreams, all, all wrong . . . He never knew who he was. Charlie: Nobody dast blame this man. You don't understand: Willy was a salesman. And for

(Continued from Page 4)

## ISLE BUDDHISTS JUNK PEACE TRIP TO S. VIETNAM

Rep. Matsunaga Had Hoped for Unity of Viet Buddhist Groups

HONOLULU — The Hawaii Young Buddhist Assn. has no peace mission for South Vietnam in mind, its executive secretary Mineo Yamagata declared last week.

Rep. Spark Matsunaga said the Island Buddhists might send a mission to seek unity among Buddhist factions in Vietnam and to try to produce a better understanding of American aims in Asia.

Yamagata said the story of what the YBA intended to do "is entirely changed from the time I talked to Sparky."

He said the peace mission is "something far-fetched."

Yamagata said that YBA councilors took no positive steps to plan for sending a group to Vietnam and that he did not expect any to be taken.

"This thing might peter out," he said.

He said that the councilors had decided to form a committee, but that no members had been appointed and that he did not know when they might be. He also said that no guide lines had been laid down for the proposed committee's deliberations.

"We didn't know what to do on the peace mission proposal. We don't know why they're rioting or whatever," Yamagata said.

"I told Sparky that we're just blank, but if there's anything we can do . . ." Yamagata added.

He indicated that publicity about the proposed trip has scared off YBA members and that he did not expect any further action on the project in the immediate future.

## New PSW chapter adopts official title: SELANO

WHITTIER — JACL's newest chapter in the Pacific Southwest district has chosen SELANO Counties as its name; the abbreviations signifying Southeast Los Angeles-North Orange. The selection was made at its June 29 meeting here chaired by Henry Yamagata, president.

William Hughes of Whittier, the main speaker, spoke of his trip to Japan and his Rotary Club's sponsorship of foreign students at various universities.

The chapter will man two booths at the South East Gakuen carnival in Norwalk, Aug. 6; and hold its next general meeting Sept. 21 at the American Savings and Loan community room here.

The chapter has also organized a Jr. JACL group.

## KAJIMA BLDG. GRANTED BUILDING PERMIT

LOS ANGELES—Construction of a 15-story office building at 1st and San Pedro St., as proposed by Kajima International Inc., was given the green light last week.

The city building and safety department granted a building permit to Kajima. Construction will be handled by Victor Gruen Co. and Central Engineering of Los Angeles.

## New Advertiser





By Bill Hosokawa

## From the Frying Pan

Denver, Colo.

**SEEING IN COLOR**—No, this is not an item about race relations. It is about color blindness. (We become so completely attuned to the problems of the day that now when one hears about color or reads the word, the immediate reaction is to assume that reference is being made to Negroes. Once, in the tension-filled days just before World War II dropped its crimson curtain over Europe, I wrote a Christmas editorial about the Prince of Peace. The man who set the type just assumed I was talking about the price of peace, and that's the way it appeared.)

But getting back to color, Japanese scientists excel in so many fields—everything from electronics, steel-making and railroad engineering to building up busts and putting an extra fold into the upper eyelid by surgery—that I am almost ready to believe a recent claim regarding a cure for color-blindness. The patient, according to a recent dispatch, is subjected to a series of electric impulses over a period of some months, and something happens so that the color-blind person sees normally.

Wonderful, if it works, and if it does they'll have to rewrite the medical textbooks. Our home medical guide—"every man his own diagnostician, no home is complete without one"—says color-blindness is an inherited defect which is not a disease and cannot be cured. "Since color discrimination is a normal function of the cones of the retina," the book says, "color blindness involves some inherited and irreversible defect of these structures, probably an absence of retinal cones sensitive to particular wavelengths of light."

Why all this interest in color blindness? Well, the most common form of color-blindness, the inability to distinguish between red and green, is said to affect about 4 per cent of all males and I am in that distinguished company.

**WITHOUT INCONVENIENCE**—My color-blindness was confirmed in a high school science class when all us students took what is known as the Ishihara test. You look at a colored circle speckled with little colored dots. In one test, if you're normal you see the figure eight, but if not, the figure looks like a three, or something like that.

Color-blindness, at least to the slight degree that I have it, has never been an inconvenience except that it is alleged I favored a sickly shade of green in shirts, socks and ties (which looked just fine to me) before I learned to avoid it. And there were times when I failed to notice the brilliant red flowers of flame trees; the flowers look just like the leaves.

Not even the promise of color television in peacock-hued glory stirs more than objective curiosity about the Japanese color-curing technique. A gray world isn't bad at all, if that's all one has ever known.

**LOOKING BACK**—Albert D. Bonus, the remarkable friend of the Issei and Nisei in Seattle, has sent me a mimeographed reproduction of some of the letters that appeared in Pacific Northwest newspapers some weeks after the Pearl Harbor attack. The Evacuation question had just been raised and, reading the intemperate, uninformed, hysterical and racist opinions being published at that time makes one's straight black hair curl. The Sansei ought to read them.

One wonders, a quarter century later, if the individuals who wrote those letters—in deep sincerity, no doubt—have had occasion to change their minds and admit their error. One is struck, too, by the similarity in tone between the anti-Nisei racists of 1942 and the anti-Negro racists of 1966. Substitute a few words here and there in those 1942 letters, and they would be completely in style today in the sorry pastime of race-mongering.

Attention—JACL Chapters and Members

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## JACL Major Medical Health Plan

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## HISTORY PROJECT SPECIALISTS TO BE AT CONFAB

JHP Seminar  
Slated July 26  
At San Diego

SAN DIEGO — Historian and sociologists affiliated with the Japanese American Research Project at the Univ. of California, Los Angeles, will appear at meetings of the National JACL Board on Monday, July 25, and the History Project Committee seminar on Tuesday, July 26, it was announced here by JACL National Convention Committee.

Historian Robert A. Wilson, director, is currently doing research for his manuscript on the economic and political history of the Japanese in America.

Sociologist Gene N. Levine is the survey specialist and will be the designer for the Nisei and Sansei interview survey.

Social psychologist Harry H.L. Kitano is about to go to press with his volume on Japanese-American.

Historian Masakazu Iwata is preparing his study on Japanese in agriculture.

### Writing Underway

Professor Wilson is ranking senior head of Far East History Study at UCLA, and author of "Genesis of the Meiji Government" and "The Heisei Journal", the diary of Townsend Harris' secretary and interpreter. Wilson has put aside work on his book relating to the history of Japanese nobility in the Meiji era for work on the project. He has visited the coaters of higher learning in Oregon, Washington, California to examine original documents, various theses and dissertations on the Issei and Nisei in America. Currently he is engaged on some field trips in various parts of the west, combing facts and digging out new data for his project manuscript expected to be complete in the winter of 1967.

Prof. Levine is a specialist in survey methodology and is involved in the United Nations Research Institute for social development. He prepared the application for a research grant to the National Institute of Mental Health in the amount of \$404,177 to continue the Japanese Research Project for a four year period, beginning Sept. 1, 1966 to August 31, 1970.

The NIMH study section and NIMH council has recommended the project application. An appropriation is now being considered by Congress.

### Study Extended

Prof. Kitano has been engaged in a five year research on Sansei delinquency and is an authority on deviant behavior. Kitano has been given a research grant from NIMH for continuing study in his specialization.

Prof. Iwata, author of "Tochimichi Okubo: Bismarck of Japan" has been conducting interviews in the field and researching documents in various parts of the country for inclusion in his forthcoming volume on Issei-Nisei in Agriculture, Floriculture and Horticulture.

As an added feature, the convention committee announces that the recent color film, "Issei-Nisei-Sansei" telecast in Southern California will be shown at the National Board meeting and the History Project committee seminar.

### Rep. Mink boosts plan to aid retarded youth

WASHINGTON — A bill was introduced recently by Rep. Patsy T. Mink (D-Hawaii) to amend the Mental Retardation Facilities Construction Act of 1963 so that matching Federal grants could be provided to school systems for the construction of special classrooms for the retarded.

Mrs. Mink, in a House speech June 22, explained that present law provides funds only for the construction of institutions for the retarded. She explained this legislation would also result in the freeing of funds for other specialized or regular classrooms.

### ANTI-DELINQUENCY GROUP DISBANDED

LOS ANGELES — The Japanese American Youth held its dissolution meeting recently with the resignation of its case worker Roy Yamadera. Furniture was liquidated or donated to the Japanese Chamber of Commerce, the balance of its asset (\$243.45) donated to Keiro Home.

At the final session were Fred I. Wada, Harry Yamamoto, Soichi Fukui, Archie Miyatake and Yamadera.

Group was organized in 1954 to fight Sansei delinquency.

JACL Credit Union Serves All Members



**SEAFAIR QUEEN CANDIDATE**—Happy Diane Tanaka speaks a few words to her admirers after her coronation last Saturday at Seattle's Swedish Club. In the back are mem-

bers of her court: princesses Pearl Kano, Elizabeth Kajitsu, Linda Tsuchikawa and Darlene Uchida.

—Elmer Ogawa Photo

## Young Adults take over Seafair

BY ELMER OGAWA  
(Special to the Pacific Citizen)

SEATTLE — The Seattle Seafair summer activities in the Japanese community got underway this past weekend with the coronation of the community queen at the Swedish Club on Lake Union.

Diane Tanaka, 21, is the lucky girl. She is a Univ. of California student majoring in linguistics with the intention to become an airline hostess. Her parents are Mr. and Mrs. Masahisa Tanaka, 2321 S. Alaska St., Seattle. Diane is the community choice to vie for the coveted title "Queen of the Seas" in Seattle's annual Seafair festival, complete with everything from parades, street dances, Bon Odori to unlimited hydroplane racing.

The ceremonies and procedures this year are a departure from the long established practices of the years past.

Although the JACL has not been an official sponsor of community participation in Seafair since the convention year of 1962, the committee, most of whom are JACL 1000 Clubbers, followed a trend in local chapter policies and turned the entire activity over to the younger set. Eventually, why not now? The oldsters find their energies waning, and the generation in their late teens and early 20s are all a go-go.

The oldsters really handed over the reins, horse and buggy and all. Whereas in the

past it has been a source of contention; the matter of old adult supervision over young adult activities, this time there was none.

### Youngsters Handle

By comparison to the past galas at the Olympic Hotel, this year's activities on a limited budget produced a smaller turnout. It is nothing that can't be overcome by a stronger publicity effort.

The enterprising young folks revealed a heretofore hidden talent in arranging a nominal rental for use of a ballroom at the Swedish Club in a part of the building which, because of renovations, had no food service temporarily.

They secured the live music they wanted for the dance, all within the limited budget the oldsters were able to turn over.

In the court of Queen Diane is princess Elizabeth Kajitsu, a 1964 graduate of Cleveland High; princess Pearl Kano, cheer leader and honor society graduate of Garfield High; princess Linda Tsuchikawa, onetime active Girls' Clubber at Cleveland High, now attending the U. of W., and princess Darlene Uchida (Cleveland) a past vice-president of the Nisei Vets Juniors.

Judges were Nancy Sawa, Japanese community queen in 1960, and First Lady in Waiting for the Seafair royalty of that year; Dean Taylor, manager of the Olympic Hotel where we DIDN'T hold our

## Brazil refuses entry of Japanese girls seeking husbands on basis of photo

YOKOHAMA — Six Japanese women scheduled to leave here for Brazil to marry Japanese men there were forced to cancel their trip when the Brazilian government recently informed the Foreign Office that they will not be allowed into Brazil.

The six were among the seven who were to board the Argentina Maru.

The women became acquainted with young Japanese emigrants in Brazil through correspondence and exchange of photographs and the correspondence led to marriage proposals.

The Brazilian authorities, however, recently notified the Foreign Office's emigration bureau that women coming to the country for the purpose of marrying residents of Brazil whom they had never seen before and became acquainted only through exchange of photographs will not be permitted to enter the country.

### Brazil's Explanation

According to the emigration bureau, the Brazilian authorities refused brides-to-be because Brazilians never consider marriage simply by examining photographs of prospective brides or grooms without actually seeing them in person.

An emigration official explained that the Brazilian government took the action in view of many cases of "picture brides."

### Ginza Holiday

CHICAGO — The 11th annual Ginza Holiday will present celebrated kotoist Shinichi Yui-ze as its feature artist during the Aug. 12-14 festival at North Park and Menomonee. Kendo, judo, ikebana and art exhibits, Japan imports and food sales are also scheduled, according to the Holiday sponsors, the Midwest Buddhist Church.

Coronation Ball this year; and James Flaherty, editor and publisher of the Beacon Hill News.

Patrons and patronesses were Dr. and Mrs. Paul Suzuki, and Mr. and Mrs. Toru Sakahara.

It is with regret that we have to report that there is no certainty that there will be a Japanese community float; illness and injury to key personnel being one factor, but if anything is done it will have to be done quickly with the aid of energetic and dedicated volunteers.

Another proposal that is in the fire, is to start out the 1967 season with a Cherry Blossom Queen, who will naturally represent the Community in Seafair. At least the early start will give impetus to Japanese community participation—something that we all owe to Greater Seattle.

## Allot \$1,000 a day to stage annual Nisei Week event

LOS ANGELES—The 1966 Nisei Week Festival budget of \$11,890 was disclosed by festival chairman Jim Higashi, active Downtown L.A. JACLer and onetime JACL regional director.

Bulk (45 pct.) of the burden will be born by the Li'l Tokio Businessmen's Assn. with support from festival sponsors, Japan Traders' Club and individuals.

Expenditures include street decorations, \$2,500; queen contest, prizes and guests, \$2,600; Ono parade, \$1,800; Ono committee, \$250; Pioneer luncheon, \$150; Nisei Week preview, \$300; office, \$1,125; public relations, \$400; insurance, \$250; board, \$200; miscellaneous, \$200.

### Festival Briefs

UCLA sorority Theta Kappa Phi sponsors the fashion show Aug. 7 at the Ambassador Hotel Cocoanut Grove. Numbers by Rudi Gernreich, Jean Louis and Ray Aghayan (from his forthcoming movie) are slated. Reservations and tickets are available from sorority alumnae and members and House of Photography (MA 5-8615).

Queen's tea at the Japanese Consulate General's residence in Pasadena is slated for Sunday afternoon, July 24.

The Nisei Week Preview at Pershing Square is tentatively slated for noon Wednesday, Aug. 10.

A Japanese folk song contest, Minyo Taikai, on Aug. 17 is a new cultural event for the weeklong attraction in Li'l Tokio.

The Los Angeles Rotary luncheon Aug. 5 at the Statler-Hilton Pacific Ballroom will feature Nisei Week Festival in brief with queen candidates, judo and ondo demonstrations and a message from Consul General Toshiro Shumanouchi.

Souvenir booklets will be circulated by members of the Maryknoll Young Adults. The handsome 75-pager is being edited by Paul Yakura, advertising managed by Tad Ikemoto.

### Local Festival

ANAHEIM—The Orange County Buddhist Church will have its Obon services and carnival July 23-24. The Rev. Shodo Tsunoda of Denver will be guest speaker on Sunday. Obon dancing starts at 7 p.m. on both days.

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Our Challenge: Todd Endo

# Who Speaks for the Negro?

Cambridge, Mass. Highly recommended for anyone's summer reading list is Robert Penn Warren's absorbing book, "Who Speaks for the Negro?" Within a crisp interpretive framework, the author organizes lively interviews with a number of Negroes ranging from leaders to youthful civil rights workers to men on the street.

Whereas other books treat the economic, political, or legal aspects of the civil rights movement, "Who Speaks for the Negro?" concentrates on the thoughts, moods, and emotions of single individuals who face with their entire selves this unavoidable challenge in their lives.

Through probing questions Warren draws out the basic human struggles and dilemmas in an upheaval that is too often depicted abstractly and coldly.

The interviews reveal the electric tensions and emotions, the rational plans and irrational fears, the joys and bitterness, the assumptions and biases of persons who are inextricably caught up in the civil rights movement.

By delving deeply into the minds of individuals Warren graphically illustrates the unavoidable complexities, inconsistencies, paradoxes and dilemmas which make the pursuit of justice for minority groups difficult. For those who have simplistic, moralistic, clear-cut answers to the civil rights issue, this book is a good antidote.

## Fascinating Topics

Perhaps the triumphs and the agonies of the human drama leap from the pages of the book because the author is as deeply involved, trapped, and torn as the Negroes he interviews. For Warren is a Southerner who does not flinch from the demand that he come to terms with a Negro revolt which disturbs much that he holds dear.

Many fascinating topics

emerge from the book but one which especially interests me is the problem of how a Negro relates to white America—that is, the problem of Negro identity.

Warren asks, does the white man have a role in the civil rights movement? What do you mean by integration? Can a white man ever understand a Negro? Does the Negro have any unique racial or cultural qualities? Do you feel a psychic split between being a Negro and being an American?

Repeatedly in the interviews Warren and the Negroes reveal their concern about this question of identity. Warren says:

I seize the word identity. It is a key word. You will hear it over and over again. On this word will focus, around this word will coalesce, a dozen shifting, shifting shades of other. Alienated from the world to which he is born and from the country of which he is a citizen, yet surrounded by the successful values of that world, and country, how can the Negro double himself? There is the extreme act of withdrawing as completely as possible from that world, that there is the other extreme of self-hatred, or repudiating the self—and one's own group.

Clearly, neither extreme offers a happy solution. Yet there is no simple solution of half-and-half, for the soul doesn't operate with that arithmetical tidiness.

## Psychic Split

Pursuing the question of Negro identity Warren asks his interviewers for their reactions to the idea of a psychic split which is implied by W.E.B. DuBois' statement in his book, "The Souls of Black Folk":

It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on as amused contempt and pity. One ever feels the two-ness—an American Negro, two souls, two thoughts, two unreconciled strivings, two warring ideals in one dark body, whose dogged strength keeps it from being torn asunder.

Some of the responses, which were varied and often opposing, are quoted below:

Robert Moses—former field secretary of SNCC in Mississippi: For myself I don't think the problem has been this kind of identity. It's not a problem of identifying with "Negroes." But neither do you want to integrate into the middle class white culture, since that seems to be this point in vital need of some kind of renewal. But in the struggle you find a broader identification, identification with individuals that are going through the same kind of struggle, so that the struggle doesn't remain just a question of racial struggle. Then you get a picture of yourself as a person, caught up historically in these circumstances, and that whole problem of identifying yourself in Negro culture—or integrating into the white society—that disappears.

Dr. William Stuart Nelson—Vice-president of Howard University: I would want to defend everything of good that I could possibly find in my past. I think every man has a right to do that. Not to build up an ego. The group past, and I'm on the search for it.

In Africa I'm looking for it, and in the South I'm looking for it, and in my parents I'm looking for it. Having discovered it and made use of it, I'm now looking for my own feeling of personal possibility. I'm going to say, "This is for any group that wants to use it." I think that's the way any other society. It becomes part of mankind. It belongs to mankind. I think that's the way society ought to work.

Dr. Martin Luther King: It's a real issue, and it has made for a good deal of frustration in the Negro community, and people have tried to solve it by various methods.

One has been to reject psychologically anything that reminds you of your heritage. This is particularly true of the Negro middle class—and then trying to identify with the white majority. Often this individual finds himself caught in the middle, with no cultural roots, because he's rejected by so many of the white middle class, and he ends up, as E. Franklin Frazier says, unconsciously hating himself and tries to compensate through conspicuous consumption.

This has been a problem, but I don't think it has to be. One can live in an American society with a certain cultural heritage—African or what have you—and still absorb a great deal of the culture of the white majority. I think that's the way to go. I think that's the way to go.

You see, maybe there are three. Maybe there is a Negro. Then, next, "I'm proud that I am a Negro." Then, last, "I am glad to be a Negro." That's just one stage.

I know that's my thinking. I don't apologize, nor am I necessarily proud. I just want to be a human being.

Aaron Henry—President of the Mississippi NAACP: The desire of the Negro to retain Negro-ness and the assimilation into American culture? My position is, I don't care which develops. I would like to be considered on par with any other man in America, because I was born in my father's house.

If it's a Negro's desire that he perpetuate as best he can the culture of Africa, the Negro, well and good.

On the other hand, if he wants to be part of the mainstream of American life, and accept, his friends because he likes them, rather than because of race—who perhaps develop in time to become tea-colored beings. I don't think it would cause me to have strong feelings either way.

Gilbert Moses—young actor: Negroes have certain experiences that a white person is unable to share. I think that color is more of an intangible thing made tangible, an imposed tangibility. This uniqueness means more than other things we actually pride ourselves on, even though we reject the stereotypes—the rhythm, the morality bit, and the sports. There's a certain pride in this negritude, which, in fact, encompasses the stereotype that we fought against.

Minister in Bridgeport, Conn.: There's something in blackness. If I see a black person going down the street, somebody I never saw before, my heart goes out to him. I don't know why. There's something in the idea of blackness and of Africa. I have never been to Africa, but I can always tell the strain in music, I can feel it.

Response of a minister friend: Africa—it means nothing to me. I am an American. That's all I know.

Malcolm X: Besides teaching the American Negro that Islam is the best religion, and the main problem of the Afro-American is lack of cultural identity, it is necessary to teach him that he has a right to pride in his identity, culture, and civilization.

14 graduates guests of Idaho Falls JACL

IDAHO FALLS — Idaho Falls JACL combined a dinner honoring 14 local area graduates and chapter oratorical contest June 17 at the Stardust. Jon Ochi won over Brian Morishita in the speechfest.

Haruo Yamasaki, chapter president, presented gifts to the graduates:

David Mayeda, Judy Kobayashi, Terry Tanaka, Gerry Kobayashi, Dorinda Sakai, Jon Ochi, David Mori, Georgia Kobayashi, Spencer Kishiyama, Tyra Feitman, Rodney Martin, Le Ann Sato, Vickie Sato, and Ann Watanabe.

Mrs. Rhein Jones was the main speaker. Sam Sakaguchi was emcee, Mrs. Fred Ochi, dinner chairman; and the George Tokitas, oratorical co-chairmen. Entertaining were: Georgia Kobayashi, piano; Candice Inouye, vocal solo. Accompanied by Diane Nishiohka.

Cincinnati child seeks adoptive parents

CINCINNATI — A Japanese Caucasian lad nearing the age of 2, "attractive, bright, outgoing and lovable," named Phillip is available for adoption, according to Clifford Norman, Hamilton County Welfare Dept., 628 Sycamore St., Cincinnati 45202.

Unless adopted (fees are less than \$10 in Ohio), the child will become a ward of the county. Child's mother was born in Japan of a managerial class family and his American father is a stable, skilled worker.

Scholarship Winner

BERKELEY — Amy Nehira of Berkeley High was announced as recipient of the \$300 Berkeley JACL scholarship this past week.

On the chapter picnic committee:

Mme. Saburo Narita, Yosh Asai, Bill Noda, Harry Kallio, Yuk Yotsuya, and Ken Miyamoto, foods: Don Toyoda, Ben Kumimoto, Jim Yamaguchi and Fred Kallio.

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before he was brought here. But now, teaching him about his historic and cultural past is not his religion.

The two have to be separated. I believe that a psychological, cultural, and philosophical migration back to Africa will solve our problems. Not a physical migration, but a cultural, psychological, philosophical migration back to Africa—which means restoring our common bond—will give us the spiritual strength and the incentive to strengthen our political and social and economic position right here in America, and to fight for the things that are ours by right on this continent.

And at the same time this will give incentive to many of our people to also visit and even migrate physically back to Africa, and those who stay here can help those who go back and those who go back can help those who stay here in the same way as the Jews who go to Israel.

These responses are striking not only in themselves but also because they are quite similar in their variety to the statements in the PC on "The Sansei and his Identity." Perhaps then, a look at "Who Speaks for the Negro?" will give added insight into and perspective on both the Negro civil rights movement and our own personal quests as Japanese-Americans.

Other Topics

Of course, the topic of identity is but one among the many which Warren and the Negro discussants considered in depth. Some of the other topics upon which there also was hearty disagreement were the effects of slavery, the uses and limits of non-violence, the cause of and the responsibility for riots, and the strategy of protest.

If Warren has any message for his readers it is that the civil rights problem is tragic and complex; that the act of making just moral decisions is difficult; but that all of us must so choose. Warren leaves us with his image of Americans caught on the cleft stick of history which represents the tragic dilemma that we all face of being forced to choose among opposing goods and opposing evils; of realizing that there are no solutions without cost. As we face this necessity of moral choice we can profit greatly from the insights provided by "Who Speaks for the Negro?"

Chapter Call Board

Downtown L.A. JACL

Golf Site Changed: Downtown L.A. JACL's third annual golf tournament, scheduled this Sunday at Fox Hills, has been cancelled because the course is under repair. Chairman Ed Matsuda (MA 9-3141) said it will be rescheduled for Sunday, Sept. 11, 10 a.m., at Los Serranos South Course in Chino.

JACLers and friends may call Matsuda for entry information.

Contra Costa JACL

Chapter Picnic: Contra Costa JACL's annual picnic this Sunday at Wildwood Acres starts with presentation of the chapter scholarship awards at 12:30 p.m., followed by an afternoon of games and games.

The Jr. JACLers will feature a "Battle of the Bands" dance from 4 p.m. with the Mod Men, Something Else and The Creatures playing.

San Francisco Jr. JACL

Scavenger Hunt: San Francisco Jr. JACLers start this Sunday, 9:30 a.m., on a scavenger hunt with 431-32nd Ave. as the starting point. Day ends with a beach party, according to Roy Omi, Jr. JACL president.

Gresham-Troutdale JACL

Portland JACL

Joint Picnic: Gresham-Troutdale and Portland chapters will co-sponsor the potluck picnic at Blue Lake Park on Sunday, July 24, from noon. Refreshments, plates, napkins, cups, spoons will be provided.

Picnic will be a send-off party for Trilla Toyota, local queen candidate representing the Pacific Northwest in the Miss National Jr. JACL contest at San Diego. Accompanying her will be a group of 20 Portland youth, planning to fly down on a student standby basis.

French Camp JACL

Bazaar: French Camp JACL will hold its annual Bazaar tomorrow at French Camp Japanese Community Hall. John Fujiki and Bob Tominaga, co-chairmen, said supper would be served from 4 p.m. in the air-conditioned hall.

TV 8 Dancetime

SAN DIEGO — Bob Howar's TV 8 Dancetime will present 70 members of the San Diego Jr. JACL on Saturday, July 23. Glenn Asakawa will relate the history of the organization and the national convention plans.

Support Our Advertisers

LOS ANGELES — The Labor Department last week reported that only 154 foreign seasonal agricultural workers were in the United States at the end of June.

All are Japanese working in dates and strawberries in California under a work-training agreement between the U.S. and Japan.

The June total is the lowest since the termination of the mass importation of Mexican labor under Public Law 78, which expired Dec. 31, 1964.

In June, 1965, 2,200 foreign farm workers were in the U.S., compared with more than 5,000 in June 1964, the department reported.

The seasonal farm workers program will end in September.

The Council for Agricultural Workers office will be closed shortly.

According to the information released by the Council, the average worker returned to Japan with 1,300,000 yen after three years here.

Only one of 4,100 "want as" in the U.S. but gave up the idea of roaming around the country and returned to Japan.

Artifacts made by seasonal agricultural workers from Japan was on exhibit at the Union Church last Sunday.

These artifacts were made by the young workers during the idle period lost spring when Secretary Wirtz ordered the discontinuation of the program. The Council provided material and instruction for the project.

The tanno program was supported by JACL as providing Japanese young farmers an opportunity to learn American farming methods as well as gain an understanding of democracy in action.

Convention —

(Continued from Front Page)

Saturday is the final big day. The convention banquet will be a joint with the adults. Dressy dress.

The banquet and Sayonara Ball will be the biggest and most beautiful events of the week. The boys will wear suits and the girls will wear after-five, cocktail dresses or very dressy suits.

The adults and youth will have separate rooms and separate bands for the Sayonara Ball! The rooms will be open to each other so that the adults and youth can join each other if they wish.

Computer Date

Attention!—Another big attraction has been added. For a nominal fee, you can be arranged with a computer date! Thursday, those wishing to meet (we hope) a compatible friend can try the scientific computer method. With the addition of this service, any date problems should be solved!

We're really getting those Package Deals in now! However, some of you folks goofed. You sent too much money! We don't really mind, but what we mind is that we have to return it. If you buy a \$25 Package Deal, your registration is included. Do not send an additional dollar for registration! This very sketchy account can't even begin to describe the events of Convention week. There is only one way to really find out and that is to come! This has got to be the biggest week of the whole month, summer and year! Start getting ready and see you all at the convention!

Attention Convention Delegates and Boosters

Sign Up Now and Avoid Delay When Reporting

—19th Biennial JACL Convention, San Diego, Ca.—

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Chapter

NOTE: Additional names for registration may be written on a separate sheet. Include \$2 (or full fee) for each person listed.

Send registration form with \$2 fee (or \$1 Jr. JACL) to San Diego JACL Convention, care of Mrs. Harry Kowase, 3801 John St., San Diego, Ca. 92106. Regular Package deal covering six events and registration is \$30.

Youth delegates should forward package deal registrations (\$25) to Masato Asakawa, 4181 Lodi Way, San Diego, Calif. 92117.

## TANNO PROGRAM Rev. Sano —

## TO BE ENDED

## BY SEPTEMBER

## Over 4,000 Worked

## In California;

## 154 Only Remains

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Send registration form with \$2 fee (or \$1 Jr. JACL) to San Diego JACL Convention, care of Mrs. Harry Kowase, 3801 John St., San Diego, Ca. 92106. Regular Package deal covering six events and registration is \$30.

Youth delegates should forward package deal registrations (\$25) to Masato Asakawa, 4181 Lodi Way, San Diego, Calif. 92117.

## TANNO PROGRAM Rev. Sano —

## TO BE ENDED

## BY SEPTEMBER

## Over 4,000 Worked

## In California;

## 154 Only Remains

LOS ANGELES — The Labor Department last week reported that only 154 foreign seasonal agricultural workers were in the United States at the end of June.

All are Japanese working in dates and strawberries in California under a work-training agreement between the U.S. and Japan.

The June total is the lowest since the termination of the mass importation of Mexican labor under Public Law 78, which expired Dec. 31, 1964.

In June, 1965, 2,200 foreign farm workers were in the U.S., compared with more than 5,000 in June 1964, the department reported.

The seasonal farm workers program will end in September.

The Council for Agricultural Workers office will be closed shortly.

According to the information released by the Council, the average worker returned to Japan with 1,300,000 yen after three years here.

Only one of 4,100 "want as" in the U.S. but gave up the idea of roaming around the country and returned to Japan.

Artifacts made by seasonal agricultural workers from Japan was on exhibit at the Union Church last Sunday.

These artifacts were made by the young workers during the idle period lost spring when Secretary Wirtz ordered the discontinuation of the program. The Council provided material and instruction for the project.

The tanno program was supported by JACL as providing Japanese young farmers an opportunity to learn American farming methods as well as gain an understanding of democracy in action.

Convention —

(Continued from Front Page)

Saturday is the final big day. The convention banquet will be a joint with the adults. Dressy dress.

The banquet and Sayonara Ball will be the biggest and most beautiful events of the week. The boys will wear suits and the girls will wear after-five, cocktail dresses or very dressy suits.

## Pork Tsukeyaki

St. Louis vent excessive burning and drying. Pork tsukeyaki does not require elaborate preparation, yet the flavor is rich and appetizing. Pea rice (add 1 cup green peas, 1½ teaspoons salt, and some AjI to 2½ cups rice when cooking) and a simple salad are recommended to make this a nice summer menu.

PORK TSUKEYAKI  
Marinade Sauce

- 1 T. fresh ginger, chopped
- 3 small cloves garlic chopped
- 1 T. sugar
- ½ C. soy sauce
- 2 T. cooking oil
- 1 T. wine
- 1 T. vinegar
- ¼ t. dry mustard mixed with a little water

Mix all ingredients together and let stand overnight in a covered jar.

Allow 2 thin pork steaks per person. Place meat in a shallow pan or bowl, pour marinade over the meat and let soak for about 20 minutes. Fry the meat in an ungreased pan until brown. Turn the heat down and simmer for a few minutes. Serve hot.

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CONVENTION ENTERTAINERS—The San Francisco Jr. JACL dance group will entertain at the National JACL Convention talent show at San Diego. They are (from left) Georgette Omi, Tom Yee and Cynthia Hamada (who is also going to sing).

—Photo by S. Onodera

## Rev. Sano —

(Continued from Page 4)

the State Board of Education, spoke to a gathering at the First Methodist Church of Loomis, California, during the early days of the fair housing debates. He said, "More often than not, Negroes have knocked on the door, and the Japanese have walked in!"

If the Negro knocked on the door, there were whites who opened the door. We had a lot of whites who had the nerve to identify with us when we returned from camp and overseas.

I know of a white who walked into the grocery store of his friend and a fellow member of a Protestant church and simply announced: "Jim, I'm going to take down that 'No Jap Trade' sign you have in the front window." This happened at the same time this community saw Japanese homes burned down in order to frighten off the returning evacuees! When I read of Branch Rickey I think of these nameless hundreds of people up and down the coast and across the land who had the courage to open a door for the minority.

## Credit to Others

Thus, there are at least three factors involved in our advancement: the Issei-Nisei story, the struggling Negro who benefited us and the courageous Caucasians who converted blind alleys into thoroughfares for minorities.

If we need anything, we need to balance our sense of achievement with a sense of our indebtedness to others. Without this sense of indebtedness and humility, we become "brutish" in our treatment of others.

We inflict one more condition upon them before we will go to bat for them. Meanwhile, we justify it because we deem them unworthy of our trust and unready for equality. Thus we qualify for the words of Arthur Rubinstein: "Despots never think the people ripe for freedom."

Albert Camus has something penetrating to say about this kind of despotic and brutish treatment of our fellow man. He is directing it against the church.

As a Christian who has lived inside the church, I can vouch for the accuracy of this criticism of the church.

He says that the church erects spitting cells and a dungeon called little-else, after the fashion of the Medieval world. You see, one form of prison in the Medieval age was a wall with a groove for a man to rest his neck. While standing there, people came by and spit on him.

After this, they placed the victim in a dungeon with ingenious dimensions. The ceiling was too low to stand erect; the walls were not far enough apart for a man to stretch; and the floor was slanted to prevent relaxing.

Camus said that is what the Christian church has done to people: engage in name calling as mean as spitting and committing people to a dwarfing existence. The church has inflicted superstitious lies, moralistic restrictions and warnings of punishments shriveled the mind, curtailed legitimate human aspirations and always left people uneasy and restless.

## Name-Calling

But this practice is not restricted to the church and ministers. We do this to each other in the wider community.

We say that the Mexican-Americans are too lazy or too impatient, the Negroes are too pushy and the Indians are only out for what they can get. That kind of talk in the Japanese community is little more than spitting.

And then, we confine them to dungeon-like existence by imposing just one more condition upon them before we open up a way for them.

Our sense of achievement unchecked by a sufficient sense of indebtedness makes us brutish.

If we are going to come to a place of altering structures to make room for others, we will need to do something about this attitude toward our independent achievement.

Let me drive this point home with a comment on the way we act to some specific social problems of our day. For this, I rely upon the historian and social psychologist for their insight.

The middle class of America has often been compared to the European "nouveau riche." This is a French phrase describing the "new rich" of Europe.

There are two characteristics of the "nouveau riche," the one economic and the other psychological. In the first place they were rich, and that only recently. The economic status is not as important as the psychological make-up characteristic of the "nouveau riche."

With respect to themselves, the "nouveau riche" feel they have earned whatever they have, and second, with respect to others who are still working their way up, they feel that others are lower because they did not work as hard or save as wisely. At any rate, they did not deserve to get ahead.

As in the case of other class ideologies, there is just enough truth in the outlook of the "nouveau riche" to make it convincing to them. But the truth becomes exaggerated and misused by pride.

What is worse, their faith in this ideology renders them inept to do much about making room for others.

I bring this up because the Japanese American is economically the "nouveau riche." Perhaps you will begin to throw dishes at me tonight, but I will even go on to say that we are psychologically the "nouveau riche" as well.

## Where We Sit Today

Consider how close we are to some of the social problems of our day and see what we are doing about them. We are one generation re-

moved from the migrant farm worker. Many of our parents traveled from town to town carrying their belongings in galvanized wash tubs, much as the transient farm worker carries his belongings in tin suit cases today.

And when our parents settled down, they raised us in homes with dirt floors. Likewise, some of us are one generation removed from the imported Bracero worker, since some of our parents were imported railroad laborers.

Still others of us are only one generation removed from the holocaust of Hiroshima, having lost immediate relatives there.

And finally, most of us are only a half generation removed from the civil rights struggles of the Negroes.

With only a few conspicuous exceptions most of us are not known for our leadership in behalf of the migrant farm worker, the Bracero, the questions of war and peace symbolized in Hiroshima and the struggles of the Negro.

I am not arguing that we adopt without question every proposal in behalf of these issues.

All I am saying is that in spite of our proximity to these situations, we are now known to be at the forefront of those who speak compassionately, constructively and authoritatively on these issues. All too often we only echo the defensive words of the "nouveau riche."

Now, this is what the historian and social psychologist is saying: the "nouveau riche" who is only one generation removed are often the least sensitive and most inept to act constructively.

The reason? They feel they have arrived on their own merits and everyone else ought to have it as rough as they did.

## 'Be an Opener of Doors'

What I am saying this evening is what Ralph Waldo Emerson said:

"Be an opener of doors for such as come after you, and do not try to make the universe a blind alley." (This, and the earlier quotation from Rubinstein, is taken from Eleanor Roosevelt's "Tomorrow is Now.")

The next question for us as Japanese Americans is not who gets in and gets ahead within the existing structures.

The more important question is this: who is making room for some of the other up and coming minorities?

If our self-image of independent achievement makes us brutish, so does our image of innocence. More often than not, the "nouveau riche" forget how much they pushed and pulled to get in.

Today's top-dogs forget how much they barked and bit the hands of those who fed them when they were under-dogs.

Today's entrepreneur—the business and professional man—ought to read their history.

In the modern age, a two-act drama occurred within 50 years. The first act occurred in the late 1700s and the second act occurred in the mid-1800s. The drama is a story of the revolutionary-become-reactionary.

In the late 1700s, which includes the American and French Revolutions, the rising business and professional class had little place in the structures of society. The structures of society were in control of the royalty, the nobility and the clergy. The entrepreneur didn't want their life ruled by a government which had no place for them.

The American version ran: "No taxation without representation." They revolted since no other means were available. It was bloody as the revolution 50 years later.

By the mid-1800s, it was the working class revolting against the control and degradation of their lives at the hands of the enterprising capitalists.

By this time, the entrepreneur who revolted 50 years earlier thought the revolutionary working classes were uncivilized and subhuman.

This justified the further restrictions they attempted to impose on the working classes. Disturbers of the peace deserved only punishment and little, if any, favors.

## Changing Attitudes

The same change in attitude has occurred in the 50 years of the Japanese community.

How quickly, says Akiji Yoshimura, we have forgotten how we demonstrated and staged strikes when we were the farm workers. He said this before a central valley county chapter of the JACL in the early days of the National Farm Workers (Continued on Page 6)

## BSA Troop 379

LOS ANGELES — Koyasan Boy Scout Troop 379 celebrates its 35th anniversary on Nov. 6 at Koyasan Hall, according to Frank Kuramoto, chairman. Preliminary plans are underway to insure a gala event.

Heritage Award for MDC chapter  
promoting cultural projects described

ANN ARBOR, Mich.—The Heritage Award presented to the Midwest District Council chapter engaged in the most meaningful activity promoting cultural heritage of the Japanese American is full of symbolism, according to Dr. Joseph Sasaki, MDC public relations chairman.

Milwaukee JACL is the first recipient of the trophy for its Hanamatsuri project. Presentation was made at the recent MDC convention at St. Louis.

The slender-looking piece is topped by a bird, which are considered as the "messenger of the gods" in Japanese life. Different birds are designated for various Japanese shrines.

The most famous is the pigeon of Hachiman Shrine. The bird is perched on a circle pierced by an inverted "Y" with the point at the 2 o'clock position to symbolize the wholeness of the circle is within and without or "zen-tai", completely whole.

## Eight Lean Bars

Eight lean bars placed in a circular form at the base of the trophy support the bird and pierced circle assembly. Each bar indicates the eight banners of Hachiman.

Japanese tradition holds the eight banners could be the eight "kwa" of Fu Hsi, founder of the Chinese Empire (2953 BC), which were washed ashore along the southern coast of Japan. The eight "kwa" symbolized the eight dieties: heaven, collected water, lightning or fire, thunder,

LONG RANGE HOUSING  
PROGRAM GETS 1ST OK

WASHINGTON — Far-ranging housing legislation which includes massive housing and renewal programs for 60 cities were approved Tuesday by the House Banking Committee.

The bill authorizes without dollar limit, appropriations in future years for the demonstration cities program. Money would have to be provided in separate appropriation bills.

## Breaths

## Kaichi Seko, 69

SEATTLE — Kaichi Seko, 69, who founded and operated the Bush Garden Restaurants in Seattle, Portland and San Francisco died July 4 following a short illness. He lived at 16010 SE 24 St., Bellevue.

He founded the original Bush Garden Sukiyaki restaurant in June, 1953, at Maynard and Jackson, and moved to larger quarters in 1957 at Maynard and Lane St. here.

## LOS ANGELES

Ikedo, Fumiko, 52; June 30—Richard Y. d. Alice M. Carolyn M. Roscoe Y. Gordon, 4; ge. br Shogo and Koya Iwamoto, sis Emiko Minatoya.

Imada, Kenji, 37; June 30—Mr. and Mrs. Chuziro Kawaguchi, sis Tsukiyuki Nitta, Kiyoko Arao, Ito, Shigeko, 76; July 1—Kenjihiro, d. Tooshiko, Masako Yanada, Yukiko Ryudo, 7; ge. Kawasaki, Tom S., 63; July 3—Masayo, s. Roy M., d. Emiko, Frances T. Arakawa, 1; ge. King, Brenda L., 4; July 2—Taeko, br Nathan Jr., sis Bernadette, Beverly.

Kunishi, Fuji, 80; July 18—David, d. Gary Shigaki, Ellen Kishiyama (Bayswood Park), Mae Yamagata, 14; ge. Kuwahara, Gunshiro, 76; July 1—Roy Kyo, s. Harold (Hawaii), Ronald, d. Shirazu Miyasato, Betty Nagao (Hawaii), Frances Lau (Hawaii), 8; ge. Kuwata, Goro, 80; July 8—Haruko, s. Dr. Hiroshi, d. Fumiko Fukuzawa, Chisato Komatsu, 2; ge. 1; ge. Shigenaka, Shinji, 83; Gardena, July 7—Masu, s. Tadashi, Akira, Joe, Hiroshi Sakuma, Takumi, Sumito, d. Yasuo Nagai, 20; ge. 1; ge.

Taniguchi, Takezo, 75; San Diego, July 8—w. Sumiye, s. Takeharu, d. Mary.

## SAN FRANCISCO

Nakayama, Helen, 41; San Leandro, July 19—h. Tomio, f. Shigemori Tamaki (Los Angeles).

## SEATTLE

Kajikami, Jim K., 46; June 25—w. May, d. Gary M. Kimi (Japan), br Minoru (San Mateo). Nagashima, Yuki, 93; July 1—s. Albert (Brooklyn), d. Benko (Iol. Mary Hira (New York). Seko, Kaichi, 69; July 4—w. Suye, s. Roy, Robert, d. Mmes Robert Kono, Masao, Kuramoto, sis Mrs. Kamoko Shibayama. Tsutsui, Tom S., 85; June 28—w. Komatsu, s. Kazuo Kato.

## NEW YORK

Kamei, Hiashi, 89; June 30—w. Yayoi.

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James Nakagawa, Manager  
Nobuo Osumi, Counselor

wind or wood, moving water, the mountains, and earth.

The eight bars also represent the eight chapters comprising the Midwest District Council.

## Spirituality

Centerpiece within the circle of eight bars stands the feminine figure representing the Spirit of American Heritage, guarded by two eagles with spread wings at either side. The eagle at the right represents Freedom, the other individualism. The eagles are standing on globes, which represent Democracy and Equality, respectively.

"The entire centerpiece signifies Spirituality," Dr. Sasaki explained, "which is understanding nature and the universe, and Aesthetics, that of accepting artistic beauty and taste."

"The trophy is saturated with Utilitarianism for its being useful and of doing something for the benefit of the majority and instilling with knowledge and wisdom which cannot be gained without individualism."

"There is a sense of self-

development, of responsibility and a desire of action within the trophy, keeping with the basic principle as expressed in "Kam no Michi" or striving to become a Whole Man, a righteous being with life everlasting."

442ND WAR RECORD  
INFLUENCE IN HAVING  
ISSEI NATURALIZED

HONOLULU — The performance of the Nisei in World War II did much to influence the liberalizing of laws regarding citizenship for Japanese residents, Dr. Y. Baron Goto told the Citizens Study Club of Oahu recently.

The East-West Center vice-chancellor said he felt Congress might never have passed the Walter-McCarran immigration bill 14 years ago if it hadn't been for the wartime activities of the 100th Battalion and the 442nd Regimental Combat Team.

The organization has been instrumental in assisting thousands of Hawaii's aliens toward citizenship.

(Goto was among the JACL-ADC fund raisers in Hawaii in the postwar period.)

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## Ye Editor's Desk

### 'BLACK POWER'

Publicized existence of "black power" threatens to split the American civil rights movement. It was the most discussed topic this past week at the annual NAACP convention here in Los Angeles. CORE at its national convention the previous week at Baltimore adopted Black Power as its dominant philosophy of the civil rights movement. NAACP leadership rejected the slogan though the younger militants challenged the convention "not to deny the need for organized black power."

Vice President Humphrey, in an obvious reference to the controversial rallying cry, told NAACP delegates that racism is bad whether such demands "come from a throat that is white or one that is black."

Dr. Martin Luther King Jr. would not use the term, which he termed "ambiguous," reaffirming his faith in non-violence. At the Soldier's Field rally in Chicago last Sunday, he declared: "A doctrine of black supremacy is as evil as a doctrine of white supremacy." His SCLC colleague Hosea Williams called for a economic boycott of anti-Negro merchants in Grenada, Miss., this week to flex the buying-power muscle of the discriminated.

The Rev. James Edward Jones, a McCone Commission member, startled NAACP delegates on the problem of Watts, sharply differing with Roy Wilkins, NAACP executive director, on the issue of Black Power. Rev. Jones urged members to accept the challenge of defining "black power" and making it honorable and a factual part of the total power structure in America.

The southwest L.A. pastor questioned whether NAACP can shake and motivate a people who have been years in apathy, in self-help, in self-direction and in self-determination.

"The NAACP should not be scared into a position of defense by the power structure with regard to the question of Black Power or Freedom City (the proposal to have Watts chartered as a city)," Rev. Jones said. "History is filled with references to ecclesiastical power, Democratic power, Republican power, economic power, Mexican political power."

"When Negroes organize to benefit themselves and to advance their future, they have to do it by organizing their power. And since we're black, that's black power."

"We should teach the people in Watts the dangers of black nationalism, communism, or Birchism and Goldwaterism (and not to) go and leave us to burn again alone and thus create in one of the largest cities of this country a black concentration camp."

In the political action workshop of the convention, Carl Stokes (the Negro legislator who nearly won the Cleveland mayoralty election) rejected Black Power since "it carries some kind of implied threat (and) experience has shown us that threats can be counter-productive . . . (The only thing the Negro really wants to do) is overthrow white supremacy . . ."

About Freedom City, Stokes said the plan was foolish and self-destructive. "If I were a Los Angeles white supremacist, I'd do everything I could to help them succeed," he said. Instead, the Negroes should embark on a campaign appealing to all poor people regardless of race and wage "punishment politics."

All of this is confusing to the non-Negro. Yet what is happening has a historic basis in democratic nations. England in colonizing her bastions around the world in the 300-year period since Elizabeth I is seeing her empire fall apart. When the English settled the lands, they introduced their customs and language through education. Eventually the natives attained the vote and the right of self-determination prevailed.

We do not envision a separate Negro nation in the United States though the Black Nationalists would like to have it. Too many Negroes prefer a USA, despite the shortcomings.

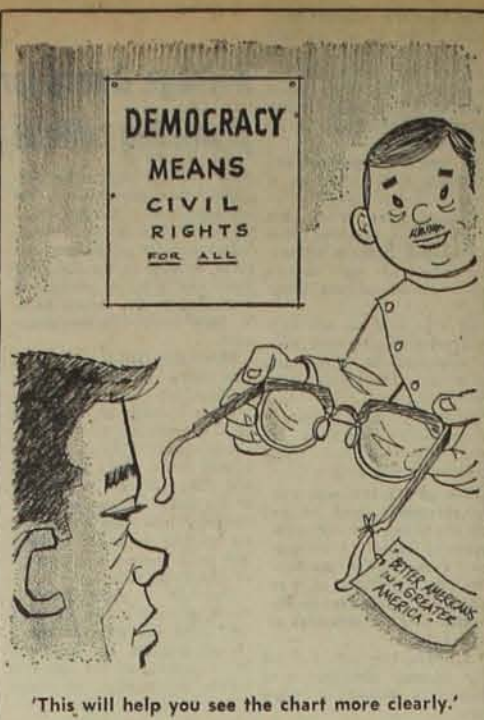
With JACL about to meet in convention, the question of civil rights will be a significant issue. While "black power" may have divided the Negroes as to the approach of attaining equality for all, and perhaps give JACLers pause to reflect, common sense dictates that this crossroad be eliminated—the concept of white power and black power in the area of equality be averted so that all Americans, regardless of race, color or creed, can work together in the spirit of Brotherhood.

### SAN DIEGO CONVENTION

To the newcomer attending the 19th Biennial National JACL Convention at San Diego, the weeklong schedule may seem weary but it will be a heady experience. We shall see the kingmakers in action. We shall not find it easy always to decide on issues being deliberated—especially when both sides are vocal. We shall be flooded with reading material and reports (which you can use when reporting back to the chapter). We shall also enjoy the thinking of delegates from all parts of the Nation working and pulling together for the benefit of the Organization.

There may be some horse-trading through caucuses by district councils, which usually dissipate in open debate. We are constantly amazed by eloquence of the chapter delegates as well as the not-so-eloquent. And there is the ritual of chapter roll call on tallying votes. These are the flesh and blood of a convention, sustained by the heartbeats of delegates however faint or frantic.

The convention gallery for booster delegates, we feel, is as much an attraction as the other spots in and around San Diego. There is an intensity and sensitivity exhibited at National Council sessions that defy Nisei experience elsewhere. The separate youth assembly also will prove to be fascinating pastime for the adult booster delegate to witness.



'This will help you see the chart more clearly.'

## - Letters from Our Readers -

### American Indian

Editor:

I was gratified to find Mike Masaoka's article on the "American Indian Problems" (PC: May 13), which was forwarded from the Indian Leadership Conference program at the Wisconsin State University at Eau Claire, to which I have been serving on the general committee and its publicity committee.

At our last session of the Milwaukee Community Relations Commission where I serve, the article was brought to the attention of the chairman and it was to have been read but our program became so involved in immediate questions (such as the housing ordinance) that the chairman missed it. But I am told it will be read at our July session.

I would like to add my opinion on the American Indian problem. We are very concerned with our own American Indian heritage, even though it is expected we bend to (requirements of) the great American society and get

some of the values of production and development of our land, aside from the American Indian pride in his own heritage.

The Ojibwa-Chippewa, if I may say, was very considerable of the Great Spirit, Master of Life and Mother Earth: the forests, woods, brush, swamps, rock formations, the streams, rivers, lakes—and all the various species of wildlife and fish. Through that practice the Ojibwa-Chippewa was a natural conservative and appreciated God's blessings and the purity of His Making.

Civilization and modern Christianity, on the other hand, do not follow the pattern of an Indian to much a degree. Their three or four hundred years have put some nasty scars on a once beautiful and rich country. This does much to hinder freedom of its People. Private enterprise and the American People should reconsider their ways before it's too late.

ED LA PLANTE  
Milwaukee, Wis.  
(Writer is a half Ojibwa-Chippewa Indian.)

## Hawaiians 'Lose' Pidgin English

Honolulu  
People in Hawaii don't speak pidgin English anymore, according to Dr. Elizabeth Carr, Univ. of Hawaii speech professor.

Instead, they speak "a non-standard English dialect." The term "pidgin" applies only to people who speak another language.

"'Coo do chow - chow?' means you are hungry and this is Chinese pidgin from long ago," Dr. Carr said in the opening summer lecture series recently.

"You like go show" is an example of non-standard dialect," she said.

"We must have passed out of the pidgin phase in 1925," Dr. Carr said. "By definition, people speaking pidgin have

a foreign language. Here, speakers have no other language. What we have is a non-standard dialect."

Pidgin English originated back in the whaling days when American merchants would stop off in Hawaii to trade and pick up sailors before sailing to Canton, she said.

Once in Canton, communication was made like this: American seamen would say a sentence, the Chinese would imitate the intonations. The Hawaiians picked up the language and brought it home, she said.

Since the first missionary school to teach good English to Hawaiians was established as late as 1912, "it's a great wonder that so much standard English is used here," Dr. Carr said.

"It is perfectly phenomenal the way in which the Islands have caught up with the Mainland," she said.

### - CALENDAR -

July 15-17  
Chicago-JYCC Carnival, JASC Bldg.  
July 16 (Saturday)  
French City-Bldg. PC Community Hall, 4 p.m.  
July 17 (Sunday)  
Contra Costa-Picnic, Wildwood Acres.

San Francisco-Jr. JACL scavenger hunt-beach party, 9:30 a.m. July 19 (Tuesday)  
Seattle-Young Adult Mtg. JSCC, 8 p.m.

July 20 (Wednesday)  
Seattle-Bd Mtg. JACL Office, 8 p.m.

July 22 (Friday)  
SELONO Counties-Bd Mtg. Dr. Today's reg., 2:30 p.m.  
July 23 (Saturday)  
Seattle SJR 20 Mtg. JACL Office, 8 p.m.

July 24 (Sunday)  
Freemont-Baseball Day (Giants vs. Phils), Candlestick Park. Gresham-Trousdale and Portland --Joint picnic, Blue Lake, 11 a.m. Milwaukee-Picnic, Brown Deer Park No. 3.

Oakland-Japan Day at Fairland, Lakeside Park. Seattle-Golf tournament, 10 a.m.

July 24 (Sunday)  
Nat'l JACL-Planning Commission, El Cortez Hotel, San Diego. (Complete Convention Schedule to be published in the July 22 PC.)

July 31 (Sunday)  
Hollywood-Ikebana, Flower View Gardens, 2 p.m.  
Puyallup Valley-JACL picnic, Hi-Dive, Surprise Lake.

Aug. 2 (Tuesday)  
Oakland-Mtg. Tom Nomura res, 1321 S. 37th St., Richmond.  
Aug. 3 (Friday)  
Chicago-Jr. JACL Mtg. Contra Costa-Bd Mtg.

San Jose-Jr. JACL Mtg. and Mixer.  
Aug. 4 (Saturday)  
Mt. Olympus-Summer Outing, East Mill Creek Park.

SELONO Counties-SE Gakuen carnival, Newmark.  
Pasadena-Community Center bazaar.

Aug. 11 (Thursday)  
East Los Angeles-Bd Mtg.  
Aug. 12-14  
Chicago-Jr. JACL carnival, JASC Bldg.

Aug. 12 (Friday)  
San Jose-Giants vs. Astros, Candlestick Park.  
Aug. 13 (Saturday)  
Prog. Westside-Nisei Week Coronation ball, Statler-Hilton Hotel.

NC-WNDC-3rd Quarterly: Eden Township JACL hosts Holiday House, 2827 Mission Rd., Hayward, 12 p.m.  
PSWDC-3rd Quarterly: Santa Barbara JACL hosts.

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## Rev. Sano -

(Continued from Page 5)

### Association strike.

He recalled on that occasion how the Issei of that area were forced to leave because they struck against their employers.

The same holds true in Oxnard, California, where the Protestant minister, Rev. Baba, joined the Japanese sugar beet strikers!

And I recall the demonstrations in Poston I, protesting the administrative policies of camp officials. Hundreds moved out to the fire breaks between the blocks and staged a sit-down strike and vigil. But now that we are "in," now that we are the "nouveau riche," we react quite differently. We erect our spitting cells and dungeons called little-ease and push other struggling minorities into them.

The Medieval practices have returned to a good part of the Japanese community. We have re-enacted the two act revolutionary drama of the late 1700s and the mid-1800s.

The reactions of most Japanese to the following report of Martin Luther King, Jr., will illustrate this point. Dr. King is reporting the ground work for this summer's activities among the million Negroes in Chicago. He says 168 organizations are involved in this summer's program to combat misery.

Together they have adopted a program to seek to bring tens of thousands of ghetto dwellers into a tenants' organization so that landlords, and the city administration may be dealt with by combined, responsible and militant strength. Simultaneously, the substantial army of unemployed is to be organized so that the demand for jobs may relentlessly be pressed upon the State, City and Federal governments.

Most often the "nouveau riche" read this and say, "What is the world coming to?" as if to say that such persons were demon possessed.

Calling people nasty names and setting time schedules for their freedom is only a return to Medieval practices.

Unfortunately, it has persisted into the Modern era, more than we may be ready to admit.

### Part 3: Conclusion—A Question . . .

A bit of more recent history might prove helpful for our conclusion. The older Japanese Association hardly exists in any Japanese community today. It served the first generation who found life threatening in an alien land. But the Japanese Associations refused to include the needs of the Nisei generation.

Thus, the JACL was formed

### Immigration

If I Bring My 85-Year Old Mother to the United States, How Soon Can She Benefit From Medicare?

Question: I am working as a self-employed seamstress and my husband lives on a small social security pension. My mother, who is 85 years old, lives all by herself in the country of my birth and I would like very much to have her join us. Where she now lives, the State takes care of medical expenses and since she is old, she requires medical care frequently. Would she be able to benefit from Medicare if she came to the United States?

Answer: If your mother came here, she will not become eligible for Medicare until she is 90 years old, since persons who have never contributed to social security are in general eligible only after five years of lawful permanent residence. The situation would be different if your mother were your husband's mother. If you yourself were receiving social security, it would be possible to apply for "dependent parent's support" under the social security law and included in such dependent parent's support is Medicare.

But since you are still working, you are presumably not entitled to social security. The fact that your husband is receiving social security will not affect the situation since it is your mother who is involved, not his. Under the circumstances, the earliest your mother can benefit from Medicare is five years from the date of her entry as immigrant.

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## ABOUT REV. SANO

Just appointed as assistant at Centenary Methodist Church in southwest Los Angeles, the Rev. Roy Sano is a native of Brawley, a graduate of UCLA and Union Theological Seminary, New York. He is currently a Ph.D. candidate in philosophy at Claremont Graduate School and will receive a Master of Theology degree from the Graduate Theological Union at Berkeley next February.

His former pastoral duties were at Oxnard, Santa Maria, United Church of Christ (New York), Loomis and Wesley Methodist Church in San Jose. He is married and has three children, Darlene 9, Timothy 8, and Barton 4.

to respond to the issues of a new generation.

The question is whether a new organization will be needed for the third generation.

Speaking cynically, one might say that it was a stroke of a genius for the Sr. JACL to spawn the Jr. JACL.

Although the Sr. JACL is ready to allow the Jr. JACL to formulate its own goals and programs, can we really expect a sponsored organization to move beyond the mind-set of its parent organization?

The predominant mind-set of the older Nisei is still one of searching for entrance into existing structures. As discussions are going presently, it is unlikely that the Jr. JACL will emphasize the alteration of the structures of American life, rather than fitting in or getting into existing structures.

But the time has come to change structures. The Japanese community has been riding the tides of our time which has meant greater equality and wider acceptance for the minority.

Rather than merely riding the tides of our time, it has come time to cut channels which will determine the flow of future currents of events.

There are plenty of stagnated pools of human energy and aspiration.

The pockets of poverty breed human degradation, deprive human rights and debilitate the ambitions.

Today such persons cry for equal opportunity.

Who will cut the channels which can release the flow of human energies which can contribute to our national greatness and to human dignity?

Will the JACL be at the forefront to guide the Japanese community to make this one of its major thrusts? Or will the forward looking Nisei and Sansei be forced to join other organizations to answer the call to responsibility and integrity in the contemporary world?

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